ABSTRACT

A MENTORING MODEL OF HOW TO TRAIN SUCCESSOR LEADERS IN THE FULL GOSPEL CHURCH OF GOD OF GUATEMALA

by

David Munguia Zelada

Most of the time the training process is more assumed than intentional. One result is that an obvious lack of well-trained leaders exists in many Christian denominations. A second, but related, result is that Christian institutions and local churches face immediate crisis when leaders, such as pastors and administrators, die or otherwise become unavailable.

The purpose of this research has been to evaluate the impact of a mentoring program for that training of successors to leaders at all levels of ministry in the Full Gospel Church of God (Cleveland, TN) of Guatemala. All mentors were pastors of local churches of the Church of God. All mentoree participants attend local churches of the Church of God. The program included thirteen lectures, continuous laboratory experiences, and a weekly or biweekly report from mentors and mentorees.

This research is an evaluative study utilizing pre- and posttest questionnaires, also essays. These were designed with qualities in mind that relate specifically to leadership needs of the Church of God. From the time of the pretest to the time of the posttest (nine months) significant positive changes were observed that can be attributed to the program's impact on both mentors and mentoreees. The mentors' leadership is evidently the most influential force on mentorees. The intervening variables of gender, age, race, and ministries did not adequately account for the observed changes. A positive relationship exists between intentional leadership training and succession of leadership.

The findings of this study suggest that intentional leadership training is strengthened by a mentoring program designed for successor leaders. Indirect evidence suggests that the duration of such a program be at least six months. This successful program employed lectures, laboratory experiences, and extensive opportunities for direct involvement in ministry. In the context of the culture in which the ministry for the Church of God in Guatemala occurs, full participation must be required of all leaders who expect to be advanced.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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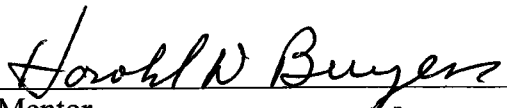FULL GOSPEL CHURCH OF GOD OF GUATEMALA

presented by

David Munguia Zelada

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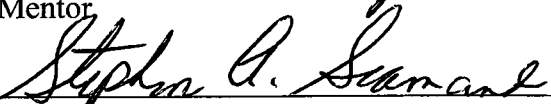of the requirements for the

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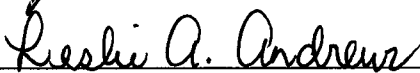|	
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A MENTORING MODEL OF HOW TO TRAIN SUCCESSOR LEADERS:

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CHAPTER 1

OVERVIEW OF DISSERTATION

Background

I never realized how significant those who mentored and discipled me were in my

development as a Christian leader. I grew up in a Pentecostal environment and as a

Pentecostal Christian have much to say about miracles and about Christian formation.[1]

Cheryl Bridges Johns says that "Pentecostal Theology is an ongoing exercise of praxis

inasmuch as reflection arises out of experience, put into dialogue with Scriptures and the

witness of the community, and then flows back into concrete action" (83). My own

experiences are primarily based on praxis and ratified by the experience of the

community of faith which tries to live according to the Word of God. In my early years

my mother, Bernarda Zelada, influenced my life. Her devotion toward God challenged

me and she taught me the most elemental knowledge of the Christian faith. I remember

how my mother used to tell me Bible stories. Since we did not have television in my

home, I used to ask my mother to tell me a story. When visiting my grandmother and my

uncles, who lived in a remote village, we had to walk for about three miles from the bus

station. While we walked we had pleasant conversation, and oral narrative dynamic,

according to Johns, "allows for the Christian story to be integrated with life experience.

Information is stored and passed on in the form of stories, testimonies" (87). In this way

my mother impacted my life.

When I began my Christian journey, I was thirteen years old. My pastor asked me

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[1] With the exception of the last three decades, very little material has been written by Pentecostals concerning discipleship. I am a fourth generation Pentecostal ministering in the Church of God (Cleveland, TN). Thank God thre is a growing body of helpful information covering recent years.

to accompany him to the mission churches of our denomination. I learned much from the many experiences we had together. My pastor, Nicolas Menendez, motivated me to become a preacher and gave me the opportunity to minister in mission churches. Even though I was only a teenager, he had confidence in me as well as serving as my mentor. When I was almost sixteen years old, the Lord put another servant of God in my path, Sergio Bran, an itinerant evangelist with a great passion for the lost. I traveled with this evangelist for more than three years across Guatemala and other Latin American countries. We prayed, preached, walked, sang, established new churches, and celebrated revivals together. He influenced my life in a special way. My pastor and this evangelist were my mentors as Paul was to Timothy, and their one-on-one training leadership was very effective in my life.

Just as Paul took the training he had received and began discipling others, so too did I. My mother-in-law, Carmen de Morales, asked me to take her nephew, Noe Cifuentes, with me in order to disciple him. This young man had just accepted Christ and had turned from his life of drug addiction. He accompanied me in my ministry, and I taught him the first steps of the Christian life. He learned from me the first elemental preaching skills. I remember that we were in a rural area (village) celebrating a revival week in a Church of God, and the day came when he preached his first sermon. I left him in charge of the evening service because I had to go to the city. When I arrived at the place near midnight, he was not sleeping because he was waiting for me. He excitedly informed me that the first sermon in all his life resulted in eleven converts. After that experience I gave him the opportunity to preach once a week in the revivals. That year that he spent with me helped him to become a minister of Jesus Christ. Today he is one of the most successful pastors in Guatemala City.

Another person I discipled was Daniel Soyoy. From 1979 to 1984, the Lord helped me plant a church in La Colonia Atlantida, zone eighteen of Guatemala City. Daniel came to our church under the influence of liquor, but that did not stop him from accepting the Lord. As his pastor I gave him the counseling and support that all people need as they begin their new life in Jesus Christ. On weekends he spent time with me and helped me in the church. He also served as deacon, visiting homes, hospitals, jails, and schools, and praying. When I had to visit a church or lead a revival in a church, he was ready to go with me. I began to instruct him, and rapidly he grew up in the knowledge of the Christian life. The time when the eagle mother has to let her baby fly alone came for Daniel. Our church began a mission five miles away from our area, and Daniel was chosen to become a worker in that new mission. Today he pastors that same church, and after sixteen years the Lord has given him a wonderful congregation of five hundred members.[2]

I have tried to follow Jesus' example of "modeling by doing it together." As I stated earlier, the learning process is more effective when a close mentor-mentoree relationship exists. Mark 3:14 says, "He appointed twelve--designating them apostles-- that they might be with him and that he might send them out to preach." The Apostle Paul who followed this model of his master Jesus Christ says: "Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life" (Phil.4:3). In 1 Thessalonians 2:8 Paul says, "We love you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you

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[2] A most satisfying thing to see is a leader making other leaders. I have seen this in our church.

have become so dear to us." Those biblical passages show that investing in training leaders is investing in the enlargement of the kingdom of God. We invest time, money, knowledge, strength, the whole life for the shaping of others and for the glory of God. The best investment is in people and not in structures. Whatever we do matters for eternity, we must prepare those people for their turn in this relay race. Let us pass the baton to them. As someone passed me the baton, in the same way I want to do it for others. Today a great need of leaders exists, not just followers.

The follower does not know how to train others, he/she depends on his/her leader's instruction. Through history biblical models of training successor leaders proved effective. A mentor's prayer should be, "Lord, help me to develop a passion in my life on how to lead. Help me to be a facilitator in my journey as a leader and to see your enablement in me in all dimensions and to make a difference while I live. Amen!"

Unfortunately my experience of being mentored is far from being a common mentorship and discipleship process in the Latin American context today. Perhaps this is rooted in a secular experience since many Latin American countries have been led by dictators for more than a century. Just a couple of decades ago, the people began to participate in the election of their leaders thanks to the influence of the United Nations and also due to internal factors. Indirectly this political situation, along with our history, influenced the journey of the Christian movement. Many missionaries came to this mission field and did outstanding jobs evangelizing, building temples, and giving some economical support, but the training of native leaders was insignificant. The evangelical church has in some ways influenced society as a whole, but the lack of a model of how to train successor leaders hinders this flourishing of the gospel of Jesus Christ in our countries.

Speaking specifically of the Christian Movement, I have observed that more than 90 percent of our evangelical churches in Latin American do not have an assistant pastor who is being trained. The same problem occurs in administration. The overseer, bishop, or the supervisor of a district, region, or territory does this demanding job without an assistant; therefore, when the leader for a crucial circumstance is no longer ministering, comes the crisis of succession. My experience as a former Church of God overseer of one district, a territory, and later of the whole country (Guatemala, Central America from 1984 to 1995) allowed me to deal with the lack of well-trained leaders. I not only had to pray but also to suffer when the time came for the appointment of a new leader. For me to present the candidates for a higher position or for a congregation in need of a pastor became difficult since no trained and seasoned leaders were available. The leaders who did have some training were occupied. I admit that we have a lot to learn in this matter of training good leaders. Formal biblical education is not a main concern for most of the ministers, and the few ministers who come to our Bible institutes learn more about preaching, evangelization, and Christian doctrine than about Christian leadership in their courses.

The effects of this shortage of trained leaders are evident in many churches of different denominations. One example is that when a leader dies, finding a suitable person who can take the position of the previous leader is difficult. On the other hand, the lack of equipped pastors is reflected in many churches that are stagnated because the last pastor did not train anyone to become his/her successor. In several of our churches, one good Christian takes care of the church but is not a good leader. In other words this good Christian is not well trained for that position. The people sense that something else is needed; therefore, they feel confused. D. E. Galloway pinpoints the problem in his book,

20/20 Vision as follows: "So much of the confusion in churches today is due to the vacuum that is created because there is not a God-led man or woman who leads the people" (15). Our situation is the opposite of some situations where many well-trained leaders wait in line for a ministerial opportunity.

When I was supervising, I had to allow elders or deacons to lead some churches while I sought for pastors for them. Often deacons and elders participated in the decision making when the opportunity came to choose their pastor. The Latin American Christian Church has arrived at a peculiar stage of democracy that I call "participation." Unfortunately our reality is this: we do not have many options from which to choose. On the one hand, because of a lack of well-trained ministers at least in the Latin American Pentecostal realm, when the opportunity comes to nominate, elect, or appoint a new leader, this minister is hard to find. We elect or appoint the one who speaks well, is well dressed, or is a good person but may have no knowledge of either leadership or the Bible; consequently, we appoint inadequate leaders to direct the great symphony of God. On the other hand, if one occupied minister is taken from his/her position, crises arise because as we say in Central America, *"Tapamos un hoyo pero destapamos otro."* The English translation would be, "We fill one hole in the soil and at the same time open another." Therefore, the crisis is still present, a lack of leaders. One obvious question is, "Who will serve the position left for the other minister since there are no well-trained leaders?" In some cases the overseer or another occupied pastor makes an extra effort to take care of this new position while awaiting the new leader. For this reason, in many places, a single pastor ministers in three or more churches at the same time.

In the following paragraphs, we will see a brief history of the *Iglesia de Dios Evangelio Completo de Guatemala* (Full Gospel Church of God of Guatemala). Our

International Offices are in Cleveland, Tennessee, United States of America. According to Charles W. Conn in his book Like a Mighty Army, J. H. Ingram came to Central America to investigate the possibilities to establish the Church of God. Ingram had a passion for world missions. Early in 1934 he wrote a personal letter to the president of Guatemala expressing to him his desire to come to this Central American country in order to proclaim a new message of salvation and of the power of the Holy Spirit (212). Conn continues commenting that the president of Guatemala sent a kind letter inviting Ingram to come to Guatemala and to tell his people about the Church of God. Ingram came to Guatemala and went to Totonicapan City, a city in the western part of the country because a Pentecostal Missionary Center comprised of fourteen congregations was there. The members of these congregations were mostly Mayan-Quiche Indians. The American missionaries were not there at the time Ingram arrived, but a native leader, Jose Maria Enriquez, welcomed him (212).

Conn continues narrating the beginning of the Church of God in Guatemala, and I have taken his book as a key resource as well as some ministers of our denomination in my country. Among those who participated were Charles and Carrie Furman who belonged to the Primitive Methodist Church. They were expelled from their denomination because the Furmans claimed to have received the Holy Spirit. They began speaking in other tongues on 13 April in a home church in Totonicapan City. When the Furmans went back, they found a letter from Ingram inviting Charles to attend the General Assembly in Chattanooga, Tennessee and to join the Church of God (Cleveland, TN). They returned from the states under Church of God sponsorship. The fourteen churches of Totonicapan also joined the Church of God. Ten years later another great missionary named Thomas Pulling and his family became members of the Church of

God. These American missionaries became a great help in the spreading of the Gospel in Guatemala. In 1935, Ingram came back to our country to spend two months with the Furmans. At this time sixteen congregations and 672 members existed (Conn 213). Some years later the movement was divided into three territories. Today we have eight territories with more than two thousand churches and four hundred missions. The Church of God (Cleveland, TN) with 160,000 members has become the largest Protestant denomination in the Guatemala.

This is our Central American reality. By the grace of God and the movement of the Holy Spirit, the Church of God has gone forward in spite of our all too negligent attitudes toward mentoring good leaders. Few would deny that with a plan of leadership training, our church could be better.

Problem Formulation

If current leaders do not train future leaders who can succeed them, then our church runs the risk of decline and death. In that regard, some of our churches are already dead. The problem has two aspects: (1) our curriculum is weak in this area, and (2) our actions do not have the intention of the necessary leadership training. Speaking generally, mentoring was assumed, expected to happen as a natural human experience. Today, however, a broad awakening is coming in the area of leadership and mentoring. Large companies as well as small ones are taking seriously the need to train their personnel. This awakening is also evident in Christian communities. How could they not see the biblical models on mentoring? This great movement of church growth during the last two decades influenced our churches. We are learning the lesson of developing quality leadership. George Hunter states that many leaders discover that learning to "get things done through other people" liberates them from the compulsive work addiction and

burnout that are epidemic in the ranks of church leaders. This frees time and energy for

relationship, innovation, recreation, study, prayer, and ministry. Thus, in time, a leader

experiences more satisfaction from helping someone else to perform a ministry than from

doing it alone (<u>Principles of Management</u> 3). Overseers, educators, administrators, and

pastors must be united in this challenge to train good leaders.

Leadership training must have an integral plan to accomplish the goals of "theory

and practice." Training in educational institutions would become more effective when it

not only imparts knowledge but also mentors the student body. Ted W. Engstrom and

Norman B. Rohrer declare that criteria for judging people usually rest upon knowledge

rather than wisdom, achievement rather than character, profit rather than creativity (2).

This mentoring focuses directly on the future leaders' lives. "Knowledge of God is

measured not by the information one possesses but how one is living in response to God"

(Johns 34). Therefore to train leaders of this character is imperative. This is an

emergency. We need to have a bank of leaders of this category. These leaders will be

ready to lead the ministry according to their gifts and callings from the Lord. For

example, blood banks exist to provide the exact type of blood needed when an emergency

arrives. In the same way the Church, if it is planning to enlarge the kingdom of God,

needs to prepare leaders for all emergencies in the vineyard of the Lord. If we prepare

leaders and deploy them in an appropriate environment in which a mentoree walks beside

each successful leader, the mentoree has a better chance of becoming a great servant of

Jesus Christ.

Cultural Factors

The improvisation factor plays a major role in Latin American culture. As we say

in Latin America, "*El conocimiento se aprende a lo largo del camino.*" The translation in

English would be, "The knowledge is learned on the way of the journey." In other words, along the way we adjust the burdens that the mules carry. Latin Americans easily cope with the informal rather than the formal and with practical rather than theoretical issues. We do not demand high quality; we just want to fulfill our needs. Latin culture is not tight about punctuality. We like to live without pressure. For example, if we arrive late to an appointment or a meeting, we like to leave that meeting late to compensate for our delay. The Mayan Indian culture also affects the mentoring climate. Time means even less than in Latin culture. Accordingly, they give time freely to one another. For example, they like to train leaders beside the wiser, the older, the most respected people in the community. We can learn from this segment of our culture to train leaders for these changing times. Unquestionably cultures are changing rapidly. We need to learn from the primal cultures, but at the same time we need to be up-to-date with cultural changes. This is indeed a challenge.

Definition of Leadership and Mentoring

Many times I have heard that to be a leader is both a matter of birth and of a learning process. Perhaps leadership requires both, but it seems more a fruit of learning. Who is a leader? The leader does not have to claim his/her leadership. Noticing the leader is easy. G. S. Dobbins says that to lead requires knowledge of the process, acquaintance with the field, understanding, love for people, operational skills and a sustaining motive. These are conditions for a leader to be able to lead people (17). James McGregor Burn said, "Leadership is the ability to obtain followers" (in Maxwell, Leader within You 1). Maxwell's favorite proverb on leadership is, "He who thinks he leads and has no one following him is only taking a walk" (1).

True leaders can influence people and motivate them to pursue the goal. In his

book <u>Leadership</u>, Burn argues that leadership involves leaders inducing followers to act for certain goals that represent the values and the motivations, the wants and needs, the aspirations and expectations of both leaders and followers (19). A leader is someone who goes ahead showing the way. When a leader in a cycle race is marking the speed and breaking the air, all the followers pursue him. They do what they see the leader is doing.

Leadership is not only the ability to empower another person to live and act on the basis of a purpose-driven life, but it also shares the resources with which God endowed leaders. Leaders must pass the baton on to future leaders. Bobb Biehl and Glen Urquhart say, "Mentoring is not using a protégé to accomplish the mentor's goals. Mentoring is not helping you become another me! Rather, it is helping you become a fully developed you!" (200). A good mentor will not turn mentorees into clones, rather, he/she will empower them to develop themselves and teach them to do the same with others. M. A. Playko, in an article titled "What it Means to be Mentored," points out that mentors must allow protégées the opportunity to determine their own direction and mode of learning, and make their own decisions regarding how they might use what they have learned (30). A good leader provides the tools and energizes others to have their own vision. Lucy Calkins, in her article "Raising Life-long Learners," suggests that, like parents, mentors face the challenge of decisively shaping the development of their charges—encouraging confidence and independence (39). When a leader acts unselfishly, he/she is not only blessed but he/she blesses the body of Christians and most of all, he/she pleases his/her Lord.

Who is a mentor? What does mentoring mean? "Mentoring is a related experience through which one person empowers another by sharing God-giving resources" (Stanley and Clinton 12). In order to pursue the exploration of this study you must understand

clearly the meaning of the word mentor. Margo Murray and Marna Owen offer keen

insights about the evolution of mentoring in their book, <u>Beyond the Myths and Magic of</u>

<u>Mentoring</u>:

> History gives many examples of the value of mentoring. Perhaps the most famous instance was chronicled by Homer in the Odyssey. Homer tells us that around 1200 B.C., the adventurer Odysseus made ready to leave for the siege of Troy. Before sailing, he appointed a guardian to his household. For the next ten years, this guardian acted faithfully as teacher, adviser, friend, and surrogate father to Telemachus, son of Odysseus. The mythical guardian's name was Mentor. (6-7)

Homer's story reflects one of the oldest attempts by a society to facilitate

mentoring. In like manner, the Apostle Paul mentored Timothy. Later on, Timothy

continued the process by mentoring others (2 Tim. 2:2).

PURPOSE

The purpose of this study was to evaluate the impact of a program of training

proven leaders how to mentor future leaders. The study took as its base biblical models

as well as some examples of the Ancient Church and of history. The study did not

minimize the importance of using the tools that the social sciences and management

people provide for any mentoring process. Finally, applicable suggestions are offered in

order to help to solve this problem in Guatemala and in our Latin American context.

Research Questions

The three research questions that motivated this study follow.

Research Question # 1

What was the personal impact of the proven leaders on the selected leaders

(mentorees)?

Research Question # 2

What was the impact of the total training program on the mentorees who have

been mentored by proven leaders?

Research Question # 3

What elements of the program caused desirable changes in the mentorees trained?

