ABSTRACT

THE MENTORING OF FIRST-TIME LEADERS IN THE CHURCH

by

Sterling Neville Gosman

This research project evaluated the impact of a twelve-month mentoring program on spiritual maturity and leadership quality of five first-time leaders and if their leadership had a positive impact on church health. I met weekly with each man for a year so that City Heights Church, Dartmouth, Nova Scotia, might expand its leadership base. Two separate standardized surveys were given to the subjects and control group while the congregation was surveyed to determine the subjects' impact on the church. Superior post-survey scores compared to pre-survey scores demonstrate a positive correlation between mentoring and the development of effective, spiritually mature leadership.

DISSERTATION APPROVAL

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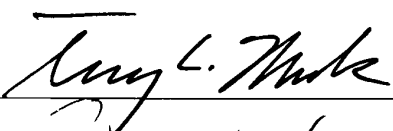
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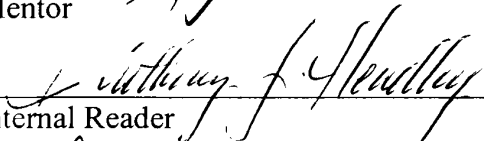
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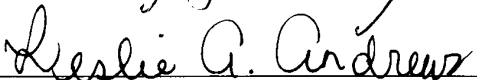
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THE MENTORING OF FIRST-TIME LEADERS IN THE CHURCH

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

Sterling Neville Gosman

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ACKNOWLEDGEMENTS

I thank them for extending the kingdom within me and for teaching me to be a leader among leaders and a preacher of the Word.

The People of City Heights Church, Dartmouth, Nova Scotia. You have given me a laboratory on the one hand in which to conduct this experiment and the support to see it to fruition. I thank you for the opportunity of being your pastor for a few years. We look forward to spending time with you as our ministries continue.

Lord, you know how grateful I have been for your goodness to me and my family, for both giving us the scholarship and, more importantly, for teaching us so much about how you mentored people. May we make a contribution to your kingdom because of the lessons learned and once again prayerfully ask to be used for your glory. May this prayer be extended to our children and every generation until your Second Coming. Amen!

CHAPTER 1

OVERVIEW OF THE STUDY

Background

The Beeson Institute for Advanced Church Leadership at Asbury Theological

Seminary in Kentucky awarded me a full Doctor of Ministry scholarship for the 2000-

2001 academic year. The Beeson Scholarship presented me opportunities to learn from

world-renowned theologians, pastors, leaders, and other biblical practitioners. A common

thread was woven through each testimony given by these men and women in that year:

The need for gift-centered training and the multiplication of lay leadership is essential for

any Christocentric goal, and great accomplishments for God are seldom met without the

skill and help of others. Moreover, churches cannot grow beyond a plateaued or declining

existence apart from a shared ministry and common understanding from Scripture of

where each Christian fits into the body of Christ (Eph. 4:11-16; Warren 86, 367-70;

Schwarz, Natural Church Development 22). Again, these authors only serve to

summarize and validate the statements from my late mentor and friend Rev. Dr. Roy

Pointer who stated in our last conversation together in March 2001 that leadership, and

the lack thereof, was the greatest crisis in the Western Church today.

Therefore, wanting to reflect in this dissertation a passion for leadership, its

current scholarship, and the postmodern culture's emphasis on authentic relationship, I

chose to focus my study on the well-known but little researched topic of mentoring.

Particularly, this dissertation hoped to find a positive correlation between mentoring and

the spiritual maturity and leadership quality of the first-time leader.

In September 2001, I began serving as senior pastor of City Heights Church, a

church affiliated with the Christian and Missionary Alliance Church in Canada. The church, located on Main Street in Dartmouth, Nova Scotia, Canada, was looking for their second pastor, one who would be highly relational and committed to their vision of reaching out in love and growing deep in faith.

When I arrived, City Heights Church (CHC) was a leadership-staved but vibrant seven-year-old church of approximately two hundred blue-collar Caucasian worshippers. City Heights Church was located on the eastern edge of Dartmouth, an amalgamated city across the harbor from the province's capital of Halifax with a growing urban population of 410,000 people. Furthermore, the church was positioned in the geographical center of the oldest and one of the largest black communities in Canada. Dartmouth-East had a projected growth of seven thousand new homes to be built in the next five years. The church's building, which was the 15,000 square foot William Ross School, was purchased from the Halifax Regional School Board for only $25,000. The initial two acres of land was purchased by CHC for future development in 1994 before the school was available. This land was situated just across the four lane #7 highway (Main Street) on a hill behind the historic Lovett's General Store.

CHC's religious and cultural norms in Atlantic Canada have been shaped by the conflicts between the French and British and the War events prior to the Revolutionary War in the United States. Nevertheless, statistics reveal that Eastern Canadians were eight to ten times more likely to make attending religious services a priority than their follow citizens out west in British Columbia (Motz 14-18). If my former denomination of 550 Convention of Atlantic Baptist Churches (CABC) is any indication of standard ecclesiology in Eastern Canada, then 85 percent of churches in Atlantic Canada have

fewer than eighty members, are rural, and are plateaued and/or in decline (Rural Church Report 1-8; see *Association Membership Statistical Summary* in 2000 Yearbook of the United Baptist Convention of the Atlantic Provinces SM-S). Sadly, these CABC churches, some of which represented the oldest in the country, suffer from devastating attrition rates. Actually, the number of baptisms remained static over the past ten years (cf. 939 baptisms in 1989 to 942 in 1999). The total membership of these CABC churches declined from 65,580 members in 1989 to a total membership of 62,214 in 1999 (2000 Yearbook SM-S; Motz 48-49). Not only were these churches slow to embrace the changes necessary to restore health, but also they managed to pioneer very few new churches.

Into this religious context, CHC was planted on 14 June 1994. In seven years' time, it had become the largest of the four Christian and Missionary churches in Atlantic Canada. Under the guidance of Willowcreek Canada and the vision of its founding pastor, Dr. Michael Sherbino, CHC became known for its celebratory music, creative evangelism, and children's ministry. Although CHC did not struggle with debt, visibility, or attracting a crowd, a number of weaknesses were apparent at the beginning of my ministry, namely, member retention, Bible teaching, and the development of leadership. When I arrived only 10 to 15 percent of the laity were doing the work of the ministry. This problem, although not unique to CHC, gave rise to short-term commitments and high turnover among lay leaders. What is worse, low volunteerism stifled the church's ability to grow beyond the two hundred barrier and into a healthy congregation. Fortunately, the search committee understood the relationship between leadership identification, training, visitor retention, and growth. A church that empowers its people

to serve in their areas of spiritual giftedness will grow healthy simply by satisfying the leadership requirements of the church's growing population (Miller 160-62, 176; Hunter, Leading 13-17).

The basic failure of the leadership, worship, and planting paradigms to bring about significant, qualitative, and quantitative growth might be caused by postmodernism in general-that shift in worldview from the builder and boomer mind-set to the worldview of the Gen-Xer (Henderson 188-89). Postmodernism's rejection of absolute truth as a general rule, and authority specifically, made new demands on social institutions, demands such as authenticity, team-based decision-making, and interpersonal relationships (189-94, 211; Posterski 102). Therein lies the opportunity for the Church.

In the past, the North American Church depended heavily upon the knowledge-based paradigm of discipleship and more recently the goal/task-orientation, business-style leadership (Stanley and Clinton 51; MacArthur 91; Sanders 62; Maxwell, Developing the Leader within 161). This inclination should continue for the value it has made to the Church in general; however, as culture shifts from cognition to a more relational existential set of values, the Church's strategy for reaching pre-Christian people must adjust to make the gospel both relevant and understood. An urgency was found in the haunting words of business guru Joel Arthur Barker:

> Regardless of what your position was with the old paradigm,. . . you are back at the starting line with the new paradigm. Because of this change in leverage, the practitioners of the new paradigm have not just a chance to compete with but defeat the titans of the old paradigm. There is a kind of conceptual democracy because it suggests that no one stays on top forever. (140-41)

Fortunately, the paradigm that Jesus himself used in the first century was congruent with postmodernism's emphasis upon experience and relationship (Luke 1:1-4; 5:17-49; 10:23-24; Matt. 5:7; 8:16-17; 13:1-52; Mark 4:33-34). His was a style contingent upon hearing, seeing, experiencing, being, and authenticity. In other words, Jesus' ministry with his disciples was a ministry of presence (Bruce 41). Jesus' relational style becomes more important when one realizes that the highly relationship-based concept of covenant is the "the controlling idea or center of all OT theology" (Van Gemeren 752). The idea of covenant is filled out by two very important Hebrew words- *berith* and *hesed.* The former implies an entrance into contract while the latter implies steadfast love (752).

The world, according to the Scriptures and contemporary research as Chapter 2 will demonstrate, is captivated by relationship. Postmodern people no longer accept truth from the "experts" nor will they follow someone they do not trust. From a religious stand point, authority and status are not deposited into the social bank accounts of the people pastors seek to lead and nurture, simply because the graduate degree is framed and placed on a strategic wall for all to see. Pastors. in an age of skeptical postmodernism, must earn and demonstrate their trustworthiness. This assignment posits that mentoring allows the time necessary for trust to be built and represents the ideal condition for the development of new leaders for the local church.

