

THE  
**DISCIPLESHIP**  
PLACE

Practicing Wesleyan-Holiness  
Spiritual Formation



**SESSION 18**

Faith Mentors and Soul Friends

## NOTICE TO CLT PARTICIPANTS AND EDUCATORS

---

This is a contract. By using these materials you accept all the terms and conditions of this Agreement. This Agreement covers all Leader's Guides, Student Guides, and instructional resources included in the Continuing Lay Training (CLT) website.

Upon your acceptance of this Agreement, Continuing Lay Training grants to you a nonexclusive license to use these curricular materials provided that you agree to the following:

### 1. USE OF THE MODULES.

- You may distribute educational materials in electronic form to students or other educational providers.
- You may make and distribute electronic or paper copies to students for the purpose of instruction, as long as each copy contains this Agreement and the same copyright and other proprietary notices pertaining to the Module. If you download the educational materials from the Internet or similar online source, you must include the CLT notice for the Module with any online distribution and on any media you distribute that includes the educational content.
- You may translate, adapt, and/or modify the examples and instructional resources for the purpose of making the instruction culturally relevant to your students. However, you must agree that you will not sell these modified materials without express, written permission from CLT.

### 2. COPYRIGHT.

The material is owned by CLT and is protected by United States Copyright Law and International Treaty provisions. Except as stated above, this Agreement does not grant you any intellectual property rights in the Module.

### 3. RESTRICTIONS.

- You may not sell copies of these educational materials in any form except to recover the minimum reproduction cost of electronic media or photocopy expense.
- You may not modify the wording or original intent of the educational material for commercial use.

## THANK YOU

Continuing Lay Training would like to thank Clergy Development for granting permission to modify and adapt their course of study materials for our educational purposes. Their willingness to partner with us is sincerely appreciated.

# Faith Mentors and Soul Friends

## SESSION OVERVIEW

**All About Faith Mentors**

**Twin Souls and Spiritual Friends**

**Application**

**Exam**

**Discussion Guide for Mentor and Participant**

## LEARNER OBJECTIVES

At the end of this session, you should:

- understand the roles and function of faith mentors and soul friends, relating them to Scripture and the Wesleyan tradition
- review with appreciation the times that faith mentors and spiritual friends have helped you, and look at your own life situation with a discerning eye for mentoring and “twin soul” ministry opportunities
- purposely thank your mentors, and establish mentoring or soul friend relationships in your life

# Faith Mentors and Soul Friends



## INTRODUCTION

In this session, we explore the role of one-on-one spiritual guidance as a means of grace. Serving as spiritual friends and faith mentors is one way we practice the priesthood of all believers. We serve as God's ushers to each other. Again, we will look at the Wesleyan model of spiritual friends and faith mentors. Then we will see what soul friends and faith mentors look like today.

*God's Usher*, that is, the ministry of faith mentors and spiritual friends. They usher the one they serve into the presence of God. They usher their friends down the paths of righteousness, truth, and peace. They usher their friends into moments where they hear and see God in new ways. Nothing could be more Protestant. It is part of the Reformation doctrine of the priesthood of all believers. We are talking about a ministry of mediation in which faith mentors and twin souls become significant instruments of grace in our lives. These people regularly inspire us to receive grace, the love of God, discernment, self-knowledge, and a sense of vocation or calling.

This is not like preaching to 1,000 people, nor is it like teaching a class of 20. This is one-on-one ministry. If the Christian faith is to prosper in the post-Christian age, it will require spending more time with fewer people. Mass appeals will still have their place, but since the culture cannot be counted on to value, let alone teach Christian values, the task must be done one person at a time. The coaching, nurturing, and teaching must be done more thoroughly than ever. That means small groups and one-to-one ministry. More time with fewer people!

*Faith mentoring* is the ministry of an experienced, mature, established Christian to a new convert, a young Christian, or even a not-yet-saved person. It is the spiritual equivalent of a journeyman-apprentice relationship. John Wesley called them spiritual fathers and nursing mothers.

*Twin souls*, the term Wesley used to describe two mature spiritual friends who meet with each other regularly. These friends come together as equals giving each other support, accountability, discerning insight, concerned counsel, and love as they serve as God's usher to one another.