Description of the Project

This project was a study of how a model of one-on-one mentoring and small group leadership can be used effectively to train proven leaders who at the same time can employ the same principles to younger leaders. The study project was limited to a time frame of six months (January through June 2000). During this period I trained twelve Church of God leaders (all of them pastors) residing in or near Guatemala City. Evaluation of this study project during the course of the six-month training program proceeded according to the following steps. Each of the selected Church of God leaders was required to mentor at least one or more other potential leaders from the constituency of our denomination. I trained mentors in a series of thirteen sessions. In turn, the mentors employed the topic covered in each training session. The mentors reported on their implementation of the previous lesson which they in turn brought to the ones they were training. Further, an essay on the understanding of the mentoring process was required from the mentors and mentorees before the initiation of the project (pretest). Another and final essay was required after the project was completed (posttest).

This model has its roots in Scripture as well as in examples from the Ancient Church and from history. Some of the biblical examples are Moses training Joshua, Elijah training Elisha, Jesus training the apostles (especially Peter, John, and James), Barnabas training Paul, and Paul training Timothy. God gave in his Word the basis for this monumental task of leadership training. This study seeks to understand the principles of mentoring mentors who are willing to train others and to encourage and instruct them

to effectively engage in the task of passing the gospel on to new generations. This study does not intend to minimize the importance of the social sciences or the findings from such important areas as market research. Indeed, it employs such findings to better understand the concept of leadership and mentoring and to enhance the great task of mentoring.

Definition of Terms

For the convenience of this study and for a better understanding of the mentoring program, defining some terms that will be used is necessary.

Leader: A man/woman who has the capacity to influence others to follow his/her leading, skills, and vision.

Mentor: A proven leader, a man/woman who has the ability to instruct, shape, encourage, and support apprentices to develop their own abilities and gifts.

Leader-mentor: For this specific project, this term is used simply as **mentor** to mean the chosen leader or proven leader who will receive the training leadership through this specific program to become a successful mentor to someone else.

Mentoree: The apprentice or student under the leading of a mentor.

Potential leader or **mentoree**: For this specific project, this term is used to mean the apprentice or student learning to become a successor leader in any area of Christian ministry according to the gifts he/she has.

Methodology

I project two one-hour instructional sessions each month (a period of six months from January to June 2000 plus three months of collecting the final data). In order to have an accurate evaluation, I used pre- and posttests and two essays, one at the beginning of

the project and the other at the end of the project. I covered the following areas that I

believe are important to Christian leadership and mentoring, using <u>Natural Church</u>

<u>Development</u> by Christian A. Schwarz as a key resource (22-34):

Leadership development,

Biblical preaching,

Need-oriented evangelism,

Inspiring worship service,

Gifted-oriented ministry,

Fervent spirituality,

Functional structures,

Holistic small groups,

Loving relationships,

Staffing,

Church planting,

The mentoring relationship, and

Financing the church and ministry.

In addition to the biweekly instructional sessions, I offered laboratory experiences

for each of the topics covered. These laboratory activities included: spiritual retreats,

visits to model churches, delegation, fellowships, church business meetings, and

recreation.

Overview of the Study

Chapter 2 of this study establishes the historical and theological context for the

study as well as the literature precedents and some practical considerations. The research

design appears in Chapter 3. Chapter 4 offers the research findings. Chapter 5

summarizes and interprets the research finding. It also offers suggestions for further

inquiry.

CHAPTER 2

OVERVIEW OF THE LITERATURE

Biblical Precedents

This study on leadership training is based primarily on biblical models. It regards Jesus' style of leadership as the best example of all. The study is supported by selected cases of mentoring throughout Christian history. The literature precedent and some cases from my own experience are included in this chapter. Finally, we observe some practical insights into the art of mentoring and of being mentored as well as benefits of this process of mentorship.

Old Testament Models

Moses mentored Joshua one-on-one. Joshua was close to Moses. From the beginning, Moses changed his name from "Hoshea" to "Joshua" (Num. 13:16). Moses knew Joshua to be a valiant young man. He was chosen to be a spy in Canaan and also obeyed Moses (Exod. 17:8-13). The Scriptures show that Moses took Joshua to be his assistant (Num. 11:28). Joshua was with Moses at Mount Sinai when Moses had a retreat, and God came and spoke with him (Exod. 32:17-18). Joshua was also with Moses when God manifested his power to the elders in giving them some of Moses' wisdom. This manifestation took place in the Tabernacle (Num. 11:24-29). Then the Lord chose Joshua as Moses' successor, and Moses gave him the charge to lead the people of Israel (Num. 27:18-23). Finally, Moses publicly bestowed leadership on Joshua and encouraged him (Deut. 31:23). The Lord acts that way in training a successor leader because of the close relationship between mentor and mentoree.

Another interesting Old Testament true story is the life of Naomi. Naomi became a mentor to her daughter-in-law, Ruth. The book of Ruth is full of examples of their

mentor/mentoree relationship. First Naomi served as a mother to Ruth (1:10-14). Naomi provided a moral and spiritual support to Ruth. Second Naomi influenced Ruth. In other words, she was a leader who showed the pathway to Ruth (1:16-18). The influence of Naomi on Ruth was evident. Naomi's lifestyle, her beliefs, and her confidence in God caused a great impact on Ruth to the point that this Moabite lady left her own family, friends, town, and country to follow her mother-in-law, Naomi, who was at that time a widow. Third Naomi became a counselor to her daughter-in-law (2:19-23; 3:18). Fourth Naomi became a confidant to Ruth. Before any decision Ruth consulted Naomi. What a privilege Ruth had to live with her counselor. Fifth Naomi became an instructor to Ruth (3:1-5). Naomi taught Ruth Jewish customs and this non-Jewish woman became the great-grandmother of King David. This story is one of the most beautiful in terms of a mother-in-law/daughter-in-law relationship.

Another example of Old Testament one-on-one leadership training is Elijah and Elisha (1 Kings 19:19-21). Scripture says that Elijah passed by Elisha as he was plowing with twelve yoke of oxen and threw his mantle on him. After Elisha went to kiss his parents goodbye, he turned back to the prophet and took a yoke of oxen, slew them, boiled their flesh with the plow and gave it to the people to eat and had a celebration. Imagine this party. Perhaps the people asked Elisha, "Is it your birthday?" "No," he replied, "the prophet Elijah has called me to be his assistant." "Why are you killing your oxen?" Then Elisha replied, "I do not need them anymore!" Some others asked his parents, "What is going on with Elisha?" They answered, "The Lord through Elijah has chosen him to be a prophet." The last part of verse 21 says: "Then he set out to follow Elijah and became his attendant."

Elisha traveled with Elijah, and Elijah taught Elisha by example. The

demonstration of a lesson is more important than a theory. Elisha saw mighty manifestations, and just before his master was taken from him they were in Gilgal, a historical place in Israel. Elisha saw Elijah when he struck the Jordan waters and saw him when the Lord took him to heaven (2 Kings 1:1-2:14). When the mentoree lives and works in close relationship with his/her mentor, the development is thorough.

In conclusion, the Old Testament model reveals us the importance of a strong one-on-one leadership specifically in training successor leaders. This model of leadership training was shaped in a close relationship. It took place on the job. It was more of a practical training than theoretical. The Old Testament model shows us that this intimacy between the mentor and the mentoree provided stable leadership training. Furthermore, this close relationship helps to prepare the environment and the mood for any particular movement, institution, or church especially when the transition comes.

New Testament Models

Before the analysis of Jesus' model for training one-on-one and small groups in leadership consider the mentor-mentoree relationship of Elizabeth and Mary (Luke 1:39-56). First Elizabeth served as counselor and confidant to her relative, Mary (Luke 1:39). Mary hurried to Elizabeth's town to share with her about the recent experience Mary had with the angel Gabriel. Second Elizabeth, as a good leader, encourages Mary and recognizes God's visitation to Mary and the special role this young lady was going to play in salvation history. Third Elizabeth, as a mature wife and expecting John the Baptist's birth in three months, served as instructor to Mary in the common things of life. The sacred text says that Mary stayed with Elizabeth for about three months and then returned home.

Jesus' Model

Jesus had a specific plan for saving this world. As Robert E. Coleman states in his book, <u>The Master Plan of Evangelism</u>, "The Master disclosed God's strategy of world conquest" (24). He continues by affirming that Jesus, the Son of God, calculated to win like a general plotting his course of battle. He could not afford to take a chance (24). He prepared a plan that would not fail. Of course, if we do not plan we are really planning to fail. Coleman gives a helpful contribution to training leaders. He provides eight keys that all mentors might use in training others: selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction (25). The method we use to train leaders doesn't matter; however, Jesus' style was people oriented. He trained people to reach the world. A great need exists now to train people to reach people.

Undoubtedly Jesus exemplified the best one-on-one or small group discipleship. Jesus' traveling school was composed of all types of people and included both men and women. Jesus' methodology for instruction was parables, dialogues, and discourses. "He acted out object lessons: children, himself, the whole life of Jesus can be seen as an object lesson" (Reed and Prevost 66). However, he chose twelve out of the crowd of disciples whom he called apostles, followers that should be with him (Mark 3:13-19; Luke 6:13-17). Jesus taught his disciples by his life; he did not teach them simply by giving information. He taught them by example in order to transform them for a new life and ministry. Jesus' school was certainly not typical of schools where those being trained listen to a teacher for an hour then go back into life apart from the teacher. Jesus and his disciples lived together; they shared their own experiences and pains of life. They were sailing constantly, sharing feelings with each other (Richards 31). T. C. Oden argues that Jesus was not merely a theoretical instructor of pastoral practice but one who himself

embodied the pastoral touch (60). Jesus' emphasis was on character more than on many activities. For Jesus, his disciples' personality was more important than activities and programs. His life was a mirror to them. David E. Schroeder states that in the gospels the emphasis of Jesus was upon character development rather than the teaching of skills or activities (35).

Shaping the disciples was timely, but after due preparation he sent them into the harvest—first the twelve, commissioned two by two (Matt. 10). Later he sent the seventy, two by two (Luke 10). In other words, Christ runs the risk of his reputation in sending them as his ambassadors. Kathryn M. Moore says, "Ultimately, a mentor must be willing, if necessary, to put his or her own reputation on the line for the protégé's sake" (28). Further, the inner circle was important to Jesus; Peter, James, and John formed his intimate circle. Matthew 17:1-9 registers the transfiguration of Jesus. The Lord took only these three disciples with him to Mount Tabor where they saw him transfigured before Moses and Elijah.

Mark 5:35-42 records another experience in which Jesus chose only the three. On this occasion the ruler's daughter had died, and Jesus "did not let anyone follow him except Peter, James and John, the brother of Jesus" (Mark 5:37). They had the privilege of seeing Jesus lift up the dead girl. Amid the olive trees on the mount of Gethsemane casting their ominous shadows in the full of the Passover moon, these members of the inner circle waited nearest to their Lord while he prayed (Mark 14:35; Matt. 26:37). The rest of the disciples respected Jesus' decision to take only those three with him. A. B. Bruce says that no record exists of the disciples complaining about the preeminence of the three, though they murmured about other things. This is adequate proof that where preference is shown in the right spirit and for the right reason, offense or jealousy need

not arise (3).

Small groups were important to the Lord. He wanted to transform only a few who later would transform the whole world. Yet Jesus wanted to impact these three disciples more than the other nine.[3] This impact appears when Peter and John said to the Sanhedrin, "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help but speak the things we have seen and heard" (Acts 4:19-20). In 1 John 1:1-2, the Apostle John talks about, "that which was from the beginning, which we have heard, which we have seen with our eyes." Obviously John saw and heard the majesty of Jesus and the miracles that proved his nature. Peter, James, and John, as well as the other disciples, spent almost three years with the great rabbi walking, eating, sleeping, laughing, talking, praying, and serving with him. What a privilege to listen to the greatest prophet and teacher (the greatest mentor) who ever lived—the Son of God.[4]

Engstrom and Rohrer say, "Jesus spent far more time developing a few teachable people than he did dazzling the crowds with words" (2). He limited himself to twelve ordinary men and through them worked out his ministry. Stephen Seamands declares that our ministry is Jesus' ministry. We are a kind of continuation of Jesus or a follow-through of Jesus' works (79). Seamands continues by emphasizing that as we abide in Christ, he will abide in us. Jesus is free to carry out his ministry through us (97). Even though he spent time teaching, preaching, healing, and ministering to the crowds, Jesus

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[3] The obvious question is, "Why did Jesus select only those three?" This question is difficult to answer. Perhaps he wanted to impress on them this intimacy and unique experience because later on they would be the leaders of the group. History says that (with the exception of James who was killed by Herod according to Acts 12) Peter and John were the ones who strengthened the church in the first century and undoubtedly they influenced Paul.

[4] The best way to teach and train others is by following the Lord's style. The best university of life is to live, walk, pray, and serve with the teacher. This accompaniment method is the best way to become a real disciple.

prayed not for the mass of people but for these few disciples. These few disciples (the twelve), his Father gave to reach the world (John 17). They would carry on Jesus' life and ministry. This was Jesus' strategy. He could enlist an army of disciples, but he chose to train a few. Jesus washed his disciples' feet (the twelve) one by one in order to cause an impact in each one of them (John 13). In this way Jesus devoted most of his earthly life to these few. "To concentrate in a few the teaching and learning will be more effective" (Bruce 38). Shelly Cunningham states that from the life and example of Jesus, we derive the fundamental concept of mentoring: more time spent with few people equals greater lasting impact for God (37).

Greg Oden, in his book The New Reformation, points out that Jesus' model teaches pastors that one essential way to carry out ministry is to invest in a few who in turn can be equipped to invest in others (128). We have planned and launched monumental programs trying to feed masses. All of these things may be considered vital, however, at the end a few will exploit the program. We must get to those who have the potential of becoming leaders whom the people will follow. Sometimes we think that we must train the greatest number so we can be proud of the many we are personally training. Let us remember that better to equip one well-trained leader is better than one hundred without a commitment to the Lord and to the people. Similarly, Coleman emphasizes that Jesus demonstrated very clearly that multitudes would be won easily if they are given a few good leaders to follow (37). The Christian church must follow Jesus' example; otherwise, she will fail in her mission. This is a real and practical matter. Consider for example what would happen when a superstar minister dies without well-trained successors. I witness many churches that face this problem. Failure to make provision for leadership succession has spelled ruin for many churches (Sanders 139).

This new paradigm seen in Jesus' life is worthy of imitation. A person-to-person relationship is vital to this process of leadership succession. A real leader is formed close to the mentor and not at distance, as by satellite.

Barnabas' Model

Another New Testament example of one-on-one leadership training is Barnabas. In the book of Acts we find that when Paul came to Jerusalem from Damascus, he tried to identify with the disciples. However, they were afraid of him because they did not believe that he was truly one of them. "But," Luke records, "Barnabas took him and brought him to the apostles." He further told them how Paul had seen Jesus, and how "in Damascus he had preached fearlessly in the name of the Lord" (9:26-27). Later Barnabas remembered Saul whom he was mentoring and "went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people" (11:25-26). Undoubtedly the followers of Jesus influenced their society in such a way that the disciples were called Christians first at Antioch. In the first passage we see that the disciples were afraid of Saul and did not believe that he was a real disciple. Barnabas appeared and took Saul of Tarsus and introduced him to the Apostles. Barnabas gave testimony to Saul's conversion and declared to them how the Lord had appeared to him near Damascus and how Saul had preached boldly at Damascus in the name of Jesus Christ. Thus Barnabas serves as a supporter of Paul. In the second passage Barnabas forms a team with Paul. Then they instructed the church in Antioch. They taught many people. Believers were called Christian first in that city because of their influence on society.

Since Barnabas offers a good example of what a mentor must be, we will examine at least three characteristics found in him according to Acts 11:24. The biblical passage

says, "He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord." Barnabas was a good man. Mentors must be like their Lord who is good by nature. This adjective "good" is not easy to define, but some of the best synonyms to describe it are fine, profitable, beneficial, valuable, cooperative, helpful, gainful, approved, virtuous, pleasurable, skillful, useful, correct, well-behaved, amiable, obedient, benevolent, right, honorable, pure, pious, and edifying. These characteristics were apparently found in Barnabas. That is why the church in Jerusalem sent him to strengthen the church in Antioch. Barnabas was full of the Holy Spirit. This clearly means being under the control of the Spirit of God and reflecting God's holy character. This was the standard of the Christian leaders of the first century, and the results were wonderful. We urgently need leaders full of the Holy Spirit today. Barnabas was full of faith. This means living in total dependency on God and being willing to obey whatever God commands. Allan Coppedge analyzes Barnabas' life and says "that the evidence of this appears in his willingness to trust God and to talk with Paul, at a certain stage, whether his conversion was genuine" (147).

The character of a mentor is shaped by the work of the Holy Spirit as a result of surrendering to the Lord on the part of the mentor. Samuel Logan Brengle argues that character is not developed by promotion but by prayers and tears. Rather, it is attained by confession of sin, much heart searching, and being humble before God. It comes through self-surrender, a courageous sacrifice of every idol, a bold uncomplaining embrace of the cross, and by an eternal, unfaltering looking unto Jesus crucified (22). In order to be a good mentor, we have to pay the price. This is not gained by seeking great things for ourselves. Remember Paul's decision of counting what is gain to us as loss by the love of Christ our Lord (Phil. 3:7-8). Brengle continues his argument by noting that this is a great

price. Still, it must be paid by any leader who will not be merely a nominal, but a real

spiritual leader of men, a leader whose power is recognized and felt in heaven, on earth,

and in hell (22).

Paul's Model

Paul had been discipled one-on-one by Barnabas, but he did not keep all the

training to himself. Paul's ministerial style was always to be accompanied by someone.

In Acts 15:40-41 he chose Silas to come with him in his second journey. When they came

to Derbe and Lystra, Paul found Timothy and chose him to become his disciple.

Undoubtedly the apostle wanted to prepare ministers while doing the great labor of

missions. The mentoring of Timothy is especially seen in 2 Timothy 2:1-2 when the

apostle encourages this young minister to be strong in the grace of the Lord and to pass

on the training he received from Paul to faithful men, and these to others, and so on. Did

the apostle, when he wrote the letter, have in mind the imminent visit of Timothy and felt

the need to prepare others to take Timothy's pastorate. Walter Lock in his book, <u>Pastoral</u>

<u>Epistles</u>, points out that Paul felt "the necessity of appointing other ministers to take his

place while absent and in case he should never return" (93).

Theological Precedents

God created man in relationship with other creatures:

> Then God said, let us make man in our image, in our likeness, and let them
> rule over the fish of the sea and the birds of the air, over the livestock,
> over all the earth, and over all the creatures that move along the ground
> (Gen. 1:26).

By nature human beings are social beings. Our lives develop with the help of others.

Achievements and success come through the help of others. "God did not create people to

be self-sufficient and move through life alone" (Stanley and Clinton 37). In leadership,

not one leader is formed alone. We need others in our own formation. The leader must be committed to the Lord in forming other leaders. Jesus says, "freely you have received, freely give" (Matt. 10:8c.). Allan Coppedge notes three characteristics of a covenant people of God. They who set themselves before God in (1) a growing relationship with him; (2) ministry for him and service to other people; and, (3) the development of a godly character (37). These three characteristics are worthy of a separate commentary, but for now let us concentrate on number two. God through his special revelation in the Holy Scripture shows that he works through men and women to achieve his purposes. The calling of a mentor is, in this process, the task of developing others and training men and women who God has already called because God is the source of this divine calling. In the first books of the Bible, he called Abraham who mentored his son Isaac. Then Isaac mentored Jacob, and so on. Bruce says, "God's greatest gifts to Israel, better than the land itself, were men such as Moses, David, and Isaiah" (13). God's greatest gifts are always men. "Come, follow me," said Jesus to the fishermen of Bethsaida, "and I will make you fishers of men" (Matt. 4:19). Most scholars assure us that these words were Jesus' original saying. Bruce continues declaring that "these words show that the great founder of the faith desires not only to have disciples but to have about him men whom he might train to make disciples of others" (13). Sanders affirms that "God's greatest endowment to the church was the gift of twelve trained for leadership" (144). Therefore, the first leaders of the apostolic Church passed the baton to others, which continued until we were reached.