To that end, leaders must always be willing to shift their style to fit the growth patterns and culture of the Church (Hunter, Leading 13-17; Miller 172-74). Adjusting to a new style of ministry for the sake of healthy growth requires a depth of relationship with potential leaders and can begin within the boundaries of a trusting mentoring

relationship. One of the important contributions made to the science of organizational management by leadership giant Rev. Dr. John C. Maxwell was his resolve was to see even the most basic of biblical leadership concepts (i.e., the Pareto, Jethro, and 20/80 principles) worked out in the context and security of a trusting relationship (Developing the Leader within 12, 20-23). In the end when people find themselves in a secure relationship in the church, new leaders are more easily identified by spiritual gifting and find themselves using gifting most naturally in an informal context.

The local church in general would benefit from a more relational and interactive proclamation of the Lord's teachings in Scripture. For example, if congregations required both appointed and informal leadership to model all they did with an apprentice, churches in general would never be devoid of leadership. Moreover, corporate worship gatherings would be times to connect in true fellowship with one another instead of being a time of passive observation and superficiality for an hour each week. Volunteers would be made to feel appreciated solely for who they were and not because of the time or money they contribute to the church. Therefore, in light of these propositions and the scholarship linking the interpersonal relationship with leadership and/or church health, a study on the role of spiritual mentoring seemed warranted.

Purpose and Research Questions

The purpose of this research project was to evaluate the impact of a twelve-month mentoring program on spiritual maturity and leadership quality of five first-time leaders (FTLs) and whether or not their leadership had a positive impact on church health at CHC. This dissertation attempted to answer the following three research questions. These

became the basis around which Chapters 4 and 5 were organized. The research questions follows.

Research Question #1

What scores did the FTLs achieve in the pre- and post-SMI and SLQI surveys?

Research Question #2

What significant changes were observed in FTL, control group, and congregational health scores during this mentoring project?

Research Question #3

What intervening variables, i.e., the history and health of CHC, the preexisting maturity of all ten participants, the influence of established leaders on the subjects during the ministry stage, etc., were inferred from the pre- and post-Natural Church Development surveys data as having possible correlation with changes in survey scores that are not related to the independent variables in this study?

Definitions

In this dissertation, several terms are used with frequency and are defined below.

Mentoring

In this dissertation, mentoring is defined as a microcosm of biblical fellowship that invests or pours oneself under Christ into the life of another resulting in the supernatural edification of both individuals. Mentoring has as its greater theological root the bilateral covenant obligations outlined in the Old Testament and New Testament in texts such as Romans 1:11-12: "I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other's faith." This definition is not unlike that of Paul D. Stanley and J. Robert

Clinton's definition, albeit without the emphasis on fellowship and covenant that states, "Mentoring is a relational experience in which one person empowers another by sharing God-given resources" (25).

Although spiritual maturity was the goal of our fellowship time together, the procedural model to accomplish this mentoring goal was taken from the Five Rs of Robert Logan and Gary B. Reinecke's CoachNet model of coaching i.e., relating, reflecting, refocusing, resourcing, and reviewing. ("Process"). As their previous quote states, Logan and Reinecke see the end goal of coaching and mentoring as being different. Nevertheless, this dissertation used the five coaching Rs to "draw out" of the subjects the spiritual maturity necessary for leadership, while being mindful that I was responsible to "pour into" these men something of my experience with Christ. The only clear distinction this paper must make between mentoring and coaching is that the latter helped me to achieve the goal of the former, which was the spiritual maturity of five Christian men. The goal of mentoring is not so much to draw out, as if by questioning, some hidden purpose in the protégé for Christ, as Logan and Reinecke explain the teleological purposes for coaching to be. Mentoring, on the other hand, uses the principles of coaching to attain a much more fundamental need in the life of the first-time leader—the need for an immediate infusion of spiritual passion and strength.

First-Time Leader (FTL)

I invited five Christian men to enter into a twelve-month leadership development covenant (September 2002 until September 2003) as outlined in the PCP tool designed by CoachNet. As prerequisite, none had ever previously served as a ministry leader; however, they needed to be Christian and demonstrate initial interest in one of the five

purposes of the Church, i.e., evangelism, fellowship, discipleship, ministry, or worship (Warren 103-07).

Natural Church Development

The Natural Church Development (NCD) survey measures the health of a local church in eight areas that have been found to be essential to healthy church growth. Developed by Dr. Christian A. Schwarz from the Institute of Natural Church Development in Germany, this survey concluded with one of the most comprehensive studies in the field of church growth. The research drew participation from over one thousand churches in thirty-two countries on every continent. The research discovered the positive correlation between these eight quality characteristics and church growth. I used the NCD survey to answer the third research question about intervening variables not related to the independent variable of his mentoring.

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Description of Project

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I met weekly with each of the five men for one year to help these five potential leaders grow into maturity and to meet the critical need at CHC to expand its leadership base.

Who

The five subjects and five control group members for this study were selected from a list of ten names given to me by the elders, who, upon observation once I had begun as senior pastor, demonstrated both an interest in the program and the potential to be a first-time-leader in the church. When the time came to begin the project, I began to mentor the first five men who showed an understanding of the project and willful participation by signing and returning a *Human Subjects Permission Letter* and the

mentoring covenant. The two main criteria were interest on their part and the potential return for the ministry at CHC. By default, the other five men became the control group with the promise of being mentored after the project was complete.

What

In terms of what I as a mentor was required to do, those requirements were determined by the procedural model of CoachNet's five Rs mentioned earlier. (Logan and Reinecke, "Process"). Specifically, we always had a time of accountability sharing, prayer, Bible study, and discussions about the church or an assigned reading related to their ministry.

Each mentored subject agreed to participate in the leadership of CHC by supporting existing ministries or by leading a new ministry, if in the judgment of the Board of Elders a new ministry would help the church fulfill its vision to reach out in love or to grow deep in faith. The first-time leaders were fit into ministries that were consistent with their spiritual giftedness and time constraints. When needed, I was responsible for providing the necessary training, supervision, and church support for their ministry. The projects, which I have described in Chapter 5 in greater detail, were varied, based upon spiritual interest and gifting and lasting from three months to six months, and sought to fulfill one of Warren's stated five purposes of the Church, i.e., evangelism, discipleship, worship, ministry, or fellowship.

Where

The context in which this project took place was CHC. This gathering of believers was a classic textbook case of a young church (seven to ten years old during my tenure) seeking to move from the infancy planting stage into a fully developed congregation. The

core membership or established leaders used of God to plant the church were burned out, and volunteerism was on the decline. My ministry portfolio came with high expectations and so did the mentoring program. The church's growth had begun to plateau a year before my arrival in September 2001. CHC was trying to rekindle its ministry passion and reason for being.

When

I met with each subject for one year each week for about an hour and a half to two hours (during the ministry stage usually twice). I scheduled most of my sessions with the men throughout the day on Tuesdays and early Wednesday morning. We met in quiet corners in local restaurants, at the church, or in their homes.

When all the necessary documents were signed, the five subjects and five control group members were given the month of September 2002 to return to me the completed SMI and the SLQI pre-surveys. In September 2003, the subjects and control group completed the SMI and SLQI a second time to measure post-mentoring change among the participants. In October 2002, the Natural Church Development (NCD) survey was administered to thirty-one active participants at CHC. The same instrument was again administered to thirty-one different people (randomness is assumed with this instrument) a year later during October 2003 so as to compare NCD survey pre- and post-scores.

Why

The stated purpose for this research project is but a tertiary motive as to why something of this magnitude was begun. The primary reason was to reap the mutual spiritual benefits of fellowship in the mentoring relationship. The second reason for this

project was to help CHC become a healthy church, a goal that without the training, empowering, and multiplication of new leaders, is impossible.

Methodology

The purpose of this research project was to evaluate the impact of a twelve-month mentoring program on spiritual maturity and leadership quality of five first-time leaders (FTLs) and whether or not their leadership had a positive impact on church health at CHC.

Subjects

The mentoring project began first with the selection of ten men from among the adherent and/or membership population at CHC who, according to the Elders Board demonstrated potential for leadership but for whatever reason had not been discipled or encouraged to develop leadership skill. In addition to the aforementioned criterion for selection, I made the final decision as to who would become the subjects in the study simply on the basis of charisma and expressed interest.

All ten participants were Christian men between the ages of 22 and 45 years both married and single. Male gender served as a precautionary delimitation. This delimitation removed the possibility of inappropriate conversation or action between the subjects and myself, since mentoring required intimacy and vulnerability. This preventative measure coincided with the opinion of mentoring expert Dr. Bobb Biehl who, in an age of suspicion and indiscretion, believed that to mentor one's own gender was the best way to protect the church, its pastors, the subjects, and the glory of God (152-58).

Instruments

Two standardized, single-group, interrupted time-series surveys were given to all

five first-time leaders and to a group of five control group subjects at similar intervals.

The unmentored, control group subjects met the same criteria (although selection based

on charisma is noted as a limitation in this study) for participation as the mentored FTLs

in the hope that their statistics would substantiate the hypothesis of a positive correlation

between mentoring and Christian development in the mentored FTLs. The first pre- and

post-longitudinal surveys measured effectual changes in the FTLs' spiritual maturity

(Spiritual Maturity Index, SMI hereafter). The second pre- and post-survey evaluated

nineteen leadership qualities as outlined in the New Testament for the office of elders

(Spiritual Leadership Qualities Inventory, SLQI hereafter; Hill and Hood 201, 255).