Perhaps this is the most neglected ministry among Wesleyan-Holiness people today. The mature Christian is always called to serve, serve, and serve some more. But who serves and ministers to the experienced Christian? Too often, they are left alone to fend for themselves. Such faithful believers need a soul friend with whom they can share the spiritual life without reserve and without disguise.

## ALL ABOUT FAITH MENTORS



### NOTES

### PAUL AS FAITH MENTOR FOR THE THESSALONIANS

Paul clearly understood his role as a mentor to new believers. Throughout his letters, he refers to these kinds of relationships. As you review the closing greeting sections of his letters, note the little asides of encouragement and love to specific people in the churches. The quotes below express his mentoring relationship to the people of Thessalonica.

“So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become so dear to us” (1 Thess. 2:8, NRSV).

“We were gentle among you, like a nurse tenderly caring for her own children” (1 Thess. 2:7, NRSV).

“We dealt with each one of you like a father with his children, urging and encouraging you and pleading that you live a life worthy of God, who calls you” (1 Thess. 2:11-12, NRSV).

“For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? Yes, you are our glory and joy!” (1 Thess. 2:19-20, NRSV).

### FAITH MENTORING TODAY

There are many modes of faith mentoring. Here is a true story about one picture of faith mentoring today. *From Tracy, The Upward Call, 163-64.*

#### Under the Eucalyptus Tree

We sat under a giant eucalyptus tree enjoying one of those glorious June afternoons in Marin County, California. My new friend and I spoke of things theological, philosophical, and political. He looked at his watch. “Oh, I’ve got to be going,” he said. “I’ve got a mentoring meeting in less than an hour.”

“A what?” I asked.

“A mentoring meeting,” he replied. “Our church has this mentoring program. About 30 professional men and women in our church make themselves




**NOTES**

available to high school juniors and seniors. If a teen is interested in law, medicine, dentistry, ministry, teaching, or banking, whatever, they can sign up with one of us.”

“Sign up?” I asked.

“Yes, for a year we mentor the youngster in our profession. He or she accompanies us through our work—getting an inside look at law, medicine, or teaching,” he continued.

“Is it strictly business?” I queried.

“Oh, no. We spend social time together as well. And the kids usually have some real basic questions about the Christian faith too,” he explained.

“You feel like it’s a good investment, I take it,” I said.

“Let’s put it this way. At least 25 young people from our church have gone into the profession of their local church mentor. That’s 25 Christian professionals that our church has put on the map, so to speak,” he stated.

Somewhat dumbstruck, I muttered, “How utterly Wesleyan.”

“No,” he replied, “we’re all Presbyterians.”

**Reflection:** Consider the following and write down your response. Be prepared to share your reflections with your mentor.

- Is such a plan only for churches that have many professionals in their membership? Could congregations of working-class people do a similar ministry?
- Do you have anything like this mentoring program in the church you attend? If not, should one be started? How?
- If you were a teenager, what sort of vocational or professional mentor would you want? Any particular person come to mind as a possible mentor?
- Even though you cannot go back to high school age and become that person’s mentee, someone else could. Can you think of a teen that you could match up with a mentor?
- If you had the job of writing a mentor’s training curriculum for a program like we see in the story above, what main elements would you include?


**NOTES**

## FAITH MENTORING ROLES

Faith mentoring opportunities may last from a day to a decade. In a mentoring relationship in which an experienced, spiritually mature believer mentors a new or inexperienced Christian, several types of roles occur. They could include:

*Coach.* The faith mentor serving as coach teaches the rules of the game. The coach sharpens our skills, encourages us when the going gets rough, and challenges us when we want to give up. The coach also holds us accountable for our performance. The mentor coach makes us watch the game films in painful slow motion. He or she teaches us new skills we may not even know we need until the coach points them out.

When Jane Hilton, a new Christian under the mentoring of John Wesley, was devastated by a withering temptation, he wrote to her, “Christ is yours; and He is wiser and stronger than all the powers of hell. Hang upon Him . . . lean upon Him the whole weight of your soul.” *From Wesley, Letters, 5:87.*

Her faith mentor would not let her give up. We all need such a mentor at certain times in our lives. One thing about the coach—he or she can teach rules and skills for the game, but the coach never takes your place on the playing field. He or she helps you play a better game, but it is still your game, your responsibility, and your challenge.