Thanks be to God that the first disciples understood their master's principle of making disciples to all nations. Michael Henderson points out that the primary function of spiritual/educational leadership is to equip others to lead and minister, not to perform

the ministry personally (129). As Henderson continues commenting on leadership, he brings in John Wesley's meeting and classes. He says that within the hierarchy of Methodist groups were dozens of official positions: stewards, classleaders, band leaders, exhorters, trustees, sick-visitors, helpers, preachers, booksellers. The ministry was parceled out to the entire body of believers, not just the chosen elite (138). Some religious leaders in Jesus' times thought that Jesus had not trained enough disciples and the movement was going to fail. On the other hand, some believed that he had trained a specific bunch of people whom they had to discount because of their small number. The last statement was the reality, but they did not know about the intervention of the Holy Spirit working through the apostles. Jesus' stamp on them was recognized by the members of the Sanhedrin, "When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that *these men had been with Jesus* [emphasis mine]" (Acts 4:13). Jesus' presence was noticeable in the apostles' lives; Jesus put his stamp on them. A work inspired by the Lord and built on spiritual principles will survive the shock of the loss of its leaders, and the growing will continue. Who can deny this last statement? When leaders create dependency, not only are they falling into the trap of busyness, but they are also causing hindrance to the growth of the movement. Jesus' intention in training his disciples was multiplication. The law of multiplication was the duty of the Apostle Paul in Ephesians 4:12-16. John Stott sums up Ephesians 4:11-12 and says,

> The New Testament concept of the pastor is not a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of one who helps and encourages all of God's people to discover, develop and exercise their gifts. His teaching and training are directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he

actually multiplies ministry. (167)

Sanders points out that no work is more rewarding to a missionary than that of developing leaders (149). John Maxwell, in The 21 Irrefutable Laws of Leadership, states that "a leader's lasting value is measured by succession" (215). One of the missionary's main goals should be the development of young people who can, in time, lead the church (149-50). I remember visiting an indigenous village in the highlands of Guatemala, and at lunch we were going to eat some fresh corn. They had hung corncob samples all over the kitchen. I asked about them and they said that these cobs were chosen to plant for the next sowing time. They had chosen the best corn. Likewise, God chooses the best Christians to be leaders in order that these chosen may be multiplied.

Mentoring in the Ancient Church and in History

Spiritual direction was the primary model at work in the Egyptian desert in the fourth century, and this custom continued to be operative and effective among clergy and members of religious orders for centuries. During the first century, Christian mentoring was based on the Septuagint; however, later it was based primarily on New Testament writings as well as on the testimonies of the apostolic fathers. "Polycarp was a student of the Apostle John, and John appointed him to be bishop of Smyrna" (Bettenson 71). "Augustine was a disciple of Bishop Ambrose of Milan" (Reed and Prevost 98). Thus, this great theologian was not formed alone. Reed and Prevost say that Augustine, after his baptism, moved to Hippo (now Bona, Algeria) where he became a priest and later a bishop. He established a monastery that included a school for ministerial training (98).

Other examples of one-on-one and small group training appear throughout history. One of the reformers of monastic life in the Middle Ages, Reigius of Auxerre, was a disciple of Heiric (Gonzalez 145). Leona M. English points out that other strong

examples of mentorship in the religious tradition include the wise counselor role of women mystics at Helfta in Saxony, Germany, in the thirteenth century. Yet another model is the vigorous, prodding role of Teresa of Avila (1515-1582). In her role as a vocational mentor, she taught John of the Cross (1542-1591) (3). According to Robert Morgan, in his book On This Day, George Wishart mentored John Knox. Knox first became his bodyguard, carrying a two-handed sword, which was the Holy Scripture (60). Ignatious Loyola discipled Francis Xavier, and together the two men established the Society of Jesus in 1534 (Morgan 337). English asserts that mentors hold an important role in the Hindu religion. She says, for example, that the Hindu religion is replete with examples of gurus who serve as mentors for individuals seeking direction (3). Likewise, the hassidic master holds a place of privilege within the Jewish tradition.[5] Thomas Aquinas was taught by Albertus Magnus. Luther was mentor of Melanchthon who was called "the founder of the German educational system" (3). John Calvin exits as a hero in church history because of Guillaume Farel who spotted him and gave him a place to minister and, as it turns out, a place in church history (Morgan 101). The Moravian movement and men like Nikolas Ludwing Zinzendorf and Peter Bohler influenced John and Charles Wesley (Reed and Prevost 135, 194, 275).

Throughout our personal history, someone has influenced us—father, mother, brother, or another relative, a friend, a teacher, a pastor, an evangelist, or another person. Nobody can claim to be a leader without the influence of somebody who has served as his/her mentor; however, the training on which I am focusing is still more intentional. It is a purpose-driven mentorship. The eighteenth century New England pastor and wife

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[5] Elie Wiesel familiarized the non-Jewish world with the role of hassidic masters in his writings.

team, Jonathan and Sarah Edwards, usually had one or more "disciples" living in their home where the learner had ample time to observe the quality of marriage, personal spiritual dynamics, and the vigorous pursuit of pastoral activity (Engstrom and Roher1). Jonathan Edwards, remembered as a revival preacher, knew that the biblical model of training others was the key for successful leaders. To mentor is not just a matter of giving information or passing documentation on to the mentorees. This process must be a daily touch, a constant encounter, and a life involvement experience.

The Practice of Mentoring Today

John C. Maxwell, in his book <u>The 21 Irrefutable Laws of Leadership</u>, narrates an admirable case to imitate. In his section on the "law of legacy," Maxwell takes Roberto Goizueta's example of leadership on how a leader's lasting value is measured by succession. Goizueta was CEO of the Coca-Cola Company making this company perhaps the best in the world. Most companies pass into turmoil when a leader like him leaves or dies, especially if the leader's departure is unexpected. This was not the case with this great leader (216). Goizueta left a legacy behind him when he died in 1997. Maxwell says,

> The legacy left to the company by Goizueta is incredible. When he took over Coca-Cola in 1981, the company's value was $4 billion. Under Goizueta's leadership, it rose to $150 billion. That is an increase in value of more than 3,500 percent! Coca-Cola became the second most valuable corporation in America, ahead of the car- makers, the oil companies, Microsoft, Wal-Mart, and all the rest. The only company more valuable was General Electric. Many of Coke's stockholders became millionaires many times over. Emory University in Atlanta, whose portfolio contains a large block of Coca-Cola stock, now has an endowment comparable to that of Harvard. But high stock value wasn't the most significant thing Goizueta gave to the Coca-Cola Company. Instead it was the way he lived the law of legacy. When the CEO's death was announced, there was not panic among Coca-Cola stockholders. Paine Webber analyst Emanuel Goldman said that Goizueta "prepared the company for his not being there as well as any executive I've ever seen." How did he do it? First, by

making the company as strong as he possibly could. Second, by preparing a successor for the top position named Douglas Ivester. (216)

Undoubtedly this story inspires us. Goizueta was a leader who passed the test of succession. He prepared others to take his place. Sadly many congregations are dying because their pastors are not preparing others to take their place when they leave or die. District supervisors as well as territorial and national supervisors play the game by themselves without training others. The best thing a leader can do is to create a bank of leaders for all ministerial areas. Surely the opportunity will come when they will be deployed in the proper fields. "Just as in sports a coach needs a team of good players to win, an organization needs a team of good leaders to succeed" (Maxwell, The 21 219).

One important question that we need to ask is, "What is the profile of a mentor?" I will attempt to answer that question as a kind of self-exam for those with the passion of making leaders of leaders.

Some Characteristics of a Mentor

1. Vision and the ability to cast that vision. A mentor has vision, a clear picture of his dreams, and the ability to see down the path and show the next step the mentoree needs to take. Dale Galloway, in his book Leading with Vision, says, "No pastor can effectively lead others until he or she knows where to go" (59). Part of this vision is the ability to readily see the potential in a person. In other words, a mentor can spot talents in others.

2. A team-oriented person. The ability to work hand-in-hand with mentorees applying Paul's principles found in the metaphor of the body and in relation to the gifts of the Spirit.

3. Another characteristic of a mentor/coach is the ability to encourage and

motivate others. "The coach's central thrust is to provide motivation" (Stanley and Clinton 73). Barnabas, called the "encourager," gave Paul the encouragement he needed to become the greatest missionary of the first century. A good mentor supports his/her followers. Mentors do not let them be destroyed by discouragement.

4.   The ability to impart the appropriate skills. A good coach imparts skills and application to meet a task or challenge (Stanley and Clinton 73). He or she is truly a teacher. Throughout history teachers were privileged to shape the character of nations from their classrooms. The Apostle Paul requires this gift of teaching for bishops. A mentor must be a teacher.

5.   The ability to love. Love is essential in all kinds of relationships. Dale Galloway notes that a successful pastor is one who learns to love people anyway, no matter what they do (20/20 Vision 89). The question that broke Peter was, "Do you love me more than these? Feed my sheep" (John 21:17). Love is the essential ingredient in a mentor-mentoree relationship, and it must permeate every area of the mentoree's life.

6.   A mentor is a servant-leader. Jesus' example is our motivation. Mark 10:45 says, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." A lesson on servant-leadership is found in John 13 when Jesus washes the disciples' feet. T. C. Oden says, "It is precisely from the servant Messiah that we learn of the paradoxical unity of dignity and service. It is from the true God, true man, who though he was rich became poor for our sakes" (2 Cor. 8:9) (53). Jesus said, "I am among you as one who serves" (Luke 22:27). Paul said, "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4:5).

7.   A very important characteristic of a mentor is the role he/she plays as

counselor. A mentor provides a guide through this learning process. Mentors have the ability to provide wise guidance.

8. Since a good mentor is a good counselor, he/she is also a good communicator and a good listener. Mentors keep the channel in tune and open for their mentorees. A mentor must be a good listener. In order to be a good listener, mentors invest time in the mentorees. That investment means availability and accessibility on the part of the mentors. Dick Daniels states that in the role of mentor, faculty must continually recognize that growth is slow and gradual. It depends upon the student's readiness and capacity for growth. Thus the availability and accessibility of faculty members is essential to this process of spiritual formation (14). The mentorees also have to invest much of their time to this intentional formation. Stephen P. Stratton and James R. Owens affirm that it requires intentional time and effort on the part of the mentor and protégé (101).

Some Requisites for a Mentoree

1. Faithful to God: Faithfulness is a key to this process of learning. Without faithfulness a mentoree will not get far in this journey of leadership. This faithfulness will be seen in basic areas of his/her life (e.g., family, church, and him/herself).

2. Teachable: One of the main obstacles in the learning process is self-sufficiency. God uses manageable people, people who are willing to learn. Coleman says, "Jesus saw in these simple men the potential of leadership for the kingdom. They were indeed unlearned and ignorant according to the world's standard (Acts 4:13), but they were teachable, they were honest men, willing to confess their need" (29).

3. Accountability: Willing to be accountable toward others is important. Accountability provides authority, credibility, and trust. Gordon Fee, in his book, <u>Paul,</u>

the Spirit, and the People of God, argues that the mentor is not to be a lone ranger who attempts to do all things alone. Instead the mentor seeks out those in the Christian community who truly desire to join him or her on the path of growing into the likeness of Christ (138).

4. Vision is a clear picture that leads us eagerly toward the future. A man or woman without vision, without faith, does not fit in this mentoring process. Future leaders will show from the beginning greater faith than others.

Finally, commitment and prayer are a responsibility of both parties (mentor and mentoree). Stanley and Clinton say that when commitment is part of a mentoring relationship, safety, focus, sincerity, and follow-through takes place until growth is attained (44). Prayer is essential for both because the mentor is looking for wisdom in choosing mentorees. Mentorees also need wisdom in searching for appropriate mentors. To make disciples of all nations is central to the Great Commission (Matt. 28:19-20). Through this discipling process mentors empower mentorees to see themselves as channels in assisting others to grow up in Christ. All leaders must act intentionally toward this goal of making disciples, to train leaders of leaders. We are called to train leaders who in turn will take our place and become our successors. One of the greatest joys in life is to see leaders whom we have trained leading the people even better than we do.

Recommendations about the frequency of meetings between mentors and mentorees will vary with this new paradigm. Every one or two weeks will be fine. Sessions can last one hour approximately. Mentors need not forget Coleman's advice. He draws a map of leadership in this learning process and of mentor-mentoree relationship. He designed these steps for discipleship: selection, association, consecration, impartation,

demonstration, delegation, supervision, and reproduction.

Benefits of Mentoring

To be a mentor is not only a privilege but also a blessing. The mentor and the mentoree are both blessed. The community of faith is also blessed. If God has allowed a Christian to become a leader, he wants this leader to become multiplied for his glory and honor. This mentor-mentoree relationship is a process that brings enlargement to the kingdom of God.

If, from the secular perspective, mentoring is a worthwhile and vital tool, it is true in the church as well. David Marshall and Carol Michael, in an article titled "Mentorship: A Career Training and Development Tool," make the following statement: "The manager's own promotions thus are facilitated by adequate training of his/her replacements" (475). Marshall and Michael continue saying that mentorship provides the opportunity to develop a base of technical support, respect, and power throughout the organization for future use (475). If the church takes into account this intentional mentoring process, then the future will be marvelous and unimaginable.

Benefits for the Mentor

Most of the following benefits listed below are found in Leona M. English's book Mentoring in Religious Education:

1. Mentorees challenge their mentors by thinking with fresh ideas and different mind-sets.

2. Through the mentoring process, mentors renew their lives, and this process inspires ideals. Mentors needed to be renewed and challenged to return to some ideals. The mentoring process tests our flexibility in developing approaches to familiar, personal, and ministerial problems.

3. Mentors experience joy seeing successful leaders under their leadership. This process fulfills the mentor's own development.

4. The mentor has close friends and will be surrounded by young people for years to come. The mentor also acquires assistance in times of need.

Benefits for the Mentoree

1. On the one hand, mentorees get support for personal goals. On the other hand, they get intense orientation as well as improvement of their skills.

2. Another benefit for mentorees is to acquire a sense of accountability. Every person has to be accountable to someone. In doing so mentorees also learn the team-player role.

3. Finally, another great benefit for mentorees is that they sharpen their tools for leadership. In the harvest process, those involved in it have to play different roles. Some are plowing, others sowing, some cleaning, other sharpening their tools, and some reaping the harvest. Through this process mentorees are sharpening their tools.

Benefits of Mentoring for the Community of Faith

1. The community of faith will be blessed as a result of this reproduction of leaders, and what brings enlargement of the kingdom of God.

2. We provide successor leaders.

3. We set an example of how to train successor leaders.

4. Divine truth is perpetuated.

The mentor-mentoree relationship is Jesus' style of leadership. In reaching a few well-trained people, we are shaping the ones who in turn shape others. Jesus chose a few and kept them close in order to work effectively with them. Those twelve men in his small group multiplied in a few years. From the secular point of view, Michael G. Zey

suggests in a helpful article that mentoring often contributes to the development of corporate managers and definitely facilitates the process of managerial succession. Mentoring specifically contributes to increasing productivity. Additionally, mentors help integrate individuals into the organization and build a sense of belonging for the protégé (46-51). In Jesus' case the process continued, and a few years later the Jews had to admit that his followers had made a profound difference in the culture (Acts 17:6b). Within three centuries they had conquered the Roman Empire for Christ.

Conclusion

Throughout human history mentoring was the primary means of passing on knowledge and skills in almost every field. From Greek philosophers to sailors, and in every culture, mentoring is the primary strategy used. Stanley and Clinton affirm that in the modern age the learning process shifted. It now relies primarily on computers, classrooms, books, and videos. Thus today the relational connection between the knowledgeable and experienced giver and the receiver has weakened or is non-existent (17-18).

I praise the development in technology, in didactics, and in strategies that we have today, and I am happy to be part of it; however, human relationship is often missing. By contrast, Jesus and his disciples tied the social, psychological, interpersonal, and environmental sides together with the spiritual side. The greatest challenge that mentors have today is to teach mentorees not only to study and master Scripture in an intellectual way but also in a personal and relational way.

Sanders said, "Disciples are not manufactured wholesale. They are produced one by one, because someone has taken the pains to discipline, to instruct and enlighten, to nurture and train one that is younger" (150). When I was a child my mother used to buy

me trousers from the wholesale store, but I remember the day when she brought me to the tailor and he diligently took my measurements. A few days later, he presented me with a pair of trousers that fit me exactly. I was very exited. This is the mentor's task—to produce and reproduce leaders for today's needs with the adequate training for God's glory and for the benefit of the community of faith. Leaders who fit have to be formed one by one.

I am grateful to my mother and the other mentors I had. As stated before, nobody can boast that he or she was formed in isolation. In one or another way, someone influenced our lives. Now if we intentionally mentor others, the result will be marvelous. The best test of leadership is seen when the leader (mentor) is gone. Maxwell says that achievement comes to someone when he/she can do great things for him/herself. Success comes when he/she empowers followers to do great things *with* him/her (The 21 221). Maxwell continues, affirming that "Significance comes when developing leaders to do great things *for* [original emphasis] him. But a legacy is created only when a person puts his organization into the position to do great things *without* [original emphasis] him" (The 21 221).

Many ministers say they do not understand why the last parish they pastored is not doing well after they left. What they are saying is that they are superstars. Superstars are like parents who are raising big babies at home. Big babies are those who always are dependent on their parents. Further, to hear some say that they feel happy that when they were there the church grew in a tremendous way, but once they left the church collapsed is sad. This happens because pastors build dependent churches, unhealthy churches. Many pastors work for themselves instead of for God's glory. One of the most joyous experiences I ever had is the good news I received from the church I pastored that it

continued to grow after my pastorate. We are not working for ourselves but for God's kingdom. Many rumors abound when a pastor leaves the church for any circumstance but when all is said and done, the ability of a leader and his team will not be judged by the work they did in their tenure. Maxwell says, "You will be judged by how well your people and your organization did after you were gone. You will be gauged according to the law of legacy. Your lasting value will be measured by succession (The 21 224). M. Makarushka affirms that, for a mentor, success comes when his/her charge no longer needs him/her (15). Along this line a leader's true greatness can be measured by the accomplishments of one's followers and that success without successors is not success at all. In Jesus' example we see this paradigm. Without doubt he was the greatest leader the world has ever seen.

The mentor needs to know that all have God's timing in their lives. If we run the race now, soon somebody else will run the race in our place. Let us pass the baton to them and let us win the race. Maxwell says, "Whatever I do, I want to *honor God* [original emphasis]. Whatever I do, I want to do it with *all of my heart* [original emphasis]. Whatever I do, I want to do it with *others* [original emphasis]. Whatever I do, I want to *honor and add value* to others [original emphasis](qtd. in Galloway Leading with Vision, 53).

CHAPTER 3

DESIGN OF THE STUDY

Purpose of Study

The problem addressed by this study falls within the boundaries of leadership training and is targeted toward the area of succession leadership. A major aspect of leadership training is an intentional mentorship aiming toward effectiveness of new leaders. The purpose of this study is to evaluate the impact of a program of training proven leaders in the process of mentoring future leaders. The study attempts to identify the biblical models for one on one and small groups in the training of successor leaders. Furthermore, this study gives a brief story of some ancient cases of mentorship as well as personal experience through mentoring mentors who also will train others. The leaders instructed were Church of God (Cleveland, TN) ministers of *la Iglesia de Dios Evangelio Completo de Guatemala*, Central America. Each of these leaders in turn will mentor at least one mentoree or selected potential leader.

Scripture provides vivid examples of one-on-one and small group leadership training. Since Jesus Christ is our highest model, special emphasis is given to Jesus' style of leadership. God gives leaders to equip others in order to give continuity to his purposes. God's plans reach their fulfillment through people (see Eph. 4:11-16). This study sees the need to mentor proven leaders who will mentor future leaders.

Statement of Research Questions

This study centers on three research questions that flow from the stated purpose which is to evaluate the impact of a program of training proven leaders in the process of mentoring future leaders. In order of priority for their consideration, I expected through this study to provide an answer to the following questions.