I used Schwarz's survey from the Institute of Natural Church Development as the

second pre- and post-longitudinal survey to quantify the impact on the congregation of

each FTL's ministry project. This dissertation project used the Natural Church

Development (NCD) survey to gauge the impact in the church of a new ministry in the

congregation created and led by a first-time leader. The NCD survey was administered to

thirty-one people, one for me and thirty for more actively involved laypeople at CHC.

None of the FTLs or control group members participated in the NCD survey.

The Spiritual Maturity Index (SMI) and the Spiritual Leadership Qualities

Inventory (SLQI) surveys are both reputable surveys outlined in Ralph W. Hill and Peter

C. Hood's book, Measures of Religiosity (201, 255). The congregational impact survey

used to assess church health at CHC is found on the Natural Church Development (NCD)

Web site. The NCD survey is recognized internationally for its scientific scholarship and

as a tool to detail accurately the strengths and weaknesses of any local church on any

habitable continent regardless of size or culture (Schwarz 18-19).

Although this project was not designed to evaluate the coaching or mentoring model of Logan and Reinecke of CoachNet, the philosophical and methodological guideline for this mentoring-focused project was greatly enhanced by the use of their ready-made paradigm of mentoring. The Logan and Reinecke paradigm of mentoring, which they call coaching, is, according to them, not a purely mentor-based ideology or practice. In fact, they make a distinction between a mentor and coach:

> Coaching is the process of coming alongside a person or team to help them discover God's agenda for their life and ministry, and then cooperating with the Holy Spirit to see that agenda become a reality. Coaching differs from mentoring in that mentoring requires the mentor to generally be more experienced or more expert in the area s/he is mentoring in. Coaching, however, is more a matter of learned skills that can be applied peer to peer in all kinds of environments. As was stated, mentors pour in whereas coaches draw out. ("Coaching Methods")

Nevertheless, a clear distinction was not necessary for the purposes of this project. I mention their work only in brief for integrity's sake and in gratitude for their contribution to kingdom work. What is more, a covenant and permission letter outlining expectations for the senior pastor and the FTLs was signed so as to ensure control and uprightness during the weekly mentoring process. The seven-member governing authority at CHC, the Board of Elders, acted as the Research Reflection Team for this Doctor of Ministry project. This team's purpose was to provide accountability and practical support and to comment on the reports I gave related to my weekly meetings with each of the FTLs. The team was also to bring discernment and leadership should conflict arise in the church or with one of the FTLs because of the dissertation.

Finally, this research hypothesized that superior post-survey scores when compared to pre-survey scores of FTLs demonstrate a positive correlation between the

player-coach paradigm (PCP) of mentoring and the development of effective, spiritually

mature leadership.

Variables

The differing variables illustration (see Figure 1.1) represents my understanding

of the competing factors that influenced the findings in Chapter 4 and their explanation in

Chapter 5.

The dependent variables of this research project were the scores of the

standardized SMI, SLQI, and the NCD instruments. These instruments are found in the

reputable book Measures of Religiosity (Hill and Hood 201, 255). The thirty-one-member

NCD survey was ordered twice, the first prior to the FTLs' ministry projects and the

second a year later after the ministry projects were completed.
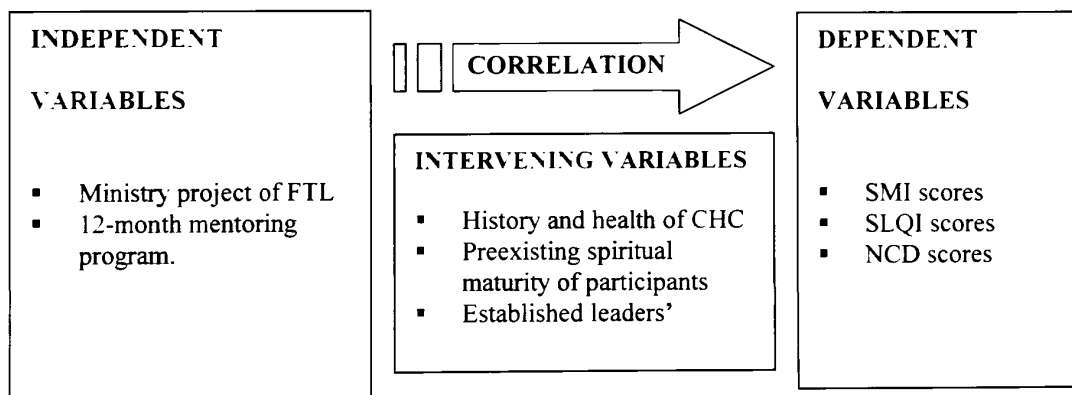
Figure 1.1. Differing variables chart.

Although difficult to justify, I explained a few findings in Chapter 5 by

interpreting the health and history of CHC as an intervening variable responsible for

affecting the SMI and SLQI scores. Undoubtedly, my skill as a mentor and the ministry

projects were designed to have the greatest independent impact on pre- and post-scores. Finally, the last variable I discuss here is the introduction into the lives of the FTL of the influence, positive or negative, of the established leader during the ministry phase of the mentoring project. Admittedly, this project did not design a test by which to observe the intervening influence of established leaders..

Data Collection

Two standardized longitudinal surveys from the book Measures of Religiosity were given on two different occasions to ten different individuals (Hill and Hood). Having been chosen in August 2002 by the elders and senior pastor, the five FTLs and five control group members were given the pre-surveys before the mentoring project began in September 2002. This pre-survey provided a baseline of the initial spiritual leadership quality and maturity for all ten subjects. The same participants were given the final set of surveys a second time twelve months later in September 2003. These surveys were given to assess the effectiveness of the PCP of mentoring in the development of FTLs. The surveys and results were tabulated through spreadsheets and illustrated through graphs and/or tables. All survey participants were instructed to answer based *not* on what they believed to be the ideal, but on how they felt about the question at the time of the survey.

The Natural Church Development surveys were used to measure congregational response to the new ministries created by the FTLs was administered to thirty-one individuals actively involved at CHC on two different occasions. In October 2002, the first NCD survey was given before any new FTL ministries had begun; the second was finished after the new ministries were completed in October 2003.

Data Analysis

Both sets of raw scores were entered into software provided by the Leadership

Center Willowcreek Canada and downloaded to that ministry's official NCD division.

The results were sent back to the CHC in the form of a one hundred-page, detailed

analysis outlining strengths and weaknesses in the church. Conclusions were drawn about

the congregational climate of the church by comparing the two detailed analyses.

During the analysis stage of this project, because of the necessity to make

comparisons between multiple sets of data in research question #2, my statistician Mr.

Dwight Dunfield and I decided to abandon the more traditional and for the purposes of

this study limited t-test in favor of calculating probability through z-scores (see Chapter

4). The alpha numeric (α =) rendering of the z-scores for both surveys should be noted in

Chapter 4.

Delimitations and Generalizability

Ultimately, the motivation for this study arose out of a passion to win the lost and

to teach them how to become devoted servants for Christ (Matt. 28:18-21). The teaching

or training component of Christ-centered servanthood was the focal point and attempt of

this work-specifically training FTL to becoming great servant leaders at CHC.

Unfortunately for CHC, the second half of Christ's Great Commission, that of teaching or

training others to be servants for Christ, let alone servant leaders in church ministry, was

carelessly deficient. Nevertheless, prior to this dissertation and my arrival as senior

pastor, the Board of Elders, fully aware of the problems associated with a lack of

qualified leaders and candidates for burnout themselves, listed leadership development

through mentoring as one of the greatest needs at the church, a general and specific

problem in most churches today.

Because many churches struggle with a lack of qualified leaders, this study hopes

to demonstrate the generalizability of mentoring. Although all churches need people

willing to tell others about Christ, more important to exponential conversion growth is the

need for those evangelists to train leaders who, in turn, will teach others to teach others.

For too long, the paid professional was hired to do the ministry, and if the strain was too

great another helper would volunteer to pick up the slack, but little or no training would

be offered. If in today's relational culture, as this mentoring thesis speculates, Christian

leaders are to win people to faith exponentially rather than using the traditional but

ineffective means of addition, leaders need to multiply themselves as Moses did under the

guidance of his father-in-law Jethro and as did Jesus with the twelve.

By way of delimitation, this study does not test the effect of my mentoring on

women specifically although generalizability in issues related to gender should not negate

the conclusions in chapters four and five. Another delimitation factor was in the use of

the Logan/Reinecke coaching model, which was an informal approach within the

parameters of a mutually accepted covenant (see Appendix A). This study did not utilize

any other guideline for mentoring although the wisdom drawn from the precedents in

literature were put to good use.

This study did not research the correlation between mentoring and church

attendance or the quality of church programming, albeit effectiveness as defined in this

report implied a positive correlation between leadership development and numerical

growth as would Christian Schwarz and the Natural Church Development pattern

(Schwarz 12-13). This dissertation was intentional on demonstrating the correlation between mentoring and maturing Christian leaders.

Overview of the Dissertation

Chapter 2 is a discussion of the theological and literary precedents on the subject of mentoring. Chapter 3 is a detailed description of the research's design. Chapters 4 and 5 represent this work's research findings, interpretive summary, and suggestions for further study.