*Model.* The faith mentor must be someone the mentee wants to be like. The Thessalonians found such a person in Paul. Paul, for one, was not afraid to take the role of model. He wrote, “You know what kind of persons we proved to be among you . . . And you became imitators of us and the Lord” (1 Thess. 1:5-6, NRSV). He went on to say, “You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you” (1 Thess. 2:10, NRSV).

The model is not trying to reproduce himself or herself in the person being taught. Rather, the point is to help them become more fully themselves through encounters with the model of integrity and truth. As the person being mentored grows, the need for that particular kind of model is outgrown. Then, the good faith mentor let’s the mentee go on to bigger and better things without clinging or making demands for the mentee to stay. *From Upward Call, 187-88.*

*Gift-giver.* A faith mentor has a treasured heritage, and valuable lessons learned by experience about the Christian faith. The faith mentor has a stake in handing down the gems of the faith. Doctrines, sacraments, values, and morals are not preached dogmatically, but the faith mentor lives the heritage before the person being mentored.




**NOTES**

“Beware of the spiritual guide who does not form a bridge between the biblical core of the Christian faith and everyday life. Beware of the spiritual guide who does not lead you to the Church, the called-out community of faith.” *From “Faith Mentoring in the Faith Community,” unpublished Ph.D. dissertation, Claremont School of Theology, 1986, 62.*

*Map-maker.* In some mentoring relationships, the mentor helps the mentee gain a long-range view of his or her past life and the future possibilities. From this comprehensive view of the person’s past along with a realistic understanding of the present, the mentor can help the mentee map out attainable goals.

*Sponsor.* Sondra Higgins Matthaei reports a Los Angeles church that has formalized the role of faith mentor in a sponsor program. Each young person seeking to be confirmed is publicly assigned a sponsor whose role is printed for all the church to see:

- A model of how a person of faith lives in today’s world
- A friend who knows the candidate and can witness to the maturing faith of the candidate before the community
- A guide, confidant, and listener
- A learner who is interested in his or her own personal growth as he or she walks the faith journey with the sponsored youth
- One who will . . . invite the candidate into fuller participation into parish life and service

*Midwife of the soul.* The faith mentor is often dealing with one who has yet to discover, understand, and claim the spiritual realities of God. The faith mentor in Celtic literature is sometimes described as midwife of the soul—aiding the birth of the spiritual life. The one being taught is shown the deep needs and possibilities of his or her own heart and soul. New birth includes discovering how his or her spiritual yearnings connect with the Spirit of God. Mentoring spiritual births and rebirths requires patience, love, and discernment. *From Upward Call, 185.*

*Advocate.* A faith mentor advocate may go to bat for you, defend, explain, or protect you when most people have given up on you. Their role is to be a patient encourager when others may be impatient with your slow and confused development; an advocate that supports your honest search. An advocate is patient with your questions about life. The advocate has faith in the work of the Holy Spirit and prayerfully gives you time to reflect, ponder, and grow.

 **NOTES**

*Guarantor.* Faith mentor guarantors are working models that show the young or inexperienced the next step up the spiritual ladder is worth taking. God makes the future worthwhile, thus the spiritual disciplines give a Christlike shape to the future and are worth the effort.

Reflection: Consider the following questions and write down your response. Be prepared to share your reflections with your mentor.

- Which of the roles of faith mentors has someone served for you?
- Who has been your coach, guarantor, advocate, model, etc.?
- Which of the faith mentor roles have you served for someone else?
- Can you think of someone in your present ministry situation that needs a faith mentor?
- What roles would a faith mentor need to serve for him or her right now?

### **AN ANSWER TO PRAYER** (a true story)

One Sunday a young woman sat in church prayerfully asking God for someone to encourage her in her Christian walk. While active in the church, she felt the need for a deeper friendship. She knew she was looking for someone who would be willing to mentor her in a deeper spiritual walk.

Also in the church another woman a few years older was in prayer. She kept sensing the urging of the Holy Spirit to offer herself to the young woman seated in the front of the church. While she knew the young woman to exchange greetings, it seemed strange to assume she would want anything more.

This stirring prayer and pressing concern occurred throughout the morning worship. At the end of the service, the woman in the back walked forward and gently offered herself to the other. The young woman broke down and cried as she shared her prayer.