Research Question 1

What was the impact of the mentor on the mentorees who have been selected as leaders? The concern here is the impact of the mentor as a person on the mentorees. At the end, our desired final product was well-trained mentorees. In this study the concept, "well-trained," implies that the mentorees will be: (1) spiritually formed, (2) in command of critical information, (3) sufficiently motivated, and (4) developed in useable skills.

Research Question 2

What was the impact of the training program on the selected leaders? This question deals with the impact of the training program on the mentors. This program attempted to provide guidelines on how to train successor leaders through biblical models. It also took into account the examples of Christian history as well as the precedents in literature. Finally, the results of this indigenous mentoring program reinforced its validity and adaptability. Of course adjustments need to be made to contextualize it in other cultures.

Research Question 3

Which elements caused changes in the mentorees after the mentoring program? This question deals with the specific elements that caused more impact on the life of the mentoree who after the mentoring program experienced certain changes for his/her benefit and also for the community's benefit.

I attempted to answer these questions correlating the program's methodology and instrumentation.

Subjects

Four resources were tapped for assistance in building a pool of names from which the mentors, or proven leaders, as well as the mentorees, or potential leaders were drawn:

(1) my own observation and knowledge of Christian proven leaders in my denomination and other denominations; (2) networking conversations with fellow pastors and colleagues; (3) my congregation and ministerial reflection group with whom I interact; and, (4) the executive committee of our church in Guatemala formed by the national superintendent and the territorial overseers.

To choose the mentors or proven leaders to be trained in this mentoring process was a hard task; however, the Lord through the Holy Spirit led me to choose the appropriate ones. I had four criteria in mind for selection:

1. They must have at least ten years of ministry experience. This span of time will allow for a proven track record to support the project.

2. Their peers and colleagues in ministry must acknowledge them as outstanding and successful leaders.

3. They must have developed a written or mentally formulated vision for training leaders for the edification of the church.

4. They must show potential for further development of mentors.

Methodology

The training program was limited to one-hour weekly sessions or twice a month with twelve proven leaders or mentors who at the same time met weekly with their mentorees. The program lasted six months (January through June 2000), and I continued four more to collect the data. During this period I trained twelve Full Gospel Church of God selected leaders (most of them pastors) residing in or near Guatemala City. While these proven leaders received the mentoring training, they also trained at least one other potential leader (some of them trained twelve new leaders).

The research project described in Chapter 4 and elaborated upon in Chapter 5 was

originally done in Spanish. I translated the Spanish into English after the original transcription was recorded in Spanish.

This educational approach of training a few gave us a solid learning experience. On this subject John Lawrie makes a valid commentary. He declares that one-on-one training is a powerful model for a number of reasons. First, it is probably our earliest method of learning anything. Second, the mentor-apprentice model is intense because the learner is in direct, constant, focused contact with the trainer. He or she gets immediate feedback from the trainer on success and failure. With no place to hide, the learner is more active (25).

I have discovered, then, that in implementing a mentoring program for the context of the Full Gospel Church of God, Guatemala, it must be responsive to the following insights:

1. Needs: Our urgent need is to train mentors who might be able to mentor future leaders. Following the four criteria for subject selection is necessary.

2. Enlist their participation in planning: When mentorees participate in planning they feel a greater sense of responsibility to the program, so they participate. The program becomes theirs instead of the mentor's program. Furthermore, they are more conscious of their needs as gained through a process of self-assessment. They learn as much through planning as through the lectures of the course.

3. Clear objectives: To clarify the objectives is vital in this mentoring program. What this project expects is determinant. What are our goals, and what are the goals of the program as well as the mentorees' goals? The program will have general goals and specific goals.

4. Design the program: The program is designed for one-on-one and for small

groups of potential leaders. The areas covered in this mentoring program were: leadership development, biblical preaching, need-oriented evangelism, inspiring worship service, gift-oriented ministry, fervent spirituality, functional structure, holistic small groups, loving relationships, staffing, church planting, the mentoring relationship, and financing the church and ministry.

In addition to these ninety minute biweekly instructional training sessions, the plan offered laboratory experiences for each of the topics covered. These laboratory activities included videos, retreats, fellowships, attending business meetings, recreational activities, and other activities that enriched the mentoring process. All life events were used for this process. As Lu Ann W. Darling states, "mentoring" is a process by which you are guided, taught, and influenced in your life's work in important ways (42).

5. Plan and carry out a system of evaluation: The evaluation of this particular mentoring program is a necessary step to improve this mentoring process. Robert Carkhuff in The Art of Helping, suggests that implementing and recycling a program requires the following steps: reviewing, rehearsing, revising, exploring, understanding, and acting (201-209). In some ways the selected leaders were involved in a more accurate evaluation. Exploration in this case means the sharing of feelings of key issues of the mentors and the skills needed to evaluate. Mentors need to understand the skills required for the improvement of the program. Mentors are responsible for the application of these skills and sustained changes of various situations faced throughout the process. This evaluation is vital for the implementation and the improvement of any program. Lawrie says, "Mentor development involves two aspects: a group meeting and an individual follow-up" (26).

Instrumentation

I used some measurable instruments for the evaluation of this indigenous training program. First a report of each session was required of the selected leaders. The mentors brought this report to the next instructional session (see Appendix I). Second an essay on the understanding of the mentoring process was required from the mentors and mentorees before and after this mentoring project. These essays comprised the stage where they began the journey and the stage after this mentoring experience. They expressed their feelings, fears, and obstacles they had to face to get through this training process. Third this project required two interviews printed as tests with the leader-mentors and potential leaders—one at the beginning of the program and the other at the end of this mentoring project. I compared these instruments of evaluation with my personal journal in order to assimilate all the lessons learned of the mentoring process.

Data Collection

I followed certain procedures for collecting data from the reports. First, all participants will be required to complete the session report. Second, each report and essay was a transcribed typewritten or computer record. Third, in order to facilitate the classification of data, research findings were color-coded according to research questions. A resumé of each report and the pertinent material from each experience of the selected leaders mentored was collected and stored for data analysis.

Data Analysis

Once the report process of the whole training tenure was finished, we followed certain steps. First, each question was assigned a color to make it easier to scrutinize the information.

Second, attention was paid to those observations of experiences that selected

leaders and potential leaders gave to support their answers. This shared experience helped the project and enriched the mentorship process.

Third, in order to summarize all the material throughout the mentor-mentored experience on each question, I took the color-coded manuscripts, pulled out all the responses, and wrote the responses in mini-document form. I then analyzed and reflected upon what was said about each question.

Fourth, I kept a journal of this mentoring program. The project also required mentors and potential leaders to keep a journal of all their experiences through this mentoring process.

Fifth, when I scrutinized the report and essay manuscripts, I culled from them stories used to illustrate a point. This story collection proved to be a valuable asset in helping me to understand in a practical way the biblical model of training successor leaders. Therefore, on the one hand, to collect them was a unique and an unforgettable experience; on the other hand, to analyze them was like living the moment of passing on the leadership baton to others.

Variables

The following variables will affect in some ways the outcome of this qualitative research project on the training of future leaders.

1. Experience in ministry was to be an uninterrupted ministry record.

2. The mentors' education and culture included the secular and theological education of the mentors in relation to culture, customs, and social life.

3. Mentors' background was similar. All leaders were Full Gospel Church of God, of Guatemala (Church of God, Cleveland, TN) ministers. This variable was interesting because these ministers live in different cultures and contexts within the same

country. Twenty-three distinct Mayan cultures exist in Guatemala.

4. Spiritual giftedness was manifested in mentors, and potential leaders' lives. This was a very helpful assessment inventory. Indeed it provided useful clues as to how to deploy these individuals in our situation.

5. The gender of most of the mentors and mentorees was male, but some were female.

6. The current ministry of the proven leaders and potential leaders at the time he/she took part in this mentoring process is an important variable.

Chapter 4 offers the results of the interview analysis.

CHAPTER 4

FINDINGS OF THE STUDY

When I returned to Guatemala from the seminary, I had in mind many questions about how to begin my project, specifically about how to gather a selected group of leaders from our denomination. I needed leaders who were pastors with a great vision and, at the same time, mentors. After a big assembly of ministers, a great pastor friend of mine, Saul Madrid, asked me about my experience at Asbury Theological Seminary. I shared with him some of my experiences in my journey through the seminary. Then he suggested I select a group of leaders in order to share some of the skills I had learned as a Beeson pastor. (A Beeson pastor is a chosen leader who is studying in the Doctor of Ministry Program at Asbury Theological Seminary.) A week later Madrid's secretary called these selected leaders for the first meeting. Four came to the first session. Three weeks later, eight joined, and today twelve still gather weekly in a well-known downtown restaurant. God opened a great door for me to begin and develop this project. We consolidated this group of leaders who continue the weekly breakfast meetings for mutual ministry edification.

The greatest impact in leadership training is an intentional mentorship that is channeled toward effectiveness in forming new leaders. Furthermore a very important element in any process is marked by the mentor's accompaniment in the mentoree's leadership journey. A mentor's whole person influences the shape of a new leader who at the same time is imitating a new model in this one-on-one and small group training of future leaders. Vision, plans, and goals are transferred readily in small groups, and effectiveness is more measurable.

The purpose of this research was to evaluate the impact of the mentor and a

leadership program on mentorees as well as the elements that contributed to train proven leaders in the process of training successor leaders. Participants were proven leaders of twelve growing churches of the *Iglesia de Dios Evangelio Completo de Guatemala en Centroamerica* (Church of God, Cleveland, TN). Mentors and mentorees were evaluated as a result of the impact of thirteen lectures on leadership focused on "whole involvement" in a pastorate. The teaching phase of this project was completed within a six-months period.

Three research questions have guided this study: (1) What was the impact of the mentor on the mentorees who have been selected as leaders with the potential of becoming a leader of leaders? (2) What was the impact of the training program on the selected leaders? (3) What elements caused changes in the mentorees after the mentorship program?

Profile of Subjects

Pre- and post-series questionnaires were given to all participants (mentors and mentorees) who belong to *Iglesia de Dios Evangelio Completo de Guatemala* and who attended a leadership session once a week. The total population of this study including mentors and mentorees was fifty-four. Of this number, twelve were mentors, and forty-two were mentorees. One church was chosen as a sample (standard) to evaluate the mentorees' training. This church was *La Iglesia de Dios Evangelio Completo del Barrio Colombia en la zona diez y ocho de la Ciudad capital de Guatemala*. This church was chosen because it takes seriously the great commission, reaching out, growing, advancing the kingdom of God. Twelve of twelve mentors (100 percent) returned the pre-questionnaire and forty-two of forty-two mentorees (100 percent) returned the pre-questionnaire.

All mentors (100 percent) were males, and thirteen of forty-two mentorees (34 percent) were females. The ages of participants were as follows. Mentors ranged from thirty to fifty years; the average was forty. The mentorees ranged from twenty to thirty years; the average was twenty-five. As to length of time served in full-time ministry, five of the twelve mentors (40 percent) had served from twenty to thirty-five years. Seven of the twelve (60 percent) have served from ten to twenty. The average number of years in full-time ministry was fifteen. Mentorees generally were in part-time service. This period of service ranged from one to five years in an identifiable ministry within their local church. All mentors were married. For mentorees, eight of twelve (75 percent) were married, and four of twelve (25 percent) were single.

I will describe in a short paragraph each of the mentors with whom I worked in this project:

Saul Madrid: He pastors people who live in a suburban area called El Barrio Colombia, zona 18, ciudad de Guatemala. Most of the constituency of the church is young people. The Lord through his ministry has brought at least two bands of drug addicts and street fighters. Through the influence of this church, these bands have been divided and their bad behavior radically changed. The church is having four Sunday services because of the growth in attendance. The total membership actually grew from one thousand to two thousand during the last two years. Now the pastor's and church's vision is to purchase forty acres of land for their facilities and to have five thousand members for the year 2005. This local church was used as the sample church for this project.

Leonel Barrera: He pastors a typical Latin American middle class people in a

subdivision called La Colonia Atlantida, zona 18 de la ciudad de

Guatemala. The most outstanding achievement of this church is that they

as a local congregation sent the first missionary outside the country. Today

they are working successfully with cell groups, and through these they are

reaching their community. They also have an outstanding music ministry.

The total membership is eight hundred.

Isau Orellana: He pastors the Iglesia de Dios Evangelio Completo Carabanchel,

zona 11 de la ciudad de Guatemala. Most members of this church are

young people. He just began an intentional leadership training program,

and they now have fifty-five new leaders in the church who are leading the

cell groups. The church is growing, and the attendance is two hundred

today. Besides his pastorate, Isau is the Administrator of the Pentecostal

Theological Seminary of our denomination in the central area of the

country.

Antonio Jimenez: He pastors people who live in a suburban area where violence

is seen daily on the streets. It is called La Colonia Betania, zona 7. His

church is working through a rehabilitation center to help young people

recover from drug addiction. His goal is not only to save them from this

addiction, but to deliver them from the power of sin, and to make each one

of them a disciple of Jesus Christ. The total membership of this church is

two hundred.

Samuel Minera: He is pastoring a middle class people in the Iglesia de Dios

Evangelio Completo de la zona 12, ciudad de Guatemala. He took the

church with approximately thirty members a few years ago, and today the

attendance exceeds one thousand people. They are having three Sunday
services. He is working hard with cell groups (groups of twelve) and has
had great success. Perhaps this church is one which is experiencing the
fastest growth of any in the whole country.

Oto Barrios: He is pastoring in a small town near Guatemala City, called los
Pajones, San Jose Pinula. He is training leaders around him in a powerful
way. He is working with cell groups, and they are impacting their
community. He began just a few years ago with less than twenty people,
and today the attendance is more than two hundred.

Juan Jose Lima: He was the first missionary sent outside the country by the Full
Gospel Church of God of Guatemala fourteen years ago. When he came
back three years ago, he took this church in San Miguel Petapa, a town
near Guatemala City. They had about 150 members at that time, and now
they are under a tent with an attendance of more than seven hundred
people, and most of them are young people. At the time of this writing
(May 2001), they are building a temporary edifice of two thousand seats.

Miguel Angel Bixcul Lima: He is pastoring a church in a city near Guatemala
City called Chimaltenango. Most of the constituency is youth. His children
are great musicians, and they have wonderful worship services. This
church has approximately five hundred members, and they are looking for
land to build a building for five thousand people.

Alejandro Gonzalez: He is pastoring the Iglesia de Dios Evangelio Completo in a
city near Guatemala City called, "La Comunidad de Mixco." Alejandro is
using the cell group strategy as well as strong evangelism in order to reach

his community. They have three hundred members, but surely soon they will have thousands of believers.

Juan Aparicio: He is pastoring in a small town called "la Cruces, Mixco." He was a militant of the guerrilla movement, and the Lord saved him and made him a minister of the gospel. Today, he is equipping his leaders and moving the entire congregation to win his community for Christ. Their attendance is three hundred.

Jorge Francia: He was saved from drug addiction, and soon the Lord made him a minister of his gospel. He is pastoring a wonderful church called, Iglesia de Dios Evangelio Completo "Catedral de Fe." He is empowering more than one hundred leaders who have one hundred cell groups. The attendance of the church is about six hundred. The Lord is adding new believers to this church every week.

David Munguia Zelada: I am the Director of the Pentecostal Theological Seminary of the Central Region of the country. The total number of students (including all the programs) is above five hundred. In addition to directing the Seminario Biblico Pentecostal, I am planting a new congregation in the Marriott Hotel, which is located downtown in the heart of the city. My vision is to bring thousands to Jesus and to send out many missionaries to the world.

Reliability

The questionnaires (see Appendixes A, C, E, and G) used for this study were researcher-designed instruments. Seventeen questions (Appendixes A and C) were aimed to ascertain the mentors' level of knowledge prior to the thirteen lectures (pre-lecture

questions). Eight questions for mentors were designed to ascertain growth in knowledge from participation in the whole mentoring process.

For mentorees, eighteen questions (see Appendixes E and G) were designed to assess pre-lecture knowledge. Ten questions were designed to assess post-lecture knowledge. All questions were tested for reliability. I was with participants at the time they answered each question. I also met weekly with the mentors for a ninety minute breakfast/fellowship session. Not all participants were available to answer the post-session questions.

Descriptive Data

Four questions were selected as of major importance to answer the three research questions. Conversation was an important element in this mentorship process. At the beginning of the project four selected leaders began this new experience. After one month four more were added, and after four months, ongoing today, between ten and twelve mentors met weekly in a downtown hotel to share leadership experiences for mutual edification. The first three lectures were launched at the beginning. The remainder were given while the training leadership project was under way. Spiritual retreats, fellowships, and recreational activities took place in the training process.

Changes Due to the Mentoring Experience

Besides the formal questionnaire responses, I also received informal feedback through comments and notes on the returned questionnaires and essays. Officials of our denomination at general meetings contributed much to the project. As researcher, I was given recognition along with denomination approval of the research project. Even the leadership edification experience in the weekly meeting of leaders in the downtown hotel was given a helpful status. I was also affirmed in my commitment to this research project

by formal and informal feedback from participating leaders. One leader, for example, stated, "I have been renewed. This leadership process has blessed my ministry. I am willing to train others for ministry." Another mentor's segment encouraged the researcher as follows:

> The nine months of leadership training marked a new horizon for my ministry. I began to select men and women to train. Today I have in my congregation fifty-three mentorees, and out of them I have selected seven for my own leadership training circle (my goal is to have twelve). Out of the seven I have seen two who now easily can take my place. I can testify that now I work less but I see better results because I have learned how the Christian leadership can function through a team-work.

Another mentor expressed his feeling through his essay saying that after the first questionnaire, leaders were awakened to have better training. Things began to change in ministry and leaders discovered the importance of a well-educated leadership. On the mentorees' part, hearing comments through essays as follows is encouraging: "The formation of leaders of our church has contributed to the spiritual maturity of every member, and it also has gained awareness of the need for constant training in order to serve the Lord in a better way." After this training process seven of twelve (60 percent) said, "I am ready to serve full-time in ministry" (see Appendix H, question 7). The following tables show the questionnaire results in a more formal way.

Results of Pretest for Mentors

The most common gifts claimed were "pastor" and "teacher." One of twelve (10 percent) claimed the gift of "evangelist," and one of twelve (10 percent) claimed "apostle (see Table 1). No "prophet" was identified. Nine of twelve (75 percent) claimed to have more than one gift.

TABLE 1

Can you easily identify your spiritual gift? (N=12)

Gifts	"n"	%
Pastor and teacher	6	50
Pastor	4	30
Evangelist and apostle	2	20

Respondents recorded their estimate of the priority of this biblical model of mentorship process as follows: choosing the selected leaders, equipping and delegating them in order to fulfill Jesus' great commission.

TABLE 2

In your opinion which is the priority of this biblical model of mentorship process?

Priority of mentorship	"n"	%
Choosing the selected leaders	12	100
Fulfilling the great commission is mandatory	12	100
Equipping and delegating them	11	90

Most mentors have in their dream a church great in numbers, in quality and in world missions; therefore, growing is in the mentors' dream and outreach (see Table 3).

TABLE 3

Which is the church of which you have dreamed?

Church dream	"n"	%
A big church in numbers and in quality	9.5	80
A powerful and missionary church	2.5	20

Mentors' evaluations looked for results. In other words, forming new leaders was a goal for them. These new leaders have the potential to take their mentors' place. One question in the post-questionnaire was about changes in mentorees. Mentors affirmed that after the mentoring program they noticed improved effectiveness in their own ministry as well as well as in their own identity as leaders.

TABLE 4

Can you share some ideas on how to evaluate this mentorship process?

Mentorship evaluation ideas	"n"	%
Interviews, an instruments such as a written questionnaire	7	55
Work observation, being side by side with mentorees	5	45

Results of Pretest for Mentorees

The gifts of "teacher" and "evangelist" are the most common among mentorees,

followed by the gift of "pastor." This finding indicates that these three gifts are the mentorees' most desired path of service for the Lord (see Table 5).

TABLE 5

Can you identify your spiritual gift?