CHAPTER 2

PRECEDENTS IN THE LITERATURE

To say that mentoring has been around for a long time is not hard to establish. To show that mentoring is important for church health and natural church growth is more difficult. In Chapter 2 paradigm of mentoring throughout Christian history will be explored. Furthermore, the biblical, methodological, and teleological differences, which exist, between mentoring, discipleship and leadership will be discussed. In the next, section. I argue for "covenant" in the Old and New Testament as being the biblical and theological foundation for mentoring. Finally, the chapter closes with an overview of the general usage of mentoring in secular and evangelical circles.

Historical Survey

Mentoring was always a part of human history. Actually, the word mentor derived from a character in Homer's Odyssey. The man, Mentor, was left with the responsibility of nurturing King Odysseus' son while he, the general, went off to war. In the Odyssey, the young boy was left into the wise, caring, and committed hands of Mentor who was commissioned by the king to train the young boy as the future leader (Davis 14). Socrates mentored Plato; Plato guided Aristotle, both men helping to shape many foundations of Western Civilization. Aristotle was tutor to Alexander the Great whom God would use to hellenize the Mediterranean basin thus establishing the medium through which the gospel of Jesus Christ would make inroads into popular pagan culture.

Moreover, many great people in Christian history have been the product of the mentoring process. For example, Thomas Aquinas and John and Charles Wesley were products of the mentoring process, while Methodism, Wycliff, the Moravians, and C. S.

Lewis were either movements or individuals who specialized in mentoring others (Latourette 647-69, 1023, 1025; Sellner 55-57).

One cannot deny the role of mentoring in the history of art and science. The celebrated artistic standards of Michelangelo, Tolstoy, Beethoven, Hemingway, and Faulkner were birthed in relationship with an experienced mentor. Not surprisingly, more than half of all Nobel Prize laureates were apprenticed by Nobel Prize recipients themselves (Davis 19).

The concept of mentoring may seem inefficient and even unsophisticated for the average Western Christian today, but not so to leaders at the turn of the twentieth century. Mentoring was then the chief learning and teaching method in society (Biehl 8). Nevertheless, mentoring today compared to yesteryear has lessened as a nurturing tool and is in short supply, especially in Western narcissistic culture and church life. Mentoring as a spiritual discipline has all but disappeared in the Western Church in spite of the fact that its subject as an academic pursuit has grown as a topic for doctoral dissertations (11).

Darrell L. Guder et al. blame Christendom's vertical hierarchical structure and the Enlightenment as culprits for the demise of mentoring as an accepted training tool among clergy (190-96). The period of the Enlightenment created dysfunction and codependency among laypersons as Christendom institutionalized spiritual gifting. As a result, true intimacy among the people was exchanged for the superficial prize of secular academic prestige. In hindsight, Christian leadership was sowing the seeds of destruction, imply Guder et al. In reality, nothing can be expected when leaders today separate themselves unconsciously from intimacy with their people by the way they dress, the language they

use, their authoritarian mannerism, and the ivory tower quips and platitudes spoken Sunday morning. The pastoral persona as "expert" was rejected in postmodern society long ago (196-97). Guder et al. suggest Christian leaders heal the chasm by returning to the original model of pastor as set forth in Scripture by the apostles. Theirs was a leadership lived in close communion with the flock. It was based upon the priesthood of all believers and, as such, was the "living out [of the] implications and actions of the missional people of God, so all [could] see what it looked like" (186).

Leadership, Discipleship, and the Player/Coach Paradigm

Having summarized the place of the mentoring relationship in history and its demise in the twentieth century, church health authors were emphatic about the need to reincorporate relationship-driven practice back into ecclesiastical life (Barna 149-58; Sweet, SoulTsunami 51, 74-75; Hunter, Church 56-64; Newbigin 52, 240, 564). An important reason why relationships must be central is because the Western Church today is perceived as being unconnected to real life issues, irrelevant, and impersonal.

In the next subsection, I attempt to remove the ambiguity that often exists between words used synonymously with mentoring, specifically the words discipleship and leadership.

The Meaning of Leadership, Discipleship, and the Player/Coach Paradigm

Definitions on the subject of leadership were numerous. More popularly, in the corporate world leadership had been summarized in the one word *influence* (Sanders 27; Maxwell, 21 Irrefutable Laws 17). Nevertheless, research suggests that leadership in the marketplace was motivated less by relationship and more by the tasks, goals, and accomplishments of the company. For example in the groundbreaking book Management

of Organizational Behavior, leadership was defined as "attempting to influence the behavior of an individual or group regardless of the reason" (Hersey, Blanchard, and Johnson 7).

Church life researcher Schwarz, in his summary on the literature about church growth, states, "Church growth literature on the topic of leadership typically states that the leadership style of pastors in growing churches was more *project-* [original emphasis] than *people*-oriented [original emphasis], more *goal-* [original emphasis] than *relationship-* [original emphasis] oriented, more *authoritarian-* [original emphasis] than *team-* [original emphasis] oriented (22).

Biehl, in keeping with the task orientation of leadership, defines leadership as knowing what, knowing why, and knowing how "to bring about the appropriate resources to bear on the need at hand" (145). At the heart of leadership are the tasks that need to be accomplished and the strategy by which to accomplish it. Movements and organizations built solidly upon leadership imploded if and when the leader was removed, as in the case of the civil rights movement and John F. Kennedy's New Frontier Movement (149-50).

Discipleship, on the contrary, took the cognitive teacher-learner approach. Harold W. Custer in his dissertation starts with this implication in his definition of a disciple. A disciple according to Custer is one who receives instruction and who "[accepts] the doctrines of another" (7). In describing the role of the pastor in the growth of church school (note the word "school"), Custer alludes to the suggestion given by church school expert Elmer Towns who says the pastor is to teach the class personally and even write the curriculum (30). The father and son team of Howard and William Hendricks concurs with Ted Engstrom's "how to" approach to learning inherent in discipleship (166). In

fact, the New Testament Greek word for disciple μαθετηs means learner (Voelz 34; Ball 41-42).

The player/coach paradigm (PCP), as this research suggests, is governed neither by metaphors of task orientation, dissemination, nor the regurgitation of information. These, as important as they are, are but secondary and not essential to the player/coach paradigm of mentoring. The PCP of this project was not just about accomplishing a task nor about learning how to do Old and New Testament exegesis. Mentoring relationships forged during the year were first and foremost about helping six men, me included, become people of ever-increasing spiritual quality (Stanley and Clinton 40). The PCP was about teaming up for mutual edification (Rom. 1:11-12; Schowalter 40). Church health consultant Thomas Bandy states, "Coaching is not about winning games. It's about growing winning people" (11).

When describing the ten characteristics of the PCP (they use the term *mentor*), Hendricks and Hendricks list the protégé's concerns and needs as the primary focus of the relationship. By way of meaning, little correlation is made with the two previous definitions on leadership and discipleship (63). In fact, these authors are emphatic on making a clear distinction between a player/coach model of mentoring and the goals of discipleship. The PCP is about relationships; whereas, discipleship is about instruction (183). Having shown a differentiation in meaning between leadership, discipleship, and PCP, the next subsection identifies and distinguishes the methodological and teleological purposes of each approach.

Methodology and Teleological Purpose

If the "what" question articulates definition and meaning in the preceding section,

the "how" and "why" questions describe the methodology and purpose. Leadership

methodology starts with the articulation of the leader's vision (Galloway 11-13; Maxwell

<u>Developing the Leader within</u> 139-41). Having discovered vision, leaders are then

expected to lead others based upon their talents and spiritual gift mix, to offer direction,

and to be assertive. This concept of leadership usually work best in the large group

context (Schowalter 121). The end purpose of leadership development is driven

traditionally by the vision, the leaders' goals, and the context of particular ministries

(Hersey, Blanchard, and Johnson 164-68).

By comparison, the methodology for discipleship requires the teacher to instruct

the listener in various aspects of the Christian faith. Words such as instruction, class,

teaching, learning, booklet, and study guide are used in this methodology of discipleship.

The result of this study-based program is commitment, understanding, and proficiency in

the Word and in the skills necessary for knowing Christ and obeying his will (Stanley and

Clinton 48). The discipleship process is completed when new or maturing disciples move

from their dependence upon their disciplers and to the ability to sustain their relationship

with Christ accompanied by a basic understanding of the Christian doctrine (54).

Leadership and discipleship are essential for God's kingdom purposes in the world;

however, the player/coach paradigm is different in its methodology and goals for the

individual.

For example, Gary L. Ball demonstrates, in his dissertation, the depth of

fellowship between Jesus and his disciples. Jesus and the disciples were in the habit of

going "away by themselves in a boat to a solitary place" (Mark 6:30; Ball 52). Ball's

dissertation reveals Jesus' intentionality about building community among the twelve.

This methodology employed by Jesus was replicated in Ball's dissertation research. When discussing the mentoring ministry in his church with a few men, Ball observes the following about his mentoring project: "[They] became sensitive to the needs expressed by covenant members. They [The men] had made an investment in each other's lives. His [God's] presence was recognized in the lives of those bound together by a loving covenant" (91).

Of the dissertations studied, community between the participants in a mentoring relationship was identified as a major contributor to the goal of spiritual maturity (Brink; Taylor; Frank; Paul; Collier). In addition, Biehl says the goal of the PCP is "maturity over a lifetime." This process is done best in an informal relationship with "someone you like, enjoy. believe in, and want to see win in life" (21-24).