### **FAITH MENTOR'S PLEDGE**

The world is full of people who are anxious to impart what they know by writing a book, teaching a class, making a video, or leading a seminar. All these usually have a financial reward as well. While there are thousands who are willing to reach out to the masses, only a few people are willing to share their very hearts and lives through mentoring.


**NOTES**

The demands on time, energy, and fortitude are high. Spending more time with fewer people is often a lot harder than reaching out to the masses. Only a handful of Christians “are willing to be transparent, vulnerable, and open about their successes and their failures, their joys and their pain, their faith and their doubts.” *From Ron Lee Davis, Mentoring: the Strategy of the Master (Nashville: Thomas Nelson, 1991), 23.*

As we discussed earlier there are different faith mentor roles. Those of the same gender best serve those of the same gender. There are other times when God will bring people of opposite genders into our lives. It is important when considering embarking on a mentor relationship to prayerfully discuss boundaries, invite the wisdom of others, and include people in primary relationship with you before commitments are made.

The following pledge was developed with same-gender faith mentors in mind. Some adjustments or additions may need to be made when you are dealing with opposite gender mentors.

### **THE FAITH MENTOR’S PLEDGE**

I will spend the time it takes to build an intensely bonded relationship with the person I am mentoring.

I commit myself to the task of visualizing and articulating the possibilities and potential of the person I am mentoring.

I will be honest, yet affirming, in confronting the errors, faults, prejudices, and immaturities of the person I am mentoring.

I will be verbal and transparent before the mentee. I will share my own failures, brokenness, strengths, and successes as part of a relationship of integrity.

I commit myself to stand by the learner through trials and hardships—even if these are invoked or self-inflicted by the mentee’s ignorance, error, or mistakes.

I will help the person I mentor set spiritual and life goals and share his or her dreams.

I will help the mentee objectively evaluate progress toward his or her goals.

I commit myself to living out everything I teach.

 **NOTES**

I am willing not only to teach but also to be taught by the mentee as the Spirit directs.

I will let the mentee go when the time comes, wishing him or her the best in taking the next step.

I will not try to reproduce myself in the mentee, but help him or her become the person God had in mind when He created this person.

Reflection: Consider the following questions and write down your response. Be prepared to share your reflections with your mentor.

- What keeps most Christians from making the commitments required of faith mentors?
- Do you think faith mentoring should be a same-gender relationship? Why? Why not?
- What needs to be added or subtracted from the Faith Mentor's Pledge?

## TWIN SOULS AND SPIRITUAL FRIENDS



### NOTES

An important part of the pastoral theology of John Wesley was the pairing of mature Christians as twin souls or spiritual friends. These saints would help each other live a holy life growing in Christ likeness.

### OUR CHRISTIAN HERITAGE OF SOUL FRIENDS

The Celtic saint Brigit (ninth century) told her foster son, “Go forth and eat nothing until you get a soul friend, for anyone without a soul-friend is like a body without a head.”

Aelred of Rievaulx (12th century) celebrates the blessing of a soul friend.

What happiness, what security, what joy to have someone to whom you dare to speak on terms of equality to another self; one to whom you need have no fear to confess your failings; one to whom you can unblushingly make known what progress you have made in the spiritual life; one to whom you can entrust all the secrets of your heart. *From Letters, 8:158.*

John Wesley believed all Christians need the support of spiritual friendship and guidance. To Frances Godfrey, whom he addressed as “My Dear Fanny,” he wrote, “It is a blessed thing to have fellow travelers to the New Jerusalem. If you do not find any you must make them for none can travel this road alone.” *From Letters, 3:94-95.*

Even wealthy bankers like Ebenezer Blackwell needed spiritual friends. Wesley wrote to him, “I am fully persuaded if you had always one or two faithful friends near you who could speak the very truth from their heart and watch over you in love, you would swiftly advance.”

To Mary Bosanquet he wrote, “You have need of a steady guide and one that knows you well.” *From Letters, 5:187.*

Wesley’s letter to Ann Bolton, written when he was 82 years of age, shows both the need and the qualities Wesley expected in a spiritual friend.