Gifts	"n"	%
Teacher	3	25
Teacher and evangelist	2.5	21.5
Pastor, teacher, and evangelist	2.5	21.5
Pastor and evangelist	2	16
Evangelist	1	8
Minister of worship	1	8

Mentorees appear to be thinking almost the same. They want their churches to become quantitative and qualitative (see Table 6).

TABLE 6

Which is the church of which you have dreamed ?

Church dream	"n"	%
A big church in numbers and in quality	8	66.6
A powerful church, a disciples maker	4	33.3

Mentorees see development of effective leadership and growth in biblical-

theological knowledge as important benefits of the mentoring program (see Table 7).

TABLE 7

What do you expect of this mentorship process?

Mentorship expectation	"n"	%
Developing an effective leadership in forming other leaders	9	75
Enlarge my vision like my pastor's vision and to grow in the knowledge of the Word of God	3	25

TABLE 8

What are the conditions or readiness needed to serve full-time in ministry?

Readiness to serve full time	"n"	%
They were awaiting God's calling, and they did not put any conditions on it. However, they were not ready yet.	11	90
Ready to serve full time in ministry	1	10

Results of the Posttest for Mentors

The post-questionnaire for mentors was passed to ten participants. Eight of them

responded to eight key questions. All of them participated in the pre-questionnaire as well

as in the whole mentoring process. The results of this post-questionnaire, given at the end of the process, are displayed in the following tables.

Obviously, most mentors want their church to become a big church in every sense. They want strong leadership and effective evangelism and also to be mission minded. None of them expressed satisfaction with their present work. They aspire to more growth. They also envision a church with an outstanding capacity to reproduce capable leaders and to multiply itself.

TABLE 9

After nine months of being with your mentorees, what is the church you dream of?

(N=8)

Dreamed church	"n"	%
A big church and a strong leadership	3	37.7
An effective evangelism	3	37.7
A missionary church	2	25

Mentors expressed their excitement in seeing their mentorees with a change from a negative to a positive attitude. In other words, they moved from tradition into transition, and they are reaching transformation. Furthermore, pastors pointed out the significant assistance they received from their mentorees as well as the care people are receiving from them now. Pastors have more influence while working less, because they now are facilitators instead of being superstar men. A superstar never will reach greater thing as if he/she were united to other gifted people working not as a group of people but as a team

in harmony achieving goals for the benefit of the whole body of believers. This is Jesus'

style of leadership, reaching the world through others.

TABLE 10

How have you been impacted training future successor leaders of your ministry?

Mentor's impact on the training	"n"	%
An attitude change on mentorees	6	75
A better care for the people	2	25

Seven or eight (87.5 percent) show that undoubtedly close relationship and

friendship are the elements which contributed to a better development of leaders (see

Table 11). As we have emphasized, the mentor's companion is vital in this leadership

training.

TABLE 11

Beside the lectures, what other elements helped in the formation

of your successorleaders?

Other elements that contributed to the leadership training	"n"	%
A close relationship and friendship	7	87.5
Theological education	1	12.5

An individual will feel comfortable if he/she has a certain amount of knowledge

about how to perform a task. Table 12 shows that knowledge, in other words leadership

skills, shared from mentors to mentorees will bring about these results. These, in turn,

will bring confidence and security to leaders and consequently to the whole constituency

of members. Finally this sharing will bring a strong motivation for the achievement of

objectives.

TABLE 12

What other changes have you seen in you and in your selected leaders after sharing

with them your teachings and leadership?

Other changes observed	"n"	%
Confidence and security in leaders and in members	4	50
A strong motivation to the achievements of objectives	4	50

Traditionalism (four of eight or 50 percent) is one of the hindrances a leader faces

in giving training. People always are hard to change. Once they feel comfortable in a

stage, they do not want to move to another stage. Another noticeable obstacle is the lack

of time. People who work fulltime in secular jobs have to take some extra time for

leadership training.

TABLE 13

Mention some of the obstacles you had to overcome to train your selected leaders?

Obstacles to overcome	"n"	%
The lack of time	3	37.5
Traditionalism	3	37.5
Lack of secular education	2	25

All of the lectures were mentioned as having impact, but three were at the top of the thirteen lectures (see Table 14). Respondents expressed some suggested topics to reinforce the mentoring program: Christian character, the nature of the church, and the anointing of the Holy Spirit manifested in healings, prophecy, interpretation of tongues and the rest of the gifts of the Spirit.

TABLE 14

**According to your own observation what lectures impacted
your selected leaders the most?**

Impact of lectures	"n"	%
A strong leadership	3	37.5
Holistic cell groups	3	37.5
Evangelism oriented to the needs of the people	2	25

The pastor of the sample church (the only one who applied all the suggested strategies from the lectures) was the only mentor who judged all of his mentorees as "ready to succeed him" (see Table 15).

TABLE 15

Taking into account your twelve selected leaders, if you had finances enough to sustain them, how many of them do you think are ready to succeed you?

Readiness for succession	"n"	%
Two	5	62.5
One	1	12.5
Five	1	12.5
All of them	1	12.5

Results of the Posttest for Mentorees

Here I discuss selected questions of the post-questionnaire with the mentorees. Again this study took the sample church *el Barrio Colombia en la zona 18 de la Ciudad de Guatemala*

Answers to this question suggest that the leadership of this congregation has a great vision, not only in numbers but also with respect to power and to the making of disciples (see Table 16).

TABLE 16

After six months of training, what is the church of which you dream?

(N=12)

Dreamed church	"n"	%
A big church in numbers without limitations	5	42
A church full of power and stable	3	25
A church which makes disciples	3	25
A church like the apostolic church	1	8

This leadership training has added to a high level of maturity in this congregation. Furthermore, it has given the skills and knowledge to train the leadership and new disciples (see Table 17).

TABLE 17

In the last nine months, what is the impact on you of this training program process?

Training program's impact	"n"	%
Integral growing	6	50
Change of attitude	3	25
Equipping me to reap the harvest	3	25

The most influential aspect of a mentor in this study was leadership. This leadership training has given a high level of maturity to this congregation. Furthermore, it has given the skills and knowledge to train the leadership and new disciples (see Table 18).

TABLE 18

In what areas did your mentor influence you?

Mentor's influence	"n"	%
Leadership	7	60
Vision	2.5	20
Spirituality	2.5	20

Through this leadership experience, all the potential leaders of this study have developed in their ministry. Their vision, spirituality, attitude, and leadership are growing (see Table 19).

TABLE 19

What are the changes in your life and ministry as a result of being/working near your mentor's leadership?

Changes mentor's leadership nearness	"n"	%
My vision and spirituality has increased	6	50
My leadership has being shaped	3	25
I have got a positive attitude	3	25

All of the respondents (100 percent) affirmed that the leadership teachings edified their ministry. All lectures fulfill a need in the leadership process. However, leadership development, fervent spirituality, growing to maturity and cell groups are at the top of the list (see Table 20).

TABLE 20

Do you think that the leadership lectures have edified your ministry? Can you mention some that impacted you the most?

Lectures' impact	"n"	%
How to develop a powerful leadership	5	40
Fervent spirituality and cell groups	5	40
Others	2	20

Out of twelve mentorees, seven (55 percent) are ready for a full-time ministry. Nine months earlier, at the pretest, only one of twelve (8.3 percent) was ready to take a full-time ministry. The last report shows that leaders need to be trained in order to confirm a divine ministry in their lives (see Table 21).

TABLE 21

If you had the opportunity to serve full-time ministry, do you think you are ready for this challenge?

Readiness to serve full time in ministry	"n"	%
YES	7	55
NO	5	45

All the selected leaders are ready to work in many areas and to do it as a team. However, preaching, teaching, leadership, administration, intercession, and evangelism are at the top of all ministries (see Table 22). Out of my own observation, all are capable of working in all areas however they feel more capable and comfortable to work in these specific areas.

TABLE 22

If your mentor would ask you to assist him to serve in the church, in what area do you think you would do effective work?

Area of effective work	"n"	%
Preaching and teaching	4	33.3
Leadership and administration	4	33.3
Intercession and evangelism	4	33.3

Summary of Significant Findings

1. The gift of pastor and teacher are the gifts more evident in mentors who participated of this mentorship process; therefore, their influence is seen in their mentorees who showed an inclination to the same gifts. Unquestionably, mentorees will be influenced by the mentor's ministry work. Mentors become a leadership model for their mentorees.

2. Vision is transferred from mentors to mentorees. In leadership development, attitude plays a significant, positive, and powerful influence in mentorees. Usually mentorees desire to have a greater vision than their mentors or at least their mentor's same vision. Vision comes first, and then the strategies to reach that vision follow. One interview participant expressed that his pastor often changed strategies and methods, but his vision was wonderful.

3. A weekly or at least biweekly, session is vital for a transforming leadership process. The thirteen lecture program to train new leaders was a key element in shaping

new leaders's training. Choosing, training, and sending them to serve in various ministries of their local congregation was determinant in fulfilling the transforming leadership experience. This method of combining theory and practice strengthened the mentorship process. In other words, every lecture became a link in this great chain of forming new leaders.

4. My meetings with mentors every week marked a new style of mentorship in order to equip and form new leaders of leaders in our denomination in Guatemala. Mentors at the same time practiced the same strategy with their mentorees, and changes were evident. Weekly reports were very important in this leadership experience.

5. The mentorees or selected leaders of the sample congregation showed a meaningful change in relation to the attitude toward ministry after six months of training. The post-questionnaire gave the information about these changes. For instance, seven of twelve were ready for a full-time ministry in comparison with only one of twelve at the beginning of this training project. Most of the leaders who are not ready to serve the Lord full time feel this way because they are conscious of their lack of training. A considerable number of leaders in formation, once they feel they have a certain measure of training, change their mind in relation to full-time service.   We are called to pray, to choose and to send them to reap the harvest, but they must be trained for a full-time ministry. Given the needs of the Church of God in Guatemala, this appears to be an especially meaningful finding.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The origin of this research project is rooted in the need to train leaders for the future of the Full Gospel Church of God in Guatemala. The lack of successor leaders has been a nightmare at all levels of the *Iglesia de Dios Evangelio Completo de Guatemala*. The activities of the denomination continue, but the shortage of well-trained leaders is obvious. This is judged to be the result of an unintentional leadership-training program.

This project does not merely respond to that shortage of leaders. It seeks to provide a tested framework for an intentional leadership training program to form well-prepared leaders. These leaders must understand the absolute necessity for continuing leadership preparation to pass the baton to coming generations. The biblical model of one on one and small groups in training successor leaders is an effective resource. The goal of the church must be to train its leaders and workers to be the very best. Let our example be Jesus, who spent almost three years equipping a few. These few, in due time, caused an unprecedented impact on the world. This is the core concept of this research project.

Major Findings

The results of this study demonstrate that meaningful, positive change was observed in the leadership training project. This change was evident after six months of weekly meetings between mentors and mentorees (proven leaders and selected leaders). Subjects registered greater positive change in leadership vision and attitude toward various ministries.

Considerable uniformity existed among the mentors. The average time in ministry did help in supporting vision, plan, and goals, all with the aim of an intentional development of leaders. With regard to mentorees, the intervening variables of gender,

age, and secular occupation did not count for, or help explain, the observed changes.

Mentors' Personal Impact on Mentorees

Most of the mentorees showed inclination toward their mentors' gifts and

ministries. I have heard that six out of ten children would like to follow their parents'

profession. Consciously or unconsciously children emulate their parents. So in the

church, mentorees emulate their mentors. This is predictable because mentors and

mentorees spend time together, and reasonably a real leader will influence his/her

followers. A mentor's leadership is the most formative element on a mentor's life (see

Appendix H, question 2). The leader is the key to success. John Maxwell's famous

aphorism, "Everything raises or falls on leadership," is an unquestionably reality

(Leaders around You 6).

Moses spent time enough to train and to shape Joshua. Then in due time Joshua

was ready to take his mentor's place. The time came when Moses prayed and anointed

Joshua in front of the whole congregation of Israel (Num. 27:18-23; Deut. 34:9). Elijah

did the same with Elisha to the point that Elisha followed his master full time. This story

is recorded in 1 Kings 19:19-21. Second Kings reinforces the view that Elisha's powerful

ministry was an evident result of his mentor's training.

Jesus' leadership of his disciples was the result of walking, sleeping, and dwelling

together. In other words, Jesus' leadership caused a great impact on them because of that

constant companionship with his disciples. In Mark 3: 13-14, we read, "Jesus went up on

a mountainside and called to him those he wanted and they came to him. He appointed

twelve--designating them apostles--that they might be with him and that he might send

them out to preach". Paul also did the same with Timothy and later on he sent him to

establish churches in the area of Ephesus.

The mentors and I gathered together every week for an hour and a half. Mentors did the same with their mentorees. They also shared ministry every day in various areas of the local church. In the leadership process the best way to form a new leader is through constant companionship between mentor and mentoree.

Finally the research found that a mentor's leadership had a powerful impact on mentorees. This impact was a reality everywhere, not only in the worship service, and in classrooms but also out of the realm of the church. One aspect of leadership is vision. Vision is transferred from mentors to mentorees. The research also discovered that as time passed, mentorees began to speak about the mentor's same vision. For instance, the sample church's pastor envisions acquiring ten acres of property on which to build a new church. The mentorees are also catching the same vision. The sample church is registering now two thousand members in Sunday services. The pastor's vision is to have five thousand attending in the year 2005. The mentorees' vision reflects that of their pastor's. Results of the research project confirm that mentorees are faithful followers of their mentor's attitude.

Program's Impact on Mentorees

Little will happen without a plan that is intentionally developed for a specific objective. The research project proposed an intentional, leadership development plan to transform future leaders. I gave thirteen lectures over a six month period. These lectures, addressing various aspects of leadership, were presented to the mentors. Mentors, in turn, gave this same information to their mentorees. The research feedback provided clear evidence that the mentorees were influenced in a positive way. The following topics, obviously having in mind the needs of the people served by mentors and mentorees, were covered in the thirteen lectures:

Leadership development,

Biblical preaching,

Need-oriented evangelism,

Inspiring worship service,

Gift-oriented ministry,

Fervent spirituality,

Functional structures,

Holistic small groups,

Loving relationships,

Staffing,

Church planting,

The mentoring relationship, and

Financing the church and ministry.

Comments of mentors were collected at the end of the project. This is what the pastor of the sample church expressed, "All of the lectures were vital for this leadership process, and they were a key for the training of our leaders. They filled the vacuum we had in our teamwork."

In addition to these instructional sessions, the plan offered laboratory experiences such as retreats, videos, fellowships, attending business meetings, recreational activities and weekly fellowship breakfasts involving the mentors and me. This laboratory experience provided helpful feedback from mentors. This feedback provided helpful insights for our denomination to use in planning leadership training events for the future.

The program caused such an impact on mentors and mentorees that after the six months, the mentors and I continued every week having sessions for fellowships. These

sessions continued with additional learning activities that added to the unity of the group. Mentors also have a weekly session with their mentorees. These sessions are modeled on the sessions described above. These fellowship/instructional sessions have great potential for use by various leaders, conferences, and groups in our denomination.

The sample church is growing in all the ministry areas and, as the interviews show (see Appendix H, question 7), most of the mentorees or selected leaders are ready not only to serve in various ministries but also to succeed their pastor at any time. All mentors are pastoring and have expressed their satisfaction with the program. As a result of this program, our denomination will have more trained leaders to contribute to the extension of the kingdom of God, thus being a great benefit to our community. This training will also be a great help to pastors who are overburdened, feeling the responsibility to minister in one church at a time. They can use this paradigm to mentor other Christians to help them carry the burden. As we said before, a superstar minister is heading for a burnout.

Elements Which Caused Changes in Mentorees

The most significant elements according to the findings are: (1) opportunity of serving in the body of Christ, (2) mentor companionship, (3) the work of the Holy Spirit, and (4) evaluating together. The regularity of meetings between mentors and mentorees as well as the thirteen lectures that were taught during this mentoring process that lasted six months strengthen the program. Without regular training sessions one will not grow. The unity of the group was evident after six months. These findings are strong evidence in favor of regular meetings. They also offer a plan toward achieving better leadership in our denomination. Furthermore, having printed lectures to teach is a great resource for this leadership process because information can be passed on to others.

Opportunity of Serving in the Body of Christ

Mentorees expressed their positive feelings toward this opportunity for actually serving the Lord in the church (see Appendix H, question 8). Without practice a training program would likely be useless, a waste of time. The heart of the training program rests upon practice. Delegation plays an important role for the mentorees, because they practice what they learned weekly with their mentors. The sample church's pastor gathers with his twelve selected leaders every Monday, and these mentorees do the same on another day of the week with yet other disciples. Once they receive the instruction they put it into practice; consequently, the church is showing a marvelous growth. When people do not have the opportunity of serving, they may migrate to another parish. People like to feel they are useful and more then mere numbers representing an enlargement of the kingdom of God.

Mentors' Companionship

One of the mentors' outstanding virtues is to show mentorees the "how" of doing tasks. Without doubt to reach this stage, the mentors' companionship is required. The mentor's presence has to be regular. Mentors will have more impact on their pupils if they spend more time with their mentorees. One of the elements of Jesus' life that greatly impacted his disciples was his constant companionship. Mark emphasizes the expression "that they might be with him" (Mark 3:14). The best university of life is to live, walk, pray, and serve with the teacher. This accompaniment method is the best way to become a real disciple. A real leader is formed close to the mentor, not at a distance as by satellite. Mentoring is not just a matter of giving information or passing documentation to the mentorees. This process must be a daily touch, a constant encounter, and a life involvement experience.

The Work of the Holy Spirit

A wonderful leadership program lacking in the power of the Holy Spirit, is worthless. Jesus said, "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own: he will speak only what he hears, and he will tell you about what is yet to come" (John 16:13). Galloway says that where the Holy Spirit is allowed to do his work, "Jesus Christ will be glorified and others will be drawn to Him. We simply cannot do God's work effectively without the power of the Holy Spirit" (20/20 Vision 46-47). The Holy Spirit works through human vessels to accomplish the Lord's purposes. Mentors and mentorees become channels of the Holy Spirit's working.

Evaluating Together

If a task is evaluated together, mentors' and mentorees' experiences will enrich the leadership process. Evaluation is a great help to reach maturity as mentorees have the opportunity to correct themselves in the leadership-learning process. This evaluation is achieved through weekly reports, discussion, and often conversation between mentors and selected leaders. This evaluation made together becomes a real evidence of success, because the participation takes place between mentors and mentorees.

Implications of the Findings

The results of this research help to encourage mentors by providing an intentional plan for training future leaders instead of improvising it. A key aspect is that if leaders do not plan the future, the future is planned for them. Let us not do something just to do something, let us have a plan. As is expressed in Chapter 1, the lack of leaders has caused instability in the growth of the Church of God. Little of significance will happen by chance.

Another implication of this research project is that an effective mentoring

program must involve mentorees in regular sessions; otherwise, it is condemned to failure. The weekly session is vital for meaningful leadership training. Regular reports are vital to this program. They are even more effective when followed by vital fellowship that engages future leaders. Thus encouraged, such leaders are likely to form others in the same way.

A mentor's attitude will impact a mentoree's attitude. For instance, the pastor's vision will be implanted in mentorees. If the mentor is positive and enthusiastic, mentorees will be the same. The interviewees made expressions like these: "I would like to have my pastor's vision"; "My vision is my pastor's vision" and, "I am thinking like my pastor." In conclusion, mentorees are like a sponge that absorbs everything. Mentors are called to project a model to be followed.

Limitations of the Study

Two significant limitations of this study can be identified: gender and race.

Gender

Out of fifty-four participants, only thirteen were women (26 percent). All twelve mentors were men. If even a small number of female mentors had been selected, this might have generated different findings and possibly it could have provided more weight to the research. The fact that the posttest was given in a "macho" society probably affected results. For instance, on the last test, none of the women indicated that they were ready to be in a full-time ministry. I chose churches where female leaders have begun to participate in leadership development, but the vast majority of Church of God churches do not allow women to participate in the leadership process.