Logan and Reinecke of CoachNet describe the ultimate goal of coaching as "a relationship that helps leaders develops their God-given potential so that they grow individually and make a valuable contribution to the kingdom of God" "Coaching Methods". Logan and Reinecke describe their methodology for developing leaders, an alliteration of five Rs (these functioned as parameters to guide this project's field work). They are relating, reflecting, refocusing, resourcing, and reviewing ("Process").

Finally, Gunter Krallmann sees the ultimate goal of mentoring as evangelistic mission. According to Krallmann, Jesus' mentoring role with the Twelve was to exemplify godly character so they could become effective missionaries (156-66). Similarly, A. B. Bruce says Jesus trained the twelve for the work they would eventually do in the later years of Jesus' ministry and in post-Pentecost church planting. The fruition of their pre- and post-Pentecost experiences was summarized by the goal of their training:

"Follow me [Jesus] and I will make you fishers of men" (Matt. 4:19; Bruce 12). Jesus'

responsibility as rabbi to the twelve, contends Bruce, was to be in relationship with them

to the end that everything he said and everything he did would be seen and heard by his

disciples. Bruce writes, "In the early period of their discipleship, hearing and seeing

seemed to be the main occupation of the Twelve" (41).

Even secular New Age gurus such as Marsha Sinetar illustrate something of the

unique methodology in the player/coach paradigm of mentoring. Although she does not

come to the subject from an evangelical Christian standpoint, she presses the distinction

between the PCP's methodological and teleological goal versus the same in leadership

and discipleship. To that end, Sinetar, when describing her concept of mentoring,

encourages her readers to look inward in favor of self-illumination (5). She believes

people can cultivate within themselves an inner voice that acts as self-leadership (5).

According to Sinetar, the role of the mentor, regardless of whomever or whatever the

individual perceives it to be, helps cultivate spiritual intelligence, "an intrinsic brightness

that stimulates healthy elegant choices and leads to an upgraded trajectory of conduct"

(123). Still, character development is the goal.

Theological Foundations

Table 2.1 was created as a quick reference to summarize the major findings in

Chapter 2. Its purpose is threefold. First, it outlines significant Scriptures validating

leadership, discipleship, and the PCP of mentoring. Second, it serves as a characteristics

summary for each category. Finally, although containing incomplete précis of authors

consulted for this chapter, this quick reference chart endeavores to raise awareness of the

theology of covenant and its preeminent place in the Old and New Testaments. The

concept of covenant is a gargantuan archetype in the Bible and reflects God's gracious

and reconciliatory work towards humanity. The remainder of this section attempts to

demonstrate the inherent exegetical bridge that exists between the Old and New

Testament's theology of covenant and the player/coach paradigm of mentoring.

Table 2.1. Paradigms of Ministry Comparison

	Discipleship Paradigm	Leadership Paradigm	Player/coach Paradigm
Biblical Reference	John 8:31-32; 13:34-35, 15:8, 16; 14:27, Sermon on the Mount; parables of Jesus; Jesus teaching the crowd in the synagogue.	Prov. 29:18; Neh., Mark 7,8; Ezra ; Acts 6, 19-20	2 Chron, 24:1-25; 1 Kings 19- 2 Kings 3:11; 1 Sam. 9, 16, 18-20; Acts 4, 9, 11, 16, 18. 24; 2 Tim. 4:11; 1-2 Tim.; Tit.; Matt. 4:18-22, 8, 11:28, 13; John 5:19, 13, 14:14, 15:15; 1 Cor. 13; Eph. 4:12; Deut. 31-34; Mark 9:2, 10:36; Rom. 1:11-12; Exod. 18:
Methodology	Sunday school; small groups; preaching; navigators, IVF; prayer meeting, evangelism Team, stewardship; mission trips	Communicate and administer the vision! Recruit volunteers to follow. Practice delegation. Train others to do!	Style and approach determined by mentoree. Discerning is selecting a mentor
Roles	The expert teacher content, Bible teacher; apologist; spiritual guide, temporary word output: the baptized basics — Doing ministry prayer Fellowship word Intake. New Christian or maturing Christian Devotions/Discipline Memorization, the student learner	the executive administration visionary persevering; expert in mentorees Field! — Self- discipline skill training for specific task team work the employee	The mentor: trustworthiness; vulnerable, servant multiplier; Paul: Barnabas; Jesus: Naomi, Priscilla and Aquilla; confidant, friend; Naomi; love; listen; influencer, the disciples; imitation — Ruth; Mark; Apollos; Titus; Silas; teachable Timothy apprentice;
Purpose	To learn the skills and knowledge necessary to sustain Christian life!	Complete the task of the vision	To build trust through relationship so as to impart biblical wisdom
Authors	Stanley and Clinton 42-59; MacArthur 90-91, 131-34	Galloway 2; Maxwell 161; Briner and Pritchard 8-41; Sanders 63ff; Paul 43, 73, Abstract	Wilkes 16 + 68; Webster 71-73 ff; Krallmann 25-27, Hendricks and Hendricks 180; Sanders 25-30; Bruce 40

Theological Foundations of Mentoring

When discussing covenant in the Bible, scholars deal etymologically with both Greek and Hebrew concepts to shed light on this overarching scriptural theme. In the ancient world, covenants, which were of great importance in Old Testament history, were commonplace centuries before the emergence of Semitic peoples (Buttrick 714). From the third millennia BC, antiquities specialists could identify well-formed patterns of covenant that relate to all forms of social, military, and political life (Buttrick 714; Cheyne and Black 929). In the Old Testament, the word *berith* and the Septuagint's (LXX) *diatheke* are translated into the English word covenant some 270 to 285 times when describing various human and/or supernatural arrangements (Brown 365; Cheyne and Black 928; Goodrick and Cohlenbergr 1404). Word studies on covenant in Hebrew and in Greek also reveal significant differences in the two words, both of which have made their way into the Old and New Testament manuscripts. In Hebrew the word *berith* comes from a related word used to describe the clasps or fetters for binding a vanquished foe (Cheyne and Black 928). Metaphorically, it represents covenant, that bond regardless of its nature between two parties with the one in the fetters of bondage being under strict rules of obligation (Van Gemeren 747). As the nation of Israel was birthed through the patriarch Abraham and eventually set free from bond of the slavery in Egypt, *berith* went through deep metamorphosis and shed many of its secular and historical trappings, which came from pagan Hittite and Assyrian images of unilateral obligation. This style was replaced with covenant characteristics created by God and unique only to Israel (747). *Berith* in Israel became a relational theocracy with bilateral obligations, and yet students of Old Testament should not understand *berith* as being created or sustained by human

effort. It is a "a mutual commitment, which paradoxically recognized both the initiative of God in the arrangement and insisted on the reality and necessity of human choice as well" (752). The divine objective work is emphasized further in Spiros Zodhiates' linguistical study that states *berith* to be "[a] divine order or agreement which [was] established without any human cooperation and springing from the choice of God himself whose will and determination account for both its origin and its character" (425).

In the New Testament, however, the Greek word *diatheke* (covenant) is found only thirty-three times. It means to "dispose in a certain order, a testament, or will" (Zodhiates 425; Buttrick 722). Colin Brown highlights the sudden disappearance of *diatheke* in the New Testament although covenant-type words appeared approximately three hundred times in the Old Testament (369). The question of covenant in the New Testament cannot be answered from the passages in which the Greek word is used. The plethora of new theological events and historical narratives absorbed all but thirty-three of the roughly three hundred Old Testament words for covenant (369). No longer was covenant defined by the prescriptions of Mosaic law and theocracy. On the contrary, Brown gives evidence of the Old Testament covenant as being the kingdom of God in the New Testament, the Christocentric fulfillment of Jeremiah 31:31-34-a covenant and circumcision of the heart (368-69). Consequently, *diatheke* in the New Testament was transformed into the spiritual rulership of God in the hearts of the Christian and on earth. The Synoptic Gospels indicate their hermeneutic of *diatheke* by placing it into the historical narrative of the Lord's Supper (Mark 14:24; Matt. 26:28; Luke 22:17-20; cf. 1 Cor. 11:25).

According to the Apostle Paul, *diatheke* has both eternal and present day

implications: Eternally, covenant was a supernatural mystery conceived in the mind of God, which people, in their fallen, sinful state, cannot understand, appreciate, or apply in life (Eph. 3:1-5; Acts 10-11:19; 15:1-29; Gal. 2:1-13). Furthermore, the Apostle Paul describes the covenant as having practical implication in the present dispensation of the Church. In the New Testament, the covenant is revealed by the unification of Gentile Christians and believing Israel into one spiritual people to the glory of God (Eph. 3:6-7). The book of Hebrews is the only New Testament book whose sole purpose is to draw the parallels between the Old Testament *berith* and its New Testament fulfillment in Jesus Christ (Heb. 7:22; 8:8-13; 9:15; 12:24; Brown 368-69; Feinberg 574-77; Boice 462-63; Morris 67, 77-79, 87, 142-43; Hagner 122-24, 141-43; Mare 241-42; Achtemeier 300).