My Dear Nancy—It is undoubtedly expedient for you to have a friend in whom you can fully confide that can always be near you or at a small distance, and ready to be consulted on all occasions. The time was when you took me to be your friend; and (to speak freely) I have loved you with no common affection. I “have loved you”—nay, I still do; my heart warms to you while I am writing.


**NOTES**

But I am generally at too great a distance, so that you cannot converse with me when you would. I am glad, therefore, that Providence has given you one whom you can more easily see and correspond with. You may certainly trust her in every instance; and she has . . . understanding, piety and experience. She may therefore perform those offices of friendship which I would rejoice to perform were I near you. But whenever you can, give me the pleasure of seeing you. *From Letters, 7:278.*

A more recent testimony comes from Emilie Griffin. She writes in *Clinging: The Experience of Prayer* about how God sends a soul friend at just the right times.

“To ‘find’ a spiritual friend is truly to be found, to be chased down, smoked out of one’s hiding place in the corner of existence and brought into the center, swept into the blazing presence of God . . . This love . . . is . . . the friendship of the saints in heaven and on earth.” *San Francisco: Harper & Row, 1984, 55.*

Another contemporary minister testifies he has led spiritual formation seminars and classes among evangelicals on three continents. Part of the seminar work is a spiritual life profile test that flags strengths and weakness in the spiritual life.

Whether clergy or lay, men or women, married or single, American, European, Asian, or Hispanic, the most glaring lack evangelicals report is they do not have a spiritual friend. They do not have anyone to talk to about the things that matter most.

Reflection: Consider the following questions and write down your response. Be prepared to share your reflections with your mentor.

- Why do you think having a twin soul or spiritual friend is important?
- Why is this so neglected among evangelical Christians?
- How would you rate your success in finding a soul friend with whom you could explore any needs or aspirations of the spiritual life? What grade would you give yourself?

### THOUGHTS ON SPIRITUAL FRIENDSHIP

Soul friends help each other achieve extension *animi ad magna*, the “stretching of the soul to great things.”

“No mind is so good that it does not need another mind to counter and equal it, and to save it from deceit and bigotry and folly” (cited without reference by Sellnor, *Mentoring*, 155-56).


**NOTES**

A soul friend can listen and know what it feels like to be that person, what forces propel him or her, what holds the person back, what calls him or her forward.

Twin soul arrangements seem to “happen” more than they are planned or programmed. Perhaps they cannot be programmed at all.

Pastors and church leaders should let people know they do not have to be singing in the choir, teaching a class, or heading the Building and Grounds Committee to be doing the work of God. Praying and counseling with a mentee or soul friend is also doing the work of God and the Church.

Although most twin-soul relationships more or less just happen in the providence of God, faith mentoring and spiritual friendship can become more “on purpose” than in the past.

Soul friends serve as mirrors for each other. They provide a different view of the self. They see each other in different ways and help each other see potential for growth and service.

Although spiritual friends share the spiritual life without reserve and without disguise, to use Wesley’s words, that does not mean they share every detail of job, marriage, finances, etc. Family and financial matters may come up in prayer requests, answered prayer praises, and the like, but the focus is on helping each other live the deeper spiritual life.

A sacred accountability is shared between soul friends. They hold each other to high standards, even if it means challenging irrational, unspiritual, or prejudicial attitudes and behaviors.

The single stone that marks the graves of poet Robert Frost and his wife in Bennington, Vermont, are inscribed with the words, “Wing to wing and oar to oar.” Every Christian needs a spiritual companion wing to wing and oar to oar.

An old Chinese proverb states: If you are planting for a year, plant grain. If you are planting for a decade, plant trees. If you are planting for a century, plant people.

Reflection: Consider the following questions and write down your response. Be prepared to share your reflections with your mentor.

- Think about someone who has served as a mentor or as a spiritual friend. If you were to write them a letter of thanks today, what would you say?
- John Wesley taught that one cannot make the Christian journey without spiritual friends and companions on the way. He said one would be crazy to try to live the spiritual life alone. What is your opinion?