Race

Serious limitations exist in this study because it did not cross ethnic barriers. Of

the fifty-four interviews conducted, no interviewee was from a Mayan culture. Only Hispanics participated in this project. The reason for this limitation is that accessible leaders tend to reside in, or near, Guatemala City where most of the inhabitants are Hispanic. The results of this study would be more generalizable to the whole of Guatemala if a greater sampling of cultures had been selected.

Contribution to Research Methodology

The greatest contribution this study makes to research methodology is in leadership research design. The results of this study reinforce the notion that research in the area of leadership should seriously consider an intentional plan for the shaping of successor leaders. This study included thirteen lectures that were taught over a period of six months. While the mentorees' leadership development was ongoing, laboratory experiences took place to strengthen the training process. Rigoberto Juarez Paz, making a comment in his article, "Opinion," about Ludwig Wittgenstein says that the thought that has a cognitive value must be verifiable. In other words, a method exists in order to find out if that thought is true or false. Paz continues arguing that if you cannot establish that method to verify that thought, it is just a collection of sounds without any meaning (10). By the end of the study, significant change had occurred over the entire leadership sample. Vision was enlarged and a positive attitude was developed on the part of both mentors and mentorees.

Practical Applications

Throughout the research, interviewing, reflection, and writing, a number of practical applications surfaced with respect of the process of framing a one on one and small groups in the training of successor leaders. Knowing this, intentionally or unintentionally, all of us have had a mentor or mentors who in some way shaped our

lives. The fruits of this study are clearly seen in the following four practical applications.

First of all, *a mentor and a mentoree have to plan an intentional leadership program.* God's plan of leadership succession is clearly seen throughout the Holy Scripture. It is a one-on-one and small group training process. Leaders today must not think that they are super people, who will last forever. A properly designed leadership program will, on the one hand, help to carry the pastor's heavy load and, on the other hand, future leaders will be more effective in fulfilling and extending the kingdom of God.

Secondly, w*ith the Spirit of God's guidance, Christian mentors have the high task of choosing future leaders.* Learning from Jesus' style of selecting his disciples, mentors must go to the prayer mountain and seek the Holy Spirit's guidance to choose future leaders (see Mark 3:13-14). Jesus also said, "But when he, Spirit of truth, comes, he will guide you into all truth" (John 16:13a). Paul says,

> In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will 26-27).

Paul further says, "But God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God (1 Cor. 2:10)

A mentor must take enough time for observation and prayer in order to select correctly the future leaders of the church. Those who are faithful, accountable, showing a servant attitude and willing to enlarge the kingdom of God, surely after a time of proof, will be chosen to become leaders of leaders.

Thirdly, *the training program will include not only a certain number of leadership lectures but also laboratory experiences.* In this training process, mentors and

mentorees dialogue, interchange, walk, and evaluate together. This walking and working together experience will be profitable in two ways: it will be a great means of feedback for mentors (especially pastors), and it will shape, train, and equip future leaders.

Fourthly, *deploying mentorees provides the opportunity to serve in the kingdom of God.* After leadership training, mentorees should be appropriately placed according to their gifts. Our Lord Jesus Christ gave his disciples meaningful opportunities to practice what they had learned with him. After the whole training was through, he sent them to make disciples of all nations.

Suggestions for Further Studies

The following topics may prove productive for further research and study. They have been touched upon in the researcher's lectures, observations, or interviews with mentors and mentorees.

First, how does a mentor discern a genuine, divine calling in a mentoree? This question relates especially to those entering full-time ministry. All mentorees in this study are voluntary; they serve their local church without any salary. Yet even after the training, when they were asked about readiness for full-time ministry, some of them expressed doubts concerning their divine calling.

Secondly, how does the church work within a "macho" culture that hinders women from assuming leadership positions? In this study the scarce number of female participants was directly related to the few churches that began to include women in their leadership (these were the chosen ones for this study). The larger number of churches in the Church of God in Guatemala do not allow women in leadership positions.

Impact on Researcher

When I began the project and shared my dream with the mentors, they were

excited. We shared the same vision, the same goals—to plant a missionary church in a

hotel. After much prayer and planning, those selected leaders helped me to fulfill my

dream. I began having two services in the hotel, and soon the attendance was fifty.

Today we are above one hundred. Working with the mentors I received three blessings:

(1) new ideas and encouragement to continue with my dream for the church, (2) the

fulfillment of my dissertation project, and (3) we continue to meet as a group each week

for prayer and fellowship.

APPENDIX A

Pre-Questionnaire for the Mentors

How many years do you have in ministry? Mark an X for the right answer.

_____10-15 Years

_____15-20 Years

_____20-25 Years

_____25-30 Years

_____30-35 years.

_____35-40 years.

_____More than 40 years.

Describe the cultural context in which you are ministering.

What negative effects have you seen as a result of the lack of successor leaders in your church?

In your own personal experience who mentored you?

How have you trained successor leaders?

What is the importance of one-on-one and small group mentorship?

Can you easily identify your gift or gifts? (Underline your answer)

> Apostle
>
> Prophet
>
> Evangelist
>
> Pastor
>
> Teacher
>
> Other:

What obstacles have you faced in training others?

Can you mention two or three steps that should be taken to apply this biblical model?

In your opinion what must be the priority of this model?

How have you chosen the leaders you have trained?

What is your passion in ministry?

What is your secular and theological education?

Can you express in one paragraph your theology of ministry?

What is the church of which you have dreamed?

Can you share some ideas on how to evaluate this mentorship process?

APPENDIX B

Results of the Pre-Questionnaire for the Mentors

12 mentors

How many years do you have in ministry?

10-15 years	=	33%
15-20 years	=	33%
20-25 years	=	22%
25-30 years	=	0%
30-35 years	=	10
35-40 years	=	0%

Observation: Most mentors have from 10-20 years in ministry.

Describe the cultural context in which you are ministering.

Middle class	=	60%
Poor class	=	40%

What negative effects have you seen as a result of the lack of intercessor leaders in your church?

55% answered: *Lack of efficiency in ministry by the leadership. There are not well-prepared or capable leaders.*

45% answered: *A poor development of the church.*

Observation: As a result of the scarcity of very well-trained leaders and the lack of successor leaders, the consequence is a poor development of the church, a stagnant church.

In your own personal experience, who mentored you?

89% mentioned names of persons.

11% mentioned institutions.

How have your trained successor leadeers?

> 55% answered: *Providing intentional courses.*

> 45% answered: *Accidental biblical courses.*

What is the importance of one-on-one and small-group mentorship?

> 80% answered: *A person to person contact.*

> 20% answered: *It is more effective.*

> Observation: This one-on-one and small group relationship was approved by all mentors to consolidate this leadership process.

Can you easily identify your gift or gifts?

> *55% answered:* Pastor-Teacher.

> *33% answered* Pastor.

> *11% answered:* Evangelist.

> Observation: The most common gifts are pastor and teacher. There is one evangelist and one apostle. 90% have more than one gift.

What obstacles have you faced in training others?

> 33% answered: *The people do not get the vision because it is not cast in a proper way.*

> 45% answered: *The selected leader does not have enough time to be trained.*

> 22% answered: *Lack of Christian literature for good teaching.*

> *Observation: The main obstacles are the people not getting the vision and the lack of enough time on the part of the selected leaders (availability).*

Can you mention two or three steps that should be taken to apply this biblical model?

> 66% answered: */election, impartation, and delegation.*

33% answered: *Teaching and discipline.*

Observation: All are in favor that selection, impartation and delegation are vital in this leadership training process.

In your opinion, what must be the priority of this model?

100% of the mentors affirm that choosing and equipping the selected leaders, as well as delegating them to fulfill the great commission is mandatory.

How have you chosen the leaders you have trained?

45% answered: *Looking for their abilities and vocation.*

33% answered: *Looking for their commitment to God.*

22% answered: *Looking for their spirituality.*

What is your passion in ministry?

45% answered: *Winning a great number of believers.*

33% answered: *A big and disciple-making church that may impact the society.*

22% answered: *A qualitative church.*

Observation: Half of the mentors think in numbers rather than in the quality of the church.

What is your secular and theological education?

High School = 25%

University = 25%

Seminary = 0%

Can you express in one paragraph your theology of ministry?

55% answered: *Called by God to serve.*

45% answered: *Called by God to be accountable and having a balanced life.*

Observation: Taking both answers we have the following thought: "Called by God to serve and bear a balanced life."

What is the church of which you have dreamed?

80% answered: *A big church in numbers and in quality.*

20% answered: *a powerful and missionary church.*

Observation: 100% dream of a big church in numbers and quality.

Can you share some ideas on how to evaluate the mentorahip process?

55% answered: *Interviews, an instrument as a written questionnaire.*

45% answered: *Job observation, existing side by side with the mentoree.*

Observation: The best evaluation will be to see the results. In other words, forming new leaders who will be ready to take their mentor's places.

APPENDIX C

Post-Qestionnaire for the Mentors

1. After nine months of being with your mentoree, what is the church of which you dream ?

2. How have you been impacted by training future successor leaders of your ministry?

3. Beside the lectures, what other elements helped the formation of your successor leaders?

4. What other changes you have seen in you and in your selected leaders after sharing with them your teachings and leadership?

5. Mention some of the obstacles you had to overcome to train your selected leaders.

6. According to your own observation, what lectures impacted your selected leaders the most?

7. Taking into account your twelve selected leaders, if you had finances enough to sustain them, how many of them do you think are ready to succeed you?

APPENDIX D

Results of the Post-Questionnaire for Mentors

1. After nine months of being with your mentoree, what is the church of which you dream?

   - *A big church and a strong leadership*   =   *37.7%*
   - *An effective evangelism*   =   *37.7%*
   - *A missionary church*   =   *25%*

2. How have you been impacted by training future successor leaders of your ministry?
   - *Attitude change by mentoree*   =   *75%*
   - *A better care for the people*   =   *25%*

3. Beside the lectures, what other elements helped the formation of your successor leaders?

   - *A close relationship and friendship* =   *87.5%*
   - *Theological education*   =   *12.5%*

4. What other changes you have seen in you and in your selected leaders after sharing with them your teachings and leadership?

   - *Confidence and security in leaders and in members*   =   *50%*
   - *A strong motivation to achieve objectives*   =   *50%*

5. Mention some of the obstacles you had to overcome to train your selected leaders.

   - *The lack of time*   =   *37.7%*
   - *Traditionalism*   =   *37.7%*
   - *The lack of secular education*   =   *25%*

6. According to your own observation, what lectures impacted your selected leaders the most?

   - *Leadership Development*   =   *37.7%*
   - *Holistic cell groups*   =   *37.7%*
   - *Evangelism oriented to the need of the people*   =   *25%*

7. Taking into account your twelve selected leaders, if you had finances enough to sustain them, how many of them do you think are ready to succeed you?

- *12.5% answered = 1*
- *62.5% answered = 2*
- *12.5% answered = 5*
- *12.5% answered = all of them*

APPENDIX E

Pre-Questionnaire for the Mentoree

1. Answer the following questions:

   Are you married?_____

   How many years of marriage?_____

   How many children do you have?_____

   Age of children_____

   Do you have grandchildren?   Yes   No

2. What education have you accomplished? (Underline your answer)

   Elementary school

   High school

   College

   Post-graduate school

   Special training

   Other, explain

3. How many years have you in ministry? (Underline your answer)

   1-5 years

   5-10 Years

   11-20 years

   21-30 years

   31-40 years

   More than 40 years

4. In what ministries have you taken part?

5. In one or two paragraphs, what is your present ministry?

6. Can you easily identify your spiritual gift? (Underline all that apply)

Pastor

Apostle

Teacher

Evangelist

Prophet

Some other gifts described by Paul, Peter, or another biblical writer?

7. What is your biblical and theological education?

8. Why did you accept the invitation of your mentor to be trained in this mentoring process?

9. In your opinion what is the importance of this one-on-one and small group mentorship?

10. In what areas do you need to be equipped for the great harvest?

11. Describe the church of which you have dreamed.

12. Will you choose other leaders to be trained?

13. In your opinion what does the church need to reap the harvest?

14. Mention some of the obstacles you think you are going to face in this mentoring process.

15. What do you expect of this mentoring process?

16. What is your secular work (job)?

17. What are your conditions (if there are some) if the Lord would call you to serve full-time in ministry?

18. Underline your age.

       20 years or less

       21-25 years

       26-30 years

       31-35 years

       36-40 years

       41-45 years

       Older than 46 years

APPENDIX F

Results of the Pre-Questionnaire for the Mentorees

One church was used as a sample, Full Gospel Church of God in Barrio Colombia zone 18, Guatemala City.
Date: From September 1999 to August 2000.
Twelve leaders: 9 men and 3 women.

1. Answer the following questions:

    Are you married? (Civil status)

    22% singles.

    78% married.

    How many years of marriage do you have?

    22% answered: 1-4 years.

    78% answered: 5-10 years of marriage.

    How many children do you have?

    7 couples = 2 children.

    1 couple   = 1 child.

    1 couple   = no children.

    What is the age of your children?

    80% of children = 1-7 years old

    20% of children = 8-10 years old

    Do you have grandchildren?

    100% do not have grandchildren

2. What education have you accomplished? (Underline your answer)

    75% university

    25% high school

3. How many years have you in ministry? (Underline your answer)

   1-5 years   =   *33%*

   5-10 years   =   *50%*

   10-20 years   =   *8.5%*

   20-30 years   =   *0%*

   30-40 years   =   *8.5%*

   40+ years   =   *0%*

4. In what ministries have you taken part?

   60% answered: Cells and small groups

   75% answered: Leader of twelve

   Observation: All the leaders participated in the consolidation of new believers.

5. What is your current ministry?

   80% answered: Leader of twelve

   10% answered: Coordinator of cells

   10% answered: Working in administration

6. Can you easily identify your spiritual gift? (Underline all that apply)

Evangelist	=	*8%*
Minister of worship	=	*8%*
Pastor and evangelist	=	*16%*
Pastor, teacher, and evangelist	=	*16%*
Teacher and evangelist	=	*16%*
Teacher	=	*25%*

   Observation: 65% of the leaders in this study have gift of teacher and evangelist. 33% for pastors.

7. What is your biblical and theological education?

> *50% answered: They have not had biblical-theology studies.*

> *50% answered: They just have the basic theological knowledge.*

> *Observation: This survey shows the need of theological formation for the selected leaders.*

8. Why did you accept the invitation of your mentor to be trained in this

    mentoring process?

> *75% answered: They want to be trained to serve better in the church and to grow in the leadership training.*

> *25% answered: We want to serve full time in the church.*

> *Observation: All of the leaders show interest in growing in the knowledge of their leadership to train others.*

9. In your opinion what is the importance of this one-on-one and small group

    mentorship?

> *80% answered: Through this process the church and its leaders give a personal and more effective Christian formation and Christian teaching and get more control of the church development.*

> *20% answered: The vision is enlarged, and the spiritual growing is more effective.*

> *Observation: One hundred percent of the selected leaders affirm that through small groups, the personal contact is real and it is more effective.*

10. In what areas do you need to be equipped for the great harvest?

> *76% answered: Biblical-Theological education*

> *16% answered: Training in consolidation of believers*

> *8% answered: Enlarging the vision*

> *Observation: The need for leaders in the biblical and theological areas is evident. This answer confirms the need seen in question 7. Finally, all the leaders want to know how to consolidate new believers.*

11. Describe the church of which you have dreamed.

> *66.6% answered: A big church in quality and in numbers*

> *33% answered: A powerful church, a disciple maker.*

> *Observation: The leaders express the same vision. Eight of twelve said growing in numbers, and four mentioned quality.*

12. Will you choose other leaders to be trained?

> *92% said yes.*

> *8% did not answer.*

> *Observation: Eleven of twelve will choose other leaders to train. They are conscious that only one man, the pastor, will not do the work by himself alone. The pastor needs others with whom he will train other leaders.*

13. In your opinion what does the church need to reap the harvest?
> *66.6% answered: Train leaders to consolodate new believers.*

> *33% answered: Enlarged the vision and the anointing of the Holy Spirit.*

> *Observation: Eight of twelve clearly mentioned that the church must train its leaders. Four of twelve showed the need for enlarged vision and the anointing of the Holy Spirit.*

14. Mention some of the obstacles you think you are going to face in this

mentoring process.

> *60% answered: Enough time for the sacred service*

> *25% answered: Discouragement, need better physical structure*

> *15% answered: Disorganization*

> *Observation: Most of the leaders showed the obstacle of time and also the lack of a proper building to gather the membership.*

15. What do you expect of this mentoring process?

> *75% answered: To gain tools for forming other leaders.*

25% answered: Enlarged vision (as my pastor) and to grow in the knowledge of the Word of God.

*Observation: **Vision, development of powerful leaders, and to grow in biblical-theological knowledge is mentioned by the 100% of the selected leaders.***

16. What is your secular work (job)?

   Most of the leaders work in middle class jobs of the Guatemalan society. This survey was taken in Guatemala City and shows people working from workers in factories to university professors.

17. What are your conditions the Lord tocall you to serve in full-time ministry?

   100% of the selected leaders did not mention any conditions if the Lord would call them to serve part or full time in the church ministry. One of the twelve showed interest in serving full time.

   *Observation: **The church has a harvest environment, and God is moving his Spirit in the midst of his people. Leaders are waiting to be trained to dedicate their service to the Lord.***

18. Underline your age.

20 years or less	=	*0%*
21-25 years	=	*30%*
26-30 years	=	*50%*
31-35 years	=	*10%*
36-40 years	=	*10%*
41-45 years	=	*0%*
Older than 46 years	=	0%

APPENDIX G

Post-Questionnaire for the Mentorees

1. After nine months of training, what is the church of which you dream ?

2. In what areas did your mentor influence you?

3. In the last nine months, what is the impact on you of this training leadership process?

4. What are the changes in your life and ministry as a result of being and working near your mentor's leadership?

5. What are the obstacles you have faced to continue in this training process?

6. Do you think that the leadership teachings have edified your ministry? Can you mention some of them?

7. If you had the opportunity to serve full time in ministry, do you think you are ready for this challenge?

8. If your mentor would ask you to assist him to serve in the church, in what area do you think you would do a satisfactory work?

9. What are the strong and weak areas of your mentor in this mentorship process?

10. Are you ready to train others in order to have successor leaders?

APPENDIX H

Results of the Post-Questionnaire for the Mentorees

1. After nine months of training, what is the church of which you dream?

- *A big church in numbers without limits*   =   *42%*

- *A church full of power and stable*   =   *227%*

- *A church which makes disciples*   =   *23%*

- *A church like the apostolic church*   =   *6%*

   Observation: *These results give the evidence of a leadership that thinks in terms of a great church, not only in numbers but also full of power and making disciples.*

2. In what areas did your mentor influence you?

- *His leadership*   =   *60%*

- *His vision*   =   *20%*

- *His spirituality*   =   *20%*

   Observation: *Mentors' Christian leadership has influenced mentorees the most. Mentorees think that a great leader has vision and is a spiritual minister.*

3. In the last nine months what is the impact on you of this leadership process?

- *Integral growing*   =   *45%*

- *Change of attitude*   =   *23%*

- *Equipping leaders to reap the harvest*   =   *23%*

Observation: *This leadership training has given a high level of maturity to the sample congregation. Furthermore, it has given the skills and knowledge to train the leaders and new disciples.*

4. What are the changes in your life and ministry as a result of being and working near your mentor's leadership?

- *My vision and spirituality have increased*   =   *45%*

- *My leadership has been shaped*   =   *31%*

- *I have gained a positive attitude*   =   *27%*

Observation: *All leaders have developed in their ministry--their vision, spirituality, attitude, and leadership are growing.*

5. What are the obstacles you have faced to continue in this training process?

- *Lack of time*   =   *45%*

- *Lack of motivation*   =   *47%*

- *Satan's attacks*   =   *15%*

Observation: *Most of the leaders see the lack of time as an obstacle. Another obstacle is the lack of motivation and encouragement in their lives.*

6. Do you think that the leadership teachings have edified your ministry?

Can you mention some of the lectures that impacted you the most?