Having established something of a rationale as to why so few terms for covenant exist in the New Testament, an equally telling story was the limited number of times the word *diatheke* is used in the New Testament. Encyclopedia Biblica traces *diatheke* to Greek jurisprudence. In the New Testament, it is used to make a strong but encouraging theological point, the immutability and eternal nature of God's choice to reconcile rebellious humanity to himself. The recipient of each New Testament epistle needs to know the depth of God's constancy throughout history. The *berith* made with Abraham (Gen. 15:7-18), promised to King David (2 Sam. 7:1-14), ratified by Christ (Heb. 9:11-23), demonstrated in the Church (Jer. 31:31-33; Eph. 3:5), and eventually eternalized in glory (Rev. 21:22) was to be understood as being promises from God for the ages. In the biblical writer's mind, God's covenant is as binding as a legally solemnized will (jurisprudence), which in ancient Greece was irrevocable and unchanging. The Apostle Paul understands the culture of his day and wants to encourage his readers by showing

them just as human covenants cannot be altered, so too God in his mercy would not break his covenant relationship with them. The *berith* promise to Abraham was extended forever to Abraham's seed, those in Christ who have submitted themselves to a circumcision of the heart hence making them, in God's eyes, spiritual Jews (Rom. 4; Gal. 3:15-18, 29; Cheyne and Black 936).

In summary, the bilateral-relational obligations of Old Testament covenant were in no way set aside in the kingdom of God instituted by Christ. The Torah, coupled with the covenants of Abraham and David, were fulfilled in the New Testament through Christ. In the Church Age, he is the eternal Guarantor of Old Testament covenant who, by grace though faith in his name alone, transforms in a covenant relationship the lives of Abraham's spiritual seed, the Church. One day the "time of the Gentiles" will end, and God's will remove from his chosen people their hearts of stone that many might find Christ as Savior (Rom. 10-11).

In addition, the covenant-like relationship of the PCP of mentoring was not just established theologically but on historical grounds as well. David Lowes Watson's book, Covenant Discipleship, linked the characteristics of early Methodism, in the persons of John and Charles Wesley, with several characteristics of covenant (21). Many key distinctives in the PCP of mentoring such as relationship, *berith* and *diatheke*, accountability, and *hased,* find their parallel in the dynamics of John Wesley's Methodism, particularly in class meetings, the written prescriptions in his General Rules of 1743, the "do no harm" motto, acts of mercy, and the signing of a covenant between class members (44-47). Ultimately, John Wesley believed that in this highly organized form of covenant, not unlike the one presented in the Logan and Reinecke PCP of

mentoring (see Appendixes A and B), the grace of God was released, and an understanding of his will made manifest (Watson 109-12).

Appendix B is a visual aid used to demonstrate the relationship between Old Testament *berith/diatheke* and the PCP of mentoring. Here the characteristics of biblical covenant are compared with those of the player/coach paradigm each with accompanying Scripture and scholarly reference. In so doing, I made an attempt to establish in the mind of readers a logical correlation between the biblical use of covenant and the PCP of mentoring. Furthermore, readers are also asked to note the ten areas of similarity between covenant and mentoring in the far right row called *Compatibility* in Appendix B.

Precedents in Secular and Evangelical Literature

In his groundbreaking book, Emotional Intelligence, Daniel Goleman reiterates the importance of relationship by studying and then promoting emotional intelligence (EI) above IQ as the dominant factor in determining success in life. EI, states Goleman in his fifteenth chapter entitled "The Cost of Emotional Illiteracy," is a skill:

> [It] includes self-awareness; identifying, expressing, and managing feelings; impulse control and delaying gratification; and handling stress and anxiety. A key ability in impulse control is knowing the difference between feelings and actions, and learning to make better emotional decisions by first controlling the impulse to act, then identifying alternative actions and their consequences before acting. Many competences are interpersonal: reading social and emotional cues, listening, being able to resist negative influences, taking others' perspectives, and understanding what behavior is acceptable in a situation.
> These are among the core emotional and social skills for life, and include at least partial remedies for most, if not all, of the difficulties I have discussed in this chapter. (259)

The book highlights EI as a major wave in the ever-popular theme of relationships. Discussion on the subject of relationships and their impact in the real world

is one of the fastest growing trends in leadership studies today. Relationships are like an oasis in the desert of impersonal technology and over-committed schedules. This subsection discusses the various theories on relationships with particular emphasis upon the player/coach paradigm of mentoring. The research discusses why tensions flared in both the local church and workplace between the traditional authority figures and their subordinates. For instance, clergypersons were confused about the level of authority they were to exert in the church, while parishioners were hit with messages in the marketplace, community, and at home encouraging them to participate in decision making or, worse, take the reins of power from clergypersons who were called to lead them (Hahn 3-5). The solution was to allow power to reside in the "we" and not the "me." With the rediscovery of the PCP of mentoring and its great emphasis on bilateral covenant and relationship, the church and business returned to a model permeating with biblical content and began the process of soothing some of the aforementioned conflicts.

The New Testament's theology of covenant served as the catalyst for getting Christian people involved in mutual submission to each other first (Eph. 5:21) and then made them into an effective royal priesthood for God in the world (1 Pet. 2:9). Moreover, the body of Christ as a metaphor was designed to be a word picture of interdependence resulting in health and purposeful movement (Cordeiro 185). Ephesians 4 and 1 Corinthians 12-14 lay to rest the debate about whether or not God wants his work to be accomplished in the context of relationship. Logically, those called into positions of leadership from within the body of Christ must not train, communicate, administer, or function in ways that violate or deter the relational function of Christ's body or covenant. Even church discipline seeks to protect the relational covenant between God and people

in the Church. This research suggests, among other things, that mentoring is a safeguard God uses to thwart dysfunctions in like and church.

If churches would embrace the concept of relational training, Richard N. Longnecker, in his book <u>Patterns of Discipleship in the New Testament</u>, suggests they would be empowered victoriously in the midst of a perverse and wicked generation. He draws this conclusion by observing the implications of Paul's mentoring ministry not only in his early days as a protégé himself under Barnabus but also as a mentor to Timothy, Silas, and Apollos in his later years (127-40; 1 Cor. 4:6, 15-17; 11:1).

Longnecker is not alone in his identification of the positive results mentoring has on New Testament believers. David E. Aune cites John's book of the Apocalypse as an example of how the beloved disciple mentored the persecuted and/or spiritual diverse churches in Asia Minor from his prison cell on the penal island of Patmos (270-83). The apostle John earned this right by virtue of his maturity and example; the apostle was in the midst of his own persecution. Apostle John had vast amounts of social credit associated with his name. What those in leadership can conclude from Longnecker and Aune is that the mentoring relationship (for this project the PCP) provided the encouragement for holy living among those with whom the mentor had a rapport. In this role, John was acting as a player within the journey of faith, which is 50 percent of the mentor's role.

Moreover, the mentoring relationship is not a pre-packaged program of Christian activity but is as diverse as the situations in which Christians find themselves. Mentoring helps both mentor and apprentice contextualize their faith, that is, to become a relevant examples of the gospel (Hesselgrave and Rommen 58). Sadly, the failure of churches to

provide new believers with opportunities in the small group setting, in Sunday school, youth/adult activities, and other relational opportunities results in many of these new believers falling prey to the wiles and wooings of Satan, the flesh, and the world (Wiwcharuck 197-98).

Failure is not only problematic because of its ability to overwhelmed laypersons, but a lack of mentoring in the life of the average pastor also has negative consequences. In the book More Leadership Lessons of Jesus, the authors state this sobering thought: "More leadership [speaking of pastors] has failed from a lack of intimacy, than from any other cause" (Briner and Pritchard 100). Ironically, the research of Craig Fred Frank demonstrates that thirty out of thirty-one pastors surveyed desired a mentoring relationship (Abstract). Ironically, the research identifies a huge inconsistency between the desire to be mentored because of its tremendous benefit and reluctance on the part most pastors to be vulnerable participants.

Perhaps pastors do not attend to their mentoring needs because they think, albeit erroneously, that this kind of relationship is only to meet spiritual needs. Edward C. Sellner believes the goals of the mentoring relationship are not just spiritual (9). Stanley and Clinton propose just as new Christians ascend from the discipleship, need-based group to the higher level of spiritual maturity found in an intimate mentoring group so, too, believers must at times descend (not used negatively) into other groups for teaching and spiritual guidance (42, 52, 84).

Seven Reasons Why Mentoring Is Needed

Acceptance is slow and requires patience when new paradigms arise; however, I compiled a list of seven reasons why mentoring is needed. The list was written in

descending order starting with the least important.

The business solution. The authors of <u>Management of Organizational Behavior</u> list the top ten leadership and management concerns in the business world. The book states all of the problems are the result of ineffective leadership (Hersey, Blanchard, and Johnson 8). To solve the problem, these gurus of the business world state, "Effective management of human organizations comes down to the one-on-one or one-on-a group influence process. Performance starts with this key building block" (8).

The business world is experiencing a renaissance in the concept of leadership, more specifically in the concept of mentoring (Biehl 11). Effective churches will be those that are relationally driven and committed to leading through interpersonal skill so as to extend the grace of Christ to others.