 **NOTES****QUALITIES NEEDED FOR FAITH MENTORS AND SPIRITUAL FRIENDS**

We have gleaned from the writings of Christians from St. Basil to Kenneth Leech and others the qualities that good spiritual guides have demonstrated through the centuries. If one is in the market for a mentor or soul friend, these are the qualities to look for:

- A well-established Christian, not a novice or a new convert
- A person with a good reputation and strong character
- A person who knows the Scriptures
- A man or woman who is loving, learned, and competent in theology and human relationships
- Someone who knows the history of the Christian faith and prizes its treasures
- A man or woman known for personal holiness
- A person possessed and led by the Holy Spirit
- A man or woman who has the gift of discerning the movements of the Spirit
- A person who embodies the grace of God
- A person who practices frankness and honesty
- A person who listens and shows tender respect
- A man or woman with the gift of patience
- A person of peace and tranquility and free from greed
- A person who prefers God above things
- A man or woman who practices self-giving love, openness, and vulnerability in relationships
- A person who knows forgiveness and is forgiving
- A person of experience in life and in prayer
- A person who loves the poor

 **NOTES**

Reflection: Consider the following questions and write down your response. Be prepared to share your reflections with your mentor.

- As you read over the list of qualities above, open your heart to see faces and names. When you read, “A man or woman known for personal holiness” or “A person who knows the Scriptures” who comes to mind? Match at least four persons and qualities.
- If you were called upon to be a soul friend, what qualities would those who know you say you have? Which ones would you say you most sorely lack?

## APPLICATION



### NOTES

1. Think of someone who served you as a mentor—spiritual, vocational, or personal—and write a letter of thanks, even if you have outgrown that person and his or her ideas now.
2. If you did not do write your response to the “reflection” activities as you worked through this session, take time to write your reflections to the questions under the six areas marked: “Consider the following and write down your response. Be prepared to share your reflections with your mentor.”
3. Before your next meeting with your mentor, arrange an informal conversation with at least two people about faith mentors and soul friends. Record the responses, feelings, and insights that you gained from the conversations. Did the conversations take any surprising turns? What never came up that you expected to be discussed? Be prepared to share your findings with your mentor.

### JOURNALING

*Note:* Throughout your work in this module, it is suggested you keep a journal. This is an important tool in the study of spiritual formation. Journaling is a tool to help you slow down in your studies and listen to your heart, soul, mind, and most importantly to God.

Write a prayer dialogue between you and the Lord about this matter of faith mentoring and twin souls ministry.

### SUGGESTED READING

- Laurent Daloz, *Effective Teaching and Mentoring* (San Francisco: Jossey-Bass, 1987), 200-245.
- Ron Lee Davis, *Mentoring: The Strategy of the Master* (Nashville: Thomas Nelson, 1991), 11-224.
- Wesley Tracy, et al., *The Upward Call* (Kansas City: Beacon Hill Press of Kansas City, 1994), 135-191.
- Wesley Tracy, et al., *Reflecting God* (Kansas City: Beacon Hill Press of Kansas City and Christian Holiness Partnership, 2000), 127-34.

## EXAM



### NOTES

1. Faith mentoring is the ministry of an experienced, mature, established Christian to a new convert.  
A. True  
B. False
2. John Wesley called mentors “spiritual fathers” and “nursing mothers.”  
A. True  
B. False
3. Twin souls is the term Wesley used to describe two mature spiritual friends who meet with each other regularly.  
A. True  
B. False
4. Paul clearly understood himself as a leader not a mentor to new believers.  
A. True  
B. False
5. Being a person who loves the poor is an important characteristic of a mentor.  
A. True  
B. False
6. The role of the map-maker is to go to bat for you, defend, explain, or protect you when most people have given up on you.  
A. True  
B. False
7. Only women can be considered a midwife of the soul.  
A. True  
B. False
8. John Wesley believed all Christians need the support of spiritual friendship and guidance.  
A. True  
B. False
9. Soul friends serve as mirrors for each other.  
A. True  
B. False

 **NOTES**

10. Praying and counseling with a soul friend does not count as doing the work of God and the Church.
  - A. True
  - B. False
  
11. The most glaring lack evangelicals report is they do not have a spiritual friend.
  - A. True
  - B. False
  
12. Faith mentoring opportunities may last from a day to a decade.
  - A. True
  - B. False

## DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT

---



**NOTES**

Be prepared to discuss the following with your mentor.

1. Share your responses from the “reflection” sections of the session with your mentor.
2. Discuss with your mentor, your findings from the informal conversations you had concerning faith mentors and soul friends.