- *Leadership Development*   =   *40%*

- *Cell Groups and Fervent Spirituality*   =   *40%*

- *Others*   =   *15%*

Observation: *100% affirmed that leadership development edified their ministry. All lectures were profitable, but development leadership, fervent spirituality ,and cell groups are on the top of the list.*

7. If you had the opportunity to served full time in ministry, do you think you are ready for this challenge?
- *yes*   =   *55%*

- *Not yet*   =   *45%*

Observation: *It is encouraging to see that the 55% are ready for a full ministry. Nine months before only the 10% were ready for this challenge.*

8. If your mentor would ask you to assist him to serve in the church, in what area or areas you think would do a satisfactory work?

- *Preaching and teaching*   =   *31%*

- *Leadership and administration*   =   *31%*

- *Intercession and evangelism*   =   *31%*

Observation: *All the selected leaders are ready to assist in many areas and to labor in teamwork.*

9. What are the strong and the weak areas of your mentor in this mentorship process?
- *Strong areas = vision, leadership, authority, motivation, and decision.*

- *Weak areas = A lot of changes without getting stability; a lack of supervision.*

Observation: *All of the selected leaders recognized their pastor's leadership and vision. They mentioned the weak areas in a love attitude.*

10. Are you ready to train others in order to have successor leaders?

- *100% answered yes.*

APPENDIX I

Mentor's Weekly Report

Church's name: _____

Name: _____

Address: _____

Phone:_____ Fax:_____ E-mail: _____

Date: _____

	Mentoree	Lecture	Laboratory	Attendance
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				

Observations (Share some experiences during the weekly session and laboratory process)

_____

_____

_____
Signature

APPENDIX J

Leadership Development Lectures

Nehemiah 4:1-55

Lecture 1

Introduction:

Nehemiah like many did not know the leadership ability he had until he found the opportunity to develop it. Truthfully Nehemiah is a real example of how a leader must be developed. We find in this great leader not only passion to reach a vision but also the actions leaders must take to develop their vision. The following lecture exposes two premises in the development of leadership:

1)   A leader is a builder of people, and

2)   Leadership principles. A leader must follow some foundations.

I.   A leader is a builder of people (Nehemiah 3:1ff)

In the narrative passages of the gospels, Jesus' style of ministry was oriented to people. The best investment is in people and not in structures. Eight vital steps to empower people for ministry through leadership develop.

1.   *Selection*

The selection of leaders is a difficult task; therefore, discernment is needed to choose them. God through the Holy Spirit gives us that discernment to select them in order to develop them to become leaders of leaders. Some qualities should be observed before choosing your leaders.

Their influence

Their commitment with God and church

Their order and family responsibility

Their ability to be people minded

Their leadership capability

Their vision

Their availability

Their willingness to be teachable

2.   *Association*

Association means unity, cooperation, and intimacy. The leader of leaders invests time with his/her mentorees. When the association is real, the result will be confidence, flexibility, and friendship. Powerful leaders work united and in a team. They understand that undoubtedly we need each other, we belong to others, and we influence each other in the body of Christ.

3.   *Consecration*

Jesus bears a consecrated life and ministry; therefore, he gave the best example to his disciples. Once he said, "Learn of me" (Matthew 11:26-27). The leader of leaders becomes a model to those leaders under his/her formation.

4.   *Authority and power*

God gives authority and power. From him comes all gifts and capacities. James says, "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows" (Jas. 1:17). Also, Jesus says, "He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every

disease and sickness" (Matt. 10:1). At the same time, leaders impart

authority to their leaders. The leaders' sharing implies knowledge,

information strategies, goals - training. When Moses shared authority with

wise men, he shared power, and they became autonomous in their

ministry. Reproduction was expected from them. Galloway says, "Some

make followers, I want to make leaders of leaders."

5.   *Demonstration*

Jesus said, "I have given you an example, that you should do as I have

done to you" (John 13:15). The teacher of teachers carries out all his

teachings to the field of practice. Jesus never ordered something from his

disciples without a demonstration. People learn more by seeing an

example rather than following directions (instructions).

6.   *Delegation*

People learn by doing what they want to learn. Every time a leader

delegates, he/she gains time and empowers the mentoree to be formed.

When the mentor is ready to delegate, he/she has to pay attention to

dispense clear information and also to impart authority. The mentor has to

choose the proper leader for a specific task.

7.   *Supervision*

In every area of life human beings need supervision. The supervision task

is worthy not only to correct but also to affirm, encourage, and stimulate

good workers. Supervision is equivalent to an evaluation on the way.

People need to be supervised, and supervisors must do it with love.

Consequently they will get confidence, respect, and authority.

8. ***Inspect and expect production***

When Jesus sent his disciples (Matthew 10), he gave them specific instructions, and he expected reproduction. John Maxwell says that the Lord did not choose thousands of people, he just chose twelve, and this number was enough to multiply themselves in the thousands and millions. When leaders do the same, they reproduce their influence.

II.   Foundation leadership principles

1. ***Simplification principle***

Let's not have an organization that we do not need.

2. ***Participation principle***

The key to reach success is participation. A leader is not capable by him/herself alone; he/she needs others. When mentors provide participation to mentorees, they are training them in a thorough way.

3. ***Motivation principle***

Encouraging people in that in which they are interested is a balm for their soul. A motivated person is capable to fulfill a specific task.

4. ***Appreciation principle***

People need stimulation and reward for their work. If you fail to honor people, it is likely that they will fail to honor you."

5. ***Priority principle***

An effective leader knows where and when time and strength are invested.

6. ***Effectiveness principle***

Leader's work is pointing to effectiveness. Effectiveness has to be learned. Once someone learns to be effective, effectiveness becomes a habit.

7. *Integrity principle*

Integrity is the most valuable jewel in the leader's life. Our skills and

expertise fail if integrity is absent.

8. *Learning principle*

The best leaders never cease to learn; they are always learning something

else.

9. *Listening principle*

Usually powerful leaders are good listeners. Mentors are called to hear

suggestions, constructive criticism, and advice to improve their abilities.

10. *Communication principle*

Vision plus good communication are clear evidence of a powerful

leadership.

11. *Perseverance principle*

A good mentor rejects all thoughts to quit to accomplish his/her goals.

Determination and perseverance are the main characteristics of a

successful mentor. A powerful leader is infused with perseverance until

the last brick is laid.

Conclusion:

A leader is formed, is developed, instead of being born. Many people do not know

the leadership they have inside of themselves. In one sense all people have a certain

power of leadership; however, some people have more abilities to lead than others.

Leaders of leaders will select those, who by the grace of God, have in their personality

leadership inclinations. God wants to raise up leaders of leaders in order to train others.

In this noble mission, mentors are called to follow Jesus' style of forming leaders of leaders.

Biblical Preaching

Lecture 2

Introduction:

The main task of a pastor is biblical preaching. If this is true, then ministers are called to dedicate high doses of time in studying the Word, praying and being aware of the lifestyle of the people whom he/she serves. Once I heard Elsworth Kalas say, the task of preaching is a vital opportunity that ministers have to tell their people the true story of God in a world of lies. Leaders must be aware that when they preach they are speaking on behalf of God; therefore it demands excellence.

When we think of biblical preaching, we must answer some basic question: "Where does the sermon begin?" Undoubtedly, in the mind of the Holy Spirit. Humanly speaking, the sermon begins in the minister's heart. Another valid question would be, "What elements does biblical preaching involve?" Preaching is like a steak on the grill, the steak is the sermon and it is over four iron bars which are the congregation, the text, the preacher, and the setting. Furthermore, it needs the fire, that is the Holy Spirit.

1. The Congregation

When the minister thinks about his/her congregation, he/she must think in terms of who they are? What are their needs? Why they come to church? How do they go to their home from church? Knowing the members of the congregation is crucial in the preparation of the sermon. The sermon will answer all those questions, and meet their needs.

2. The Text

People everywhere need to know what they believe. People come to church to hear God's voice. They come to know what God has for their lives. Knowing

is possible (viable) through God's word. The minister of the gospel is called to prepare the spiritual food for people, furthermore, the minister must be sure that the people have been fed. Some sermons are just an imitation of the Word. Preachers must not forget that faith comes through hearing the Word of God (Rom. 10:14-17). Preachers have the privilege every week to be in front of people who come voluntarily to hear God's message. Three questions need analyzing before the preparation of the sermon:

What is God's vision in this text?

What does God tell me?

How must this text be applied?

Knowing about the resources a minister has is profitable:

The Word of God

The Holy Spirit

The secondary resources: commentaries, biblical dictionaries, books, journals, etc.

3. The Preacher

The first question ministers must ask should be: "Who am I to them?" Integrity has great weight. If pastors gain authority, they will be heard easily. Ministers are open books. Ministers communicate their personality throughout their sermon. The people are expecting to see a prophet, a priest, and a servant who represents a Holy God. When integrity is connected with the message, the impact of the Word of God is great.

4. The Occasion

Good preaching connects with the occasion. If a sermon is matched with the occasion, it will cause impact (e.g., preaching about the crucifixion, death, and

resurrection of Christ in Christmas season is not advised).

5. The sermon

A sermon can be topical, textual, or expositional.

Topical: It is based on a topic, and it is based more on doctrine (i.e., justification).

Textual: The sermon is based on a text which is explored through exegesis (e.g., Rom. 12:1-2).

Expositional: narrative preaching on a passage is this kind of sermon (e.g., the prodigal son on Luke 15:11-43).

6. The fire

Fire means power. In preaching the power comes from the Holy Spirit. Without it sermons do not have life. Paul says, "When I went unto you, I did not come with human words, but with power of the Holy Spirit," (1 Cor. 2:4). Sermons have three logical parts: (1) introduction - connects the preacher with the congregation; (2) content - the explanation and application of the passage; and, (3) conclusion - the landing of the sermon. Sermons can be linear, in other words, with clear structures (e.g., Matt. 9:35),or narrative, which is telling a story preaching (e.g., Matt. 14:25-27). Concerning the title, titles connect ideas with the whole body of the sermon.

Practical advice

1. Go directly to the text, pray, listen to the text, think about it. Do not go to secondary resources like commentaries, biblical dictionaries,or monographs; otherwise you will fall prey to others' soul.

2. Do not forget that every sermon has main ideas. Let's have passion for that main idea.

3. Be up to date with news. Let's give a glance to newspapers before going to the pulpit

to preach.

4. Let's rebuke mediocrity. It is the worst enemy of biblical preaching.

5. If possible, write the sermons down. It will avoid those so-called bad habits, such as repetition of words.

6. Remember that sermons rebuild saints instead of institutions.

7. If God loves the world, then our preaching must be saturated with the love of God.

8. Be sure that the text will use you instead of you using the text. You are not called to manipulate the text.

9. Remember that your first impression will connect you with your audience.

10. Build your own illustrations; they will have more power than others. Do not abuse of the use of them. A good sermon will not have more than three illustrations.

11. Be natural with your voice and corporal body language.

12. You can record (tape recorder and video recorder) your sermons. This is helpful for evaluative purposes.

13. Have a clear idea and purpose of your sermon.

14. Have one or more friends who have a great deal of knowledge of the language (English teacher, lawyer, or theologian). They can help you in correcting your language, vocabulary, and grammar when you preach and write sermons.

Suggested steps in preparing, preaching, and evaluating a sermon

1. Seek God's face.

2. Discover your people's need.

3. Once you find the passage, read it within its context.

4. Write notes of the thoughts you find.

5. Have a clear purpose of the passage.

6. Write an outline.

7. Write your conclusion.

8. Write the sermon down.

9. Write your introduction.

10. Write the illustrations down.

11. Meditate, pray, read again, and pray.

12. Consult secondary sources like commentaries, biblical dictionaries, books, journals, articles, etc.

13. Deliver the sermon with enthusiasm.

14. Evaluate your sermons.

Evaluating the preaching

At least three areas exist in which preachers need to be evaluated.

1. Content: Does the sermon do justice to the text? Is it pertinent to our lives?

2. Structure: What is the purpose of the sermon? Does it have a logical process? Is following the sermon's idea best to do?

3. The delivery: Does the preacher use effective body language (gestures, posture, and eyes)? Does the preacher use a natural voice? Does the preacher speak directly to you?

Need-Oriented Evangelism

Lecture 3

Introduction:

Evangelism is the heart of the church's mission. If the church is involved in many activities but does not give enough time to evangelize, it runs the risk of going astray of the path of the gospel. In the Old Testament as well as in the New Testament, God is seen looking for the lost. Jesus in one of his teachings spoke of the need of looking for the lost; he also mentions that the sick need a physician. He came to seek the lost. Evangelism must be the lifestyle of every member of the church.

I.   The love of God seeks for the lost.

    1. In the Garden of Eden, God said to Adam and Eve, "Where are you?" God always provides a way of salvation.

    2. The Lord sent Moses to deliver his people.

    3. The Lord sent his prophets to call his people to repent.

    4. Jesus, our highest paradigm of love, came to save the lost. He ate with sinners and publicans. Then in Luke 15, he tells the stray sheep story. Luke 19, tells Zaccheus' story. Love is required. Do not love merely with the purpose of evangelizing; evangelize because you love.

II.   How do you see the unbelievers?

This question deals with the attitude you have about sinners. The concept you have on it is at the root of your actions. Seeing other servants with God's attitude toward sinners is helpful:

1. People are lost.

2. People have low self-esteem.

3. People are oppressed.

How do you see them? Do you see them alone, alienated, without power, confused? I hope you do not see them with indifference.

III.   Ten reasons why evangelism is not just a pastor's task alone

These reasons are basically taken from Hunter, <u>How to Reach Secular People</u>.

1. Jesus gave the great commission to all Christians (Matt. 28:19-20). The evangelism movements of the first century were a person's evangelism movements.

2. Evangelism is a team task. An Hispanic saying states: "One piece of wood alone does not produce a bonfire."

3. Many find Jesus because of the help friends and relatives afforded to them.

4. Many unbelievers have more confidence in friends than in clergy.

5. In many churches person's pastorate is more effective than the clergy pastorate, because they are nourishing others in cell groups.

6. If the pastor alone does the work, new believers would join with his/her pastor, but when he/she is gone, they also might go.

7. If a layperson wins a new believer, growth comes more quickly with his/her brother and soon this new believer becomes active in the church.

8. If the evangelism task is left just to the pastor alone, many people will never be reached.

9. Just the pastor evangelizing, is as if the players would go to the bench and only the coach would play alone. This situation brings two results: Pastors become fruitfulness and burn out.

10. If members do not evangelize, the local church begins to decline.

IV.   Person to person Some stages of the ministry of evangelism.

1.   Person to Person (e.g., Phillip and the Ethiopian.

2.   Delivery of tracts.

3.   Door to Door

4.   Yard sale with evangelism purpose.

5.   Medical journeys with evangelism purpose.

6.   Evangelistic campaigns.

7.   Biblical evangelistic studies.

8.   Special events with evangelism purpose.

9.   Altar calls to repent.

10.   Friendship evangelism, friend to friend.

11.   Multimedia evangelism.

12.   The use of correspondence.

13.   Telephone evangelism.

14.   Break times evangelism in jobs.

15.   Evangelism in school, academies, colleges, and universities.

16.   Jail evangelism.

17.   Evangelism in other institutions like hospitals, factories, army, etc.

V.   Some recommendations

1.   Discover those members with the evangelism gift.

2.   Do not forget the following principle: Do not create a new ministry if the leader is not already trained.

3.   Plan at least two evangelism workshops annually.

4.   Pastor and leaders must know the profile of the people who live in your target

community.

5. Draw a map of the community you plan to evangelism.

Conclusion:

We are Jesus' mouth, hands, and feet. Therefore, reaching the lost is mandatory. The Lord is giving us a great opportunity to win souls for him. Let's go everywhere to catch men and women to enlarge the kingdom of God.

Inspiring Worship Service

Lecture 4

Introduction:

Every public service is a sign of the reality of the life of a local church. The body (corporate) worship must be a living sacrifice offered to God. I like to think of worship as a "heavenly rehearsal." Worship is a relationship, an intimacy. Worship is more than a program, a production, or an artistic performance even though it involves some of what is said. Worship is a state of the heart. True worship is re ached through the means of the Holy Spirit who leads us to Jesus Christ to worship him in Spirit and in truth.

Worship is to surrender all to God. It is to recognize him in all his greatness. It is giving all to him--what we are and have--because he is worthy to be praised. We see in Psalm 100 three worship scenes.

1. Enter in the presence of God, an encounter with God.

2. Come and offer to the Lord a thanks-given sacrifice.

3. Praise him.

When the minister understands true worship, then he/she is ready to lead and celebrate an inspiring worship service.

I.   The purpose of congregational service

A very good question would be, "What do we expect to reach through the congregational service?" Another good question would be, "Who is this worship service for?" Every local congregation should have a worship declaration in terms of what worship and praise mean.

1. Vertical Relation

This is the way in which the worshipper communicates with God.

Ministering to the Lord

- Do not say bless me Lord; rather I say bless you Lord.

- Worship is not a time for us but a time to have intimacy with God.

- Worship is not to please others. It is to please God, and he will approve it.

Seek God's presence

What is the distinctive of the church in comparison with the world? The church's distinctive is the Lord's presence. Also God is reveled in the service.

2. *Horizontal Relation*

Horizontal relationships reinforce the sense of unity when people sing together (Ps. 86:11).

We have the opportunity of ministering one unto another.

We confess our faith together.

We declare God's works.

Receiving the word of God softens our hearts.

3. *Inner Relation of the Worshipper*

The worshipper liberates his/her feelings.

His/her faith grows.

Living an inspiring worship inspires.

The worshipper grows in sanctification as a result of the impact of being with God.

We are prepared to obey God.

II.   Characteristics of a traditional worship service

1. Formal apparel.

2. A rigid order to the extreme to seem monotonous.

3. It is predictable, no place for improvisation.

4. It uses hymnbooks.

5. Choir wearing robes.

6. Ministers use rigid formulas in ceremonies.

III.   Characteristics of a contemporary worship service

1. Informal apparel.

2. The program is open and unpredictable.

3. It does not use hymnbooks.

4. It has a praise and musical ensemble.

5. Regularly they stand up to sing, and they applaud.

6. They sing with more freedom, but sometimes it seems confused without order.

IV.   Recommendations to get an inspiring worship service

1. The leaders of this ministry must think of God and the people to whom they are ministering.

2. Do not forget that God is the audience and we are his participants. Mediocrity is not accepted but only excellence.

3. Pastors and leaders are called to be examples of true worshippers.

4. Pastors and leaders must develop a sense of ministry to God and to the people and not a sense of performance.

5. Worship and praise must be intentional.

6. Do not forget that music is not an aim; instead, it is the means to worship God.

7. The local pastor and the minister of music and worship are in charge of

planning the worship service.

8. Every song must pass by the biblical and theological filter.

9. Blending a traditional and contemporary music style is helpful.

10. Evaluate the worship service every week.

11. Train a minister of music and worship to serve fulltime is helpful.

Conclusion:

We were created to worship God's glory; therefore, we are called to plan and to practice an inspiring worship service. In doing this, we will lift up the Lord, and we can bring more people to Christ.

Gift-Oriented Ministry

Lecture 5

Introduction:

According to Paul, God, Christ, and the Holy Spirit give the gifts for the edification of the church, for the benefit of the body of Christ. Every Christian has at least one gift of the Spirit, but many times, they do not know they have a spiritual gift. The local church is like a puzzle, and every member has to be located in the right place for the benefit of the whole body.

The purpose of this lecture is to assist Christians to find their gifts. This lecture will provide some recommendations which will help to find every Christian's gift as well as to be deployed in the right place in the body of Christ. Take note that the passion, gifts, and areas of service of any member can be different, but the aim is the same - the edification of the church of Christ.

I.   New Testament Model

    1. Peter and John: Supervisor, overseers.

    2. Jacob: Pastor.

    3. Barnabas: Teacher.

    4. Steven: Evangelist, prophet.

    5. Phillip: Evangelist.

    6. Paul: Teacher, exhorter, and apostle.

    7. Timothy: Pastor.

II.   Traditional Model

    1. A strong difference between the clergy and laypeople.

    2. This model is notable in some governing styles.

Episcopal: centralized.