Contemporary society. Efficiency, relaxation, friendship, and intimacy have not been words to describe modern society and its widespread use of technology and innovation. Today people lives are more disconnected than at any other time in history (Biehl 10). Sexual impropriety and financial bondage permeate society. Moreover, confusion concerning the roles of gender abound. The mentoring relationship seeks to add internal parameters against these vile sins through integrity and accountability. In addition, the PCP of mentoring hopes to provide an environment where biblical womanhood and manhood can emerge (12). Furthermore, children and youth are the ones most in need of heroes and heroines, people who will exemplify Christian values and create meaning in the ever-changing postmodern world (12). Nevertheless, building a relationship takes time to exemplify and transfer godliness into the lives of young persons. Finally, mentoring is required because the Church has been marginalized and

excellent biblical leadership is sparse (13).

I have a dream. For a heart open to the things of God, mentoring helps to set the heart on fire and bend the knees in prayer. When Biehl affirms the following questions, he realizes the significance and responsibility inherent in the PCP of mentoring:

> As a young person, did you have a feeling of destiny? Did you dream of growing up and accomplishing something of major significance? Are you pleased with your progress on that dream to date? Is mentoring possibly the key to making the improvements you want to make in life? (2)

A living legacy. Psalm 71:18 says, "I declare your power to the next generation, your might to all who are to come." David's desire was to pass on to others something of greater value, something that his wealth, music, military genius, or any other tangible item was not able to do. His desire was to pass on to others the majesty and mystery of God because the mentoring relationship has the ability to "unleash the spiritual resources in another individual's live" (Hendricks and Hendricks 153). The various Christian authors on the subject are all concerned with leaving lasting spiritual legacies to the younger and succeeding generation (Stanley and Clinton 213; Davis 205). As the Chinese proverb says, "If you want to invest for a year, grow rice. If you want to invest for a lifetime, grow trees. But, if you want to invest for eternity, grow leaders." The Bible calls Christians to invest for eternity when as mentors, they transfer what they have become in Christ and know of his ways into the lives of others (Matt. 28:20).

A holy responsibility. Secular and Christian writers alike recognize the "holy" responsibility of the mentor. Of this mentoring relationship of vulnerability, Laurent A. Daloz says, "The mentor of adult learners is not so much interested in fixing the road as helping the protégé become a competent traveler." Learning how to live a spiritually

successful life among the inevitable evils of life is the most commendable motive for any

mentor. This process is not about hiding the harsh realities of life from the protégé, nor is

it about an unhealthy codependence created to satisfy the need to play messiah and

control people. The mentoring relationship, even in the eyes of the secular scholars, is to

develop competence for life. Another point on mentoring's motive is to consider Michael

Slaughter's comment about the Christian Church not being based upon a professional

organizational model (178). Slaughter suggests that leaders in next-level churches

demonstrate authenticity and the willingness to work in teams and place others in

positions that promote the mentoree instead of the mentor (170-73, 180-83).

Postmodernism. In short, postmodernism is a shift from builder/boomer

epistemology to that of the typical twenty-something-year-old. Postmodernism's values

are most evident in the world of business, advertising, entertainment, and the Arts (Miller

and Cecil 2). Postmodernity is primarily existential and experiential. It communicates

mystically through the arts and metaphors. Postmodernism, without an overshadowing

meta-narrative, perceives the Church with its long history and prescriptive statements as

irrelevant and restrictive. For the postmodern, truth is discovered not by revelation or

deduction as has been the case in modern Christendom, but truth is derived by induction,

that highly relational process producing a set of eclectic values that are both pluralistic

and paradoxical (Newbigin 1-25). Individualism, community, and tolerance are the

ambiguous core values of the new millennium.

The cultural shift to postmodernism, as Warren Bennis suggests in his book Why

Leaders Can't Lead, makes leading difficult for the "boomer-minded" leader. A

generation ago, authority was not only invested in the minister but, in general, was also

assumed to be intrinsically ethical. Today "everyone has decided to be his or her own

boss" (26) because everyone is a cynic. Thomas G. Bandy lends his insight to the case

building against the traditional Western Christendomatic concept of leadership:

> Most modern Christendom churches expect a new or renewing pastor to fit
> in with the existing staff and core volunteers and, at most, to make
> evolutionary changes. However, if you really want to transform a church in
> the postmodern world, you must face the reality that this no longer works.
> The game of life is moving too fast. Therefore, it is the existing staff and
> core volunteers who must fit in with the vision of the leader or be
> replaced. (73-74)

Lesslie Newbigin, in his book The Gospel in a Pluralistic Society, asks what kind

of Christian leadership the Church needs if it is going to reach the contemporary pluralist

of the day. He answers by stating that churches need a leadership of invitation and

imitation (237-40). Leaders who wish to make progress must be agents of change through

avenues of earned trust and participation (Bennis 27). Postmodernism is perhaps one of

the greatest challenges the Church has faced in the past fifty years; however, it also

presents to the contemporary Christian unprecedented opportunity for three reasons. First,

an essential component of Christian living is development of healthy relationships at

every level. Secondly, postmodernism's accelerated hedonism perpetuates the need for

belonging and meaning in life; Thirdly, postmodernism has made the pursuit of all things

spiritual into a fashionable pastime, an expectation of the norm in society. In the words of

Jesus, the harvest is indeed plentiful.

Building trust. Building trust represent the fundamentals of vision for the

player/coach paradigm. Moreover, they represent the overall core value in the PCP of

mentoring (Maxwell, Developing the Leaders around 153, 163; Ball 154; Biehl 124;

Sweet, Aqua Church 195-98). Trust is the ultimate goal towards which our mentoring

must strive for without trust the process of change will never begin. People are most resistant to change when they do not trust the leader(s) (Hersey, Blanchard, and Johnson 572; Malphurs 100, 105, 107, 109, 130; Bennis 27, 58-60, 69). Krallman is the most emphatic on the role of mentoring as it relates to the mission of the Church. After exegeting relevant passages in the Gospels on Jesus' strategy for the training of the twelve, he concludes that their success in mission expansion was due entirely to the significant relationship of trust these men had in Jesus. The thesis of Krallman's book, Mentoring for Mission, is that the PCP of mentoring and its ability to build strong disciples is at the core of evangelist training and church vitality (19, 43-61).

Contemporary Strategies of Mentoring

The following represents the flexibility and diversity that exist in the mentoring paradigm:

1. Teen-to-teen peer mentoring (Hendricks and Hendricks 33);

2. Family mentoring (Gibson 69);

3. Mentoring a child or youth (Schowalter 39-41);

4. Mentoring in the home (Davis 183);

5. Mentoring the leader (Logan and Reinecke, "Process");

6. Mentoring for evangelistic outreach (Krallmann 147);

7. Self-mentoring (quasi-spiritism) (Sinetar 1-5, 63);

8. Mentoring from the deceased–famous Christians in history;

9. Historical and passive mentoring (Stanley and Clinton 133-51); and,

10. Starting a mentoring program for the local church (Frank 13, 107).

Survey Research

In this quantitative study, I used a design that combined characteristics of the quasi-experimental and interrupted time-series with control group methods. The data was collected by the use of three longitudinal surveys, the SMI, the SLQI, and the NCD.

Survey research was used to gather information about some "defined population by studying a selected sample from that population of interest" (Newman and McNeil x). The standard longitudinal surveys used in this dissertation demonstrated the three conditions essential for gathering accurate information–clearly stated objectives for each test in the dissertation, knowledge of the problem for which the dissertation seeks answers, and a strategy on how to put the data to practical use (3).

Directly administered longitudinal surveys were chosen above the more qualitative interview and mail-in survey collection techniques because the former requires one-on-one communication, which impedes personal opinions and attitudes, while the latter gives a poor return rate (Newman and McNeil 25-27).

I placed two important ethical principles before me when executing my surveys. The first principle informed, protected, and outlined the benefits of the survey to each respondent (Fowler 132-34). These safeguards were put in place by the use of a human subjects permission letter (see Appendix A). The second ethical principle pertained to data analysis. Much effort was exerted trying to remove author bias while ensuring significance and accuracy when tabulating data in Chapter 4 and when discussing that data in Chapter 5 (123-30). Two individuals, Mr. Dwight Dunfield, a math and physics instructor, and my supervisor, Dr. Terry Muck, helped to scrutinize each of my final conclusions to ensure accuracy and generalizability based on statistical significance and

z-score probabilities.

Finally, the utilization of longitudinal surveys was used in this dissertation because of this project's need to collect data of numerous characteristics over different periods of time (Wiersma 193). Although interviews were used to probe the mentoring experience, they were a distant second as a means of collecting data. In addition to these reasons, longitudinal surveys provide objective data. Ultimately, survey research was chosen as the methodology because "surveys are used to measure attitudes, opinions, or achievements" (157). The quasi-experimental mode was essential for validating the hypothesis since pre- and post-surveys were conducted, not to mention the deliberate manipulation of the first-time leader through the player/coach paradigm of mentoring (97, 107, 124).

Conclusion

The vast preponderance of literature on the subject of Christian maturity and training identifies mentoring as a viable methodology in the development of lay leadership. Moreover, Chapter 2 reveals to the reader the legitimate distinctions between leadership, discipleship, and the player-coach paradigm of mentoring. The reasons in society that necessitate the player-coach paradigm of mentoring were numerous (e.g., preoccupation with trust, postmodernism, accountability, legacy, youth guidance, emotional intelligence, and team building in business). Furthermore, the arguments made attempting to prove the existence of a natural exegetical bridge connecting mentoring and the Scriptures was realized. Therefore, the following hurdles rise to the forefront in this dissertation and for future study.

1. The mentor and the mentoree must honor the high standards within the signed

mentoring covenant, i.e., imitation, exemplification, invitation, time commitments, and the sharing of ministry. Without such a commitment, the ministry phase of the project cannot have its desired effect in the congregation.

2. Postmodernism has made the idea of mentoring appear innovative. The missional Church uses a relational approach to evangelism to build friendships with seekers. This approach opens up implications for mentoring not discussed in this study.

3. Churches desperately need mentors. If Krallmann's conclusions are correct and mentoring is the basis for mission, then churches without an intentional focus on mentoring can at best only hope to grow incrementally, but will in all likelihood decline due to the normal attrition rate in congregational life, i.e., death, transfer, conflict, etc.

4. Logan and Reinecke of CoachNet offer a mentoring covenant. This may be a useful tool in helping groups identify potential mentorees. It can also be used to offset potential conflict.

5. This dissertation identifies the synergistic potential that relationship-driven ministries can have on the subject of transitional change in a local church.

CHAPTER 3

DESIGN OF THE STUDY

When I arrived at CHC in September 2001, my mandate was to continue in a strong preaching tradition, to empower the congregation to win seekers to faith by relevant creative means, and to develop an ever-broadening base of trained self-motivated leaders. To that latter end of leadership training, this twelve-month assignment began. The thesis of the assignment was to measure the significance of mentoring on the spiritual maturity and leadership quality of five first-time leaders, whom I call subjects.

In this quantitative study, I used a procedure that combined characteristics of the quasi-experimental and interrupted time-series designs with one control group. The control groups consisted of an unmentored group of five men. The pre- and post- subject tests or surveys (both the SMI and SLQI in September 2002 and September 2003) measured effectual changes in spiritual maturity and in nineteen leadership qualities outlined in the New Testament for the office of elder (Hill and Hood 201, 255). The control group was given the same tests at similar intervals without the intervening mentoring relationship. Finally, as a means to explain dependent and intervening variables, a trained Natural Church Development consultant administered a pre- and post-ministry project test to thirty-one active CHC participants (October 2002 and October 2003). Table 3.1 gives a clear picture of when and what instruments were used in this project. The mentoring relationship between the FTLs and me was guided by, although not limited to, the CoachNet coaching tools.

Table 3.1. Instrument Timeline

Respondents	Test	Population	Pretest	Posttest
Subjects	SLQI and SMI	5	Sept. 2002	Sept. 2003
Control Group	SLQI and SMI	5	Sept. 2002	Sept. 2003
Congregation	NCD	31	Oct. 2002	Oct. 2003

Research Questions

This dissertation attempted to answer the following three research questions. The methodology was guided by the premise that there was a positive correlation between the leadership quality of a FTL and one-on-one mentoring.

Research Question #1

What scores did the FTLs achieve in the pre- and post-SMI and SLQI surveys?

Research Question #2

What significant changes were observed in FTL, control group, and congregational health scores during this mentoring project?

Research Question #3

What intervening variables, i.e., the history and health of CHC, the preexisting maturity of all ten participants, the influence of established leaders on the subjects during the ministry stage, etc., were inferred from the pre- and post-Natural Church Development surveys data as having possible correlations with changes in survey scores that are not related to the independent variables in this study?

Population and Sample

The subjects and control group came from a general population of either members or adherents of CHC, which at the time was comprised of approximately two hundred Caucasian, blue collar, first-generation Christians with liturgical/mainline church backgrounds. The seven-year-old church was located on Main Street on the far east side of Dartmouth, Nova Scotia, Canada. The Board of Elders acted as the Research Reflection Team and held the senior pastor and subjects accountable to both the Coaching Covenant and Guidelines for a Mentoring Relationship Agreement (see Appendixes A and B). The latter signed document delineated the purposes and intensity of the different levels of the mentoring covenant. The timeline for each instrument is show in Table 3.1.

Methodology

The project took a total of thirteen months (September 2002 until October 2003). The first stage, known as the mentoring stage, began with each of the five first-time leaders and five control group subjects completing a set of surveys designed to establish a pre-mentoring control score. Having completed the surveys, a mutually beneficial schedule of weekly appointments was established for each member. The location and structure of the weekly sessions are casual and lasted for two hours. In general, each gathering included prayer, a discussion of a preassigned text of Scripture, a small snack to eat, and participation and/or strategizing for ministry with me. If no ministry existed in the area of the new leaders' giftedness, the fall mentoring sessions were spent learning about that ministry from spiritual examples, prayer, and by writing for the church a vision statement and strategy for recruiting potential volunteers.

At the end of each weekly session, field notes were written down. These informal

notes helped to identify areas of competence and ability in the FTLs throughout the twelve-month project and were used as the basis for conclusions in Chapters 4 and 5. Once a month, I allowed the FTLs to see the abilities and skills they were developing in the mentoring and ministry stages.

One month prior to commencing the subjects' five-month ministry stage (January 2003 through until May 2003), I met with five established leaders in CHC. I asked if the five established leaders would help the subjects (FTLs) transition into their ministry and teach them the "ropes" for the duration of the five-month ministry stage. This step was essential for two reasons. First, established leaders needed to be recognized and appreciated for the time they put into serving Christ. Asking for help/permission and gaining approval before the FTL arrives to serve in an area in the church was a matter of Christian courtesy. The established leader must come to understand the benefits of the FTLs' participation in the ministry and how it can help CHC attain its goal of growing strong through the development of new leadership. Second, hopefully, the FTLs will develop ever-deepening friendships with established leaders and not feel overwhelmed by their new ministry positions.

Nevertheless, the established leader knew that the mentoring relationship was my responsibility. The only change in the mentoring process was that instead of meeting weekly with me alone, monthly meetings with the established leader(s) were included from January 2003 through until May 2003 (the ministry stage). The role of the established leader was to provide guidance, encouragement, and an example to follow and to reinforce the core values of CHC in the mind of the first-time leaders/subject.

The independent and/or intervening variables related to subject scores could not

be fully established without the parenthetical pre- and post- NCD tests during the months of October 2002 and October 2003. Ultimately, the research hoped to demonstrate from the data that higher posttest scores suggest the positive correlation of mentoring upon the life of the FTLs and that, therefore, the PCP mentoring is an effective model for developing FTLs in essential ministries in the church.

The Coaching Model by Logan and Reinecke

As was stated earlier, "Coaching is a relationship that helps leaders develop their God-given potential so that they grow individually and make a valuable contribution to the kingdom of God" (Logan and Reinecke, "Coaching Methods").

The three-month mentoring stage in September began with exploring the potential of and expectations for each of the five first-time leaders. This was the *relate* step taking approximately two weeks and was designed to gain an understanding of the history, blessings, and problems associated with the area of ministry out of which the first-time leaders emerged.

The theoretical step known as *reflect* made use of the Scriptures and ministry-specific literature. This step introduced articles and/or biblical authors biweekly for the full duration of the mentoring stage.

The third step known as *refocus* prioritized solutions and prepared the church for the implementation of a plan. Each first-time leader was asked to attend meetings for the entire eight months to learn how to plan and strategize with a group of people. His responsibilities for organizing and volunteering were kept at a minimum until the ministry stage.

I used the *resource* step in the Logan/Reinecke paradigm as the "hands-on"

practical portion of the mentoring stage. During this time, the first-time leader and I

ministered together for approximately one hour or more subsequent to a time of prayer

and fellowship. The relationship-based style of training for FTL ministry began late in

September 2002 and continued through until September 2003. My time with the subjects

was characterized by discussion of assigned articles over lunch, strategizing and planning,

evaluating, and informal times together doing activities unrelated to CHC.

Finally, the *review* step was the fifth word to describe the components of the

player/coach paradigm. It served as a short debriefing time immediately after the resource

step or as the opening discussion topic at some stage of the theoretical step. Flexibility,

informality, and accountability were the hallmarks of the mentoring relationships during

the three-month mentoring stage. Adjustments in schedule and in mentoring style were

made to accommodate different schedules and personalities. The mid-test was taken

during the first week of December 2001 in conjunction with the pre-survey of the second

control group.

Instrumentation

Two of three instruments (the SMI and SLQI) used in this study came from Hill

and Hood's Measures of Religiosity. Nevertheless, each of the three surveys made use of

a one-answer-survey format (i.e., true or false, scale, or check boxes, etc.). The Natural

Church Development (NCD) Institute in Germany designed my third tool that measures

the health of a local church in eight areas. This instrument, developed by Schwarz, was

used in this research to determine if the ministries created or supported by the FTLs

(subjects) had the ability to improve the overall health of the congregation. To do so,

would add strength to my argument that mentoring is the primary factor in not just

spiritual development of FTLs, but in congregational health in general.

This section gives a brief description of each instrument, its reliability, and validity. While the two surveys used for the FTLs and the control group were found in the Measures of Religiosity (Hill and Hood 201, 255), the Natural Church Development survey can be ordered from ChurchSmart Resources in Carol Stream, Illinois or online.

Reliability and Validity

The following three surveys encompassing a total of 343 spiritual life questions were used to measure the effect of mentoring on the quality of spiritual leadership and that leadership's influence on the congregation.

Spiritual Maturity Index (SMI)

The Spiritual Maturity Index was designed by Dr. Craig W. Ellison and detailed in the book by Hood and Hill (201-203). Originally an unpublished manuscript entitled