Presbyterian: based on elders.

Congregational: laypeople take part.

3. Different styles in choosing leaders.

By traditionalism.

By cooperation.

By elections.

By social pressure.

Lack of leadership, and it is necessary to fill a vacant place.

By friendship.

Nepotism.

III.   How to look for leaders to serve in different ministries

1. Preach and teach leadership.

2. Observe how your people develop.

3. Provide practice opportunities.

4. Practice delegation.

5. Energize and motivate them.

6. Evaluate your observation and practice, as well as theirs.

IV.   How to deploy your leaders

1. Train and equip them in order that they can train and equip others.

2. Delegate and supervise them.

3. Deploy them in an appropriated place, a place for which they were trained.

V.   How to evaluate

1. Observe the results.

2. Evaluate with them and practice team work.

3. Evaluate at the right time.

VI.   How to help people to find their gifts

1. Through prayer.

2. Consulting other people.

3. They can evaluate their own results (see next page on key questions for a self-exam).

VII.   Practical principles in gift-oriented ministry

1. The purpose of the gift-oriented ministry is a two way street: To glorify the Lord and to edify the members of the body.

2. The best relationship is interdependency.

3. In the body of Christ, all gifts are vital.

4. Deploy people even though they have different passions, but the same gift.

5. Deploy people with the same passions, different gifts, and with the same attitude of service.

6. Differences exist between servility, servitude, and service. (1) servility is to pretend a service. (2) Servitude: service for a wage, and (3) Service is done with love without expecting salary (see Matt. 5:16 and John 13:35).

VIII. Key questions for a self-exam (Write the answers down)

1. If I had to do something and I would not fail, I would do …

2. If at the end of my life I could see my past, what would I like that people say about me?

3. If someone would speak with my friends, what would they say about me in

terms of my interests and passion?

4. What kind of conversation caught me late at night without getting bored?

5. What is the thing I like the most to do for others?

6. The people I want to help are …

7. These subjects call my attention easily.

8. What gifts am I identified with in 1 Cor. 12, Rom. 12:8-10, Eph. 4: 11-12, and 1 Pet. 4:9-10?

9. If my pastor would ask me to serve, in what areas would I be ready to serve?

10. What obstacles do I have to overcome to develop my gifts?

Conclusion:

Leaders under the leading of the Spirit will discover, develop and deploy the gifted ministers. We are a body, a team. We have the same aim. We work for the same master, the same church, and united, we serve God in this world.

Fervent Spirituality

Lecture 6

Introduction:

The spiritual area is the most important area in the church. Even though Christians believe in divine healing for physical sicknesses, we still see medical physicians. We use other areas like social aids, education, psychologists etc., but the matters of the spirit belong to the church. Paul says that "we wrest not against flesh and blood but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Therefore, the spiritual health of the Church of God is mandatory. If the Church of Christ does not have spiritual health, it runs the risk of becoming a secular institution, walking astray from God's will, wandering, and being far from helping men and women to meet the Lord. If that is the case, some churches are a hindrance for the enlargement of the kingdom of God.

This fervent spirituality will have at least four emphases.

I.   A strong prayer emphasis

1. Prayer is the life of the church.

2. Without prayer vision is not developed.

3. Everything begins with prayer.

4. Some Korean churches have a prayer mountain which is a great blessing for all people.

5. Spiritual retreats. These retreats are called to be intentional. Only when we kneel ourselves before God can we stand before men (1 Peter 5:6).

II.   A Holy Scripture emphasis

The word of God must be:

1. Taught (for the intellect).

2. Believed (for the heart).

3. Applied (for the will).

All churches must have this emphasis of Bible studies including in homes and cells. A culture of prayer and Bible reading is helpful. A leadership with a genuine spiritual preparation is vital for church growth.

III.   The Holy Spirit emphasis

1. The anointing of the Spirit marks the difference in the world.

2. The anointing is like a vehicle; it needs to be driven. If you do not use it, you lose it.

3. Use the anointing to bless the people, for the people's profit.

4. The mentor, leader of leaders, is called to demonstrate this anointing of the Spirit (see 1 Cor. 2:4 and Acts 6:10).

IV.   The mission of the church emphasis

1. The mission must be seen as the main task of the local church, practicing mission instead of maintenance.

2. The mission of the church is more important than projects, programs, and other activities.

3. The church is not a fortress in itself but God's agency to transform the world.

Conclusion:

Its spirituality, anointing, and power measure the church. If the church is careless of the anointing of the Spirit, it runs the risk of becoming a social club, a secular institution without significance in this world.

Let the church be the church!

Functional Structures

Lecture 7

Introduction:

The church is different from other secular institutions. Truthfully, it is not an institution, but it is a living organism. If this is true, the church is called to open itself and to be in constant movement to change structures according to the different challenges of every day. One enemy of these changes is traditionalism. It says, "This is the way we always did it before." Others say, "This is the way our pastor taught us, and this is the way it must be done no matter the circumstances." All structure and organization must exist to facilitate the development of any institution.

The ideal of a good company is to reach flexible and functional structures. Throughout this lecture is offered some practical principals and advice with the aim to reach that goal; consequently, the church will reach toward constant development to enlarge the kingdom of God.

I.   Foundation principles

1. A good organization is vital to implement the vision and for achieving goals.

2. If any program or method does not give the expected results, annul it and begin with other. Do not be ultra-traditionalist.

3. By all means, avoid a stifling bureaucracy. Be practical and a facilitator.

4. The effective leaders are those who lead people through changes and transitions.

5. Remember the pure content of the gospel will not change, but methodology will change for the facility and advancement of the kingdom of God.

6. Any structure needs life. When God puts his Spirit upon a pile of dust of

earth, out comes a new form that is life. All that is done without the Spirit does not have life. The church as a living organism depends upon the Spirit of God.

7. The leaders' function is to form leaders using functional systems and structures.

8. Seeing the results help. Without fruit, everything being done is going extinct (see John 15:1-16).

9. A good organization is the paved way for development and edification (see Eph. 2:21-22;16).

II. Practical advice

1. Evaluate the current structures of your church and be honest of their functionality and fruitfulness.

2. If possible hire an expert in church growth to get a diagnostic of the open heart. The result must be read to the whole body of members of the church.

3. The life of the church is called to be dynamic, therefore, changes are needed to get good results. Set time limitations for a new method, program, schedule and system to ascertain its functionality.

4. Seek the Holy Spirit's guidance in order to make proper changes at the right time.

Conclusion:

God in his mercy has provided the guidance of the Holy Spirit to have discernment to evaluate the organization and structure of the church. In this way plans could be implemented for the benefit of the church. Good leaders know that all changes bring pain and that more than one member will feel hurt because of any change.

Holistic Small Groups

Lecture 8

Introduction:

The cell, family, discipleship, and small groups are New Testament practices (Acts 2:46, 5:42; Rom. 16:5) A widely known truism suggests that nineteen churches out of twenty of the bigger churches in the world are based ministries using small groups. This method has two great benefits: (1) it helps pastors avoid burnout and (2) it gives members the opportunity to develop their gifts as a basis for a strong leadership.

A small group is the best method to assist a new believer. In these small groups the member easily participates in growth. The believer also develops a stable growth to become an authentic Christian disciple who will become a leader of leaders.

I.   Affirmation of small groups

1. Today many people live disconnected, in isolation. Through small groups they might be connected with God and with the church.

2. In cell groups every one is a teacher, and all learn from each other.

3. In cell groups every one takes care of the others, and all are nourished.

4. In small groups each one is a minister, and all receive ministry.

5. In cell groups achieving the goals is easier.

6. In small groups of recruitment, training, supervision, edification teamwork, and a constant development of leadership takes place.

7. Cell groups are not an appendix of the ministries of the church but of the same blood, which runs through all the circulatory system of the local church.

II.   The cell group purpose

1. Evangelism.

2. Discipleship.

3. Pastoral care.

4. Fellowship.

5. Leaders development.

III.   Five reasons for the need of small groups

1. To provide multiple options to people to become part of the church.

2. To be an effective evangelism method.

3. To be an effective way to take care of new believers.

4. To accelerates the spiritual growth of the people.

5. To revitalize the people to fulfill the role of their gifts for the benefits of the body (Ephesians 4:11-16).

IV.   Practical advice

1. Organization is vital for the cell groups.

2. Supervision is necessary to get development.

3. Having an apprentice who might work beside the leader is important.

4. The weekly report is necessary for evaluation.

5. Do not open a new small group if you do not have a trained leader.

6. Celebrate the results. Have a monthly service for this.

7. Reward, stimulation is fair especially for the cells that are growing.

Conclusion:

According to the book of Acts, the church had wonderful growth. A very important factor was the home meetings (small groups) beside the bank of rivers and caves. No church above fifty members would be effective without small groups. Without small groups involving all members into various ministries is difficult. With small groups

all members will be ministered to and will grow for God's glory. This is an excellent strategy for how churches in any part of the world can grow.

Loving Relationships

Lecture 9

Introduction:

The prevailing subject throughout the Holy Scriptures is the love of God. The climax of that love flows into the person of Jesus Christ who gave his life on calvary to save humanity from sin. The church's distinctiveness must be to love God above all things and to love the neighbor. This virtue is the pivot of all programs and activities, all that the church does. The church is God's agency of love for all creatures.

I.   The Lord, our highest paradigm of love

    1. He rescued his people for love (1 Sam. 7:23; Isa.63:9).

    2. His love is eternal (Jer.31:3).

    3. He restores his people for love (Hos.11:4).

    4. By love, God sent his only begotten son (John 3:16).

    5. Jesus died for love (John 15:13).

    6. The love of God is shed abroad into our hearts (Rom.5:5).

    7. Nobody will separate us from the love of God (Rom.2:35-39).

II.   The essentials of Christian love

    1. Let all your things be done with love (1 Cor.16:14). Our motivation for all we do must be a genuine love.

    2. Love is the best testimony of our relationship with Christ (John 13:35).

    3. Love is an investment (2 Cor.12:15).

    4. Love must be the heart of the being (1 Cor.13).

    5. Love is a restoration element (2 Cor.2:8). Jesus is an example by restoring Peter (Mark 16:7, John 1:15-17).

6. Love is the means of a stable life (Eph.3:17).

7. Love is a source of security and confidence (1 John 4:18).

8. Love is a fellowship (Rom.12:10).

Conclusion:

Love must be the main element in the church's activities. Jesus Christ brought us a new dimension of the love of God. Jesus with his example left us a new law; it was the law of love--giving, surrendering, giving to others, thinking of others rather than of oneself. Love is called to be the oil that lubricates all roughness in the church. Without love, nothing is worthy to be done.

Staffing

Lecture 10

Introduction:

When a coach of any sport discipline has the opportunity to choose a player, he/she does it the best way is possible. Likewise in the Lord, leaders must select the best staff for this sacred work. Jesus chose his twelve disciples; he did it right after he spent the whole night praying. Those he chose would change the world later.

The staff around a leader is the driving force of the church. They represent the real image of the church. In order to get the very best staff, take into account at least three steps: selection, supervision, and treatment.

I.   The choosing of the staff

Some characteristics you will find in the personnel you will choose:

1. Being full of the power of the Holy Spirit, showing the gifts and the fruit of the Spirit.

2. Having a heart for God. A deep desire for pleasing and doing the will of God.

3. Being faithful in all areas. Integrity and honesty are essential for a person who wants to work for God in the church.

4. Being people, who love people and who easily make friends.

5. Have an attitude of service and be ready to serve others.

6. Have a vision and who shares the same vision with the pastor. He/she will speak like their leaders sharing the same dream.

7. Being a team worker with an open mind, respect for other people, and with a high sense of cooperation.

8. Having a positive attitude. Easy to adjust to any circumstance, getting profit

from any circumstance.

9. Have a growing desire to improve him/herself to achieve maturity.

10. Loyal, faithful, honest, and balanced in all things.

11. Having capacity for leadership. Showing abilities to learn and to enable new ideas to develop his/her work.

12. Having a thankful attitude. Being grateful, humble, and cooperative.

13. Having influence. A leader must influence and have an impact on others.

14. Being a risk-taking person. One who likes to face challenges.

15. Being teachable with a high sense of apprenticeship.

16. Being flexible. One who easily shows readiness to changes.

17. Having high self-esteem. One who thinks of himself/herself as a person with the image of God.

18. Having a healthy personality. One who bears a balanced life.

19. Being a facilitator, a helper.

20. Being patient.

II. Supervision

Five elements for a success supervision:

1. Try to explain how things are done.

2. Show and explain the tasks with clarity.

3. Evaluate with them, taking into account every team worker.

4. Be constant in your supervision.

5. Provide an environment of friendship when you supervise and not of tension as if you were a public prosecutor.

III. The Treatment

Execute the three **"A's"** in your treatment

A ttention

A ppreciation

A ffirmation

People are more important than programs.

Conclusion:

If we seek God's face in prayer, he will lead us to select the best staff for the work in the church. Taking into account the twenty characteristics of the leader to choose is vital (see pages 142-143). A good, healthy supervision as well as good treatment is important. People are more fruitful when well treated, (produce more) than when mistreated.

Church Planting

Lecture 11

Introduction:

The emerging of a new congregation is not the result of coincidence or an art of a magician. In order to have a strong church it must be planted intentionally. Follow some fundamental principles. Let's not forget that any great enterprise was born little. The mega-churches began in the heart of a servant of God who was led by the Spirit. At the beginning they are small churches. God always rewards those who persevere in their vision like Joshua, Nehemiah, and Paul.

I.   Foundations to plant a new church

Those who dare themselves to plant a new church would be advisable to follow these foundations:

1. A clear vision.

2. Passion for the lost.

3. Have a profile of the people of the targeted community.

4. Know the core values of your church.

5. Begin with some families who will be your first support.

6. The future pastor must match the community to be reached.

7. Use communication resources and technology resources.

8. Practice person-to-person evangelism.

9. Plan the first service carefully, the inauguration service.

10. Be sure of having the elementary equipment for worship and for other services.

11. Make a list of persons for correspondence.

12. Do not quit; persevere. God is with you.

II.   Leaders who will help to plant this new church

Let's not forget that people are the most important resource. Lamar Vest, Church of God (Cleveland, TN) General Overseer, once said that in Christian leadership, people are more important than structures. The people with whom I want to work in this great challenge, to plan a new church, must have the following characteristics:

1. A born again Christian.

2. One who shares the same vision.

3. A positive attitude.

4. Enthusiasm.

5. One who believes in church growth.

6. Be people oriented.

7. Be a risk taker.

8. Facilitator.

9. A servant leader.

10. A team worker.

11. Teachable.

12. One who depends upon the Lord.

Conclusion:

The following thought must fill the heart of the leader who has the passion for the lost. If God is calling me to follow this project, I will hear his voice. I must apply these foundation principles to plant a new church. I must look for the appropriate people who will work with me. Finally, I must trust the Lord Jesus who causes all growth.

The Mentoring Relationship

Lecture 12

Introduction:

Other persons have influenced all of us in some ways, intentionally or unintentionally. In my own case I received mentoring from my pastor Nicolas Menendez, an evangelist named Sergio Bran, and Dr. James M. Beaty. Let's not forget that Moses gave mentoring to Joshua, Naomi to Ruth, Eli to Samuel, Elijah to Elisha, Jesus to the disciples, Elizabeth to Mary, Barnabas to Saul, and Paul to Timothy to mention some mentors and mentorees. Mentorship appears to rely on a relational experience in which one person energizes another person through the sharing of God's resources. Let's not forget the aim of the mentoring process which is the reproduction of leaders through relationship, energizing, sharing, and deploying.

I.   Some characteristics of a mentor (leader of leaders)

1. A mentor has the ability of seeing potential leadership in a person.

2. Tolerates errors and roughness in future leaders, thinking that some day they will become trainers of others.

3. Is flexible in responding to people in every circumstance.

4. Is patient knowing that time and experience will shape their lives.

5. Has a clear vision; then he/she shows the next step the mentoree needs to take.

6. Has the necessary skills and gifts to edify, energize, and encourage the pupils. Especially has mercy, discernment, a word of wisdom, exhortation, and the teaching gift.

7. Is a holy leader who more than shares knowledge and skills but also inspires to live a holy life in all areas of life.

8. Shows confidence to apply what has been learned to his/her own life and to the life of others.

9. Motivates people to do their best.

10. The mentor knows how to delegate tasks to develop his/her leaders.

11. Show's the best resources to the leaders for their development.

12. Evaluates the mentorship process in union with the mentorees.

Paul gives us a very good mentoring process in 1 Thess. 2:1 ff.

II.   Principles for a mentor-mentoree relationship

1. God did not create his creatures to be self-sufficient and to walk alone in life.

2. Mentorship is part of God's plan to develop leaders.

3. When commitment exists between a mentor and a mentoree, then security, purpose, and follow up helps development take place.

4. In this relationship must exist mutual attraction, response and accountability.

5. Mentors must aim to be a model; they will be an example in prayer, participation, integrity, and perseverance.

6. Good coaches know how to motivate and encourage mentorees, and they do what is necessary to develop skills and positive attitudes to reach excellence.

7. The best way to teach a lesson is to "do it together."

8. A healthy mentor responds to himself or herself, morally speaking. They expect a high life standard of their mentorees.

9. Mentor's attitude is a key to find a true path to develop mentorees.

Conclusion:

This mentor-mentoree relationship which has the aim of leadership development is not an easy task, but with the help of God and good, willing leaders, it is possible. The

results are wonderful to help the enlargement of the kingdom of God. The quality of

leaders is seen in their product--what kind of leaders will succeed them when they are not

active any more?

Financing the Church and Ministry

Lecture 13

Introduction:

Jesus spoke with certain frequency on finances. If they are handled properly, they will be a blessing for Christian leaders; otherwise, they might be a hindrance for the advancement of the kingdom of God. The Apostle Paul points out that the administrator of the mysteries of God must be found faithful (1 Cor.4:1-2). Everywhere resources exist, and if those resources are invested very well, they can bring great progress to the church of God.

I.   Foundation Principles of Finances

   1. Finances belong to God.

   2. Finances must be looked after in the church for the people's blessing.

   3. People do not participate in finances if they are not taught, stimulated, and motivated to give to the Lord.

   4. Counting on faithful people to be in charge of the finances of the church is mandatory.

   5. Leaders are called to be examples in handling finances.

II.   Recommendations of the Church's Finances

   1. Have an annual budget and present it to the whole body of believers as information on finances.

   2. Do not forget that every project must be

Very well elaborated

Supported

Executed

Evaluated

3. Ministers are called to be wise in the handling of finances. Misuse use of finances can cause rumors, criticism, and, furthermore, division.

4. Delivering a finance report every month or quarterly to all members of the local church is helpful.

5. Avoid overcharging financially to the church.

6. Try to avoid a great emphasis on finances in your sermons.

7. Be grateful with the faithful people.

8. Do your best to provide security to the church's funds. Deposit all funds in a stable bank.

9. Have a finance committee; use faithful people for this ministry.

10. Remember the best investment is not in structures but in winning the lost for Jesus, in world missions, and in evangelism for the enlargement of the kingdom of God.

11. Looking for finances not only in Christian companies but also in non-Christian ones can be profitable. As an example of what is said, see the Joy Community Church in Phoenix, Arizona, USA.

Sometimes non-Christian companies are willing to help and support Christian efforts. Do not forget that all resources belong to God who says, "The silver is mine and the gold is mine, declares the Lord of Almighty" (Hag. 2:8).

Conclusion:

If leaders give a great effort to administrate properly the church's finances, they will gain the authority, respect, and admiration of their congregation. Finances belong to the Lord; he provides what we need and proves to us that if we are faithful in the little

then he will give us a lot for his glory. Let's have in mind this thought, "When God asks me to give, it is because he wants to give me; and when he gives to me, it is because he wants to ask from me." May God help us to have the finances we need and to administrate them honestly in order to bless his kingdom. Pray on the one hand and on the other hand, look for the finances.

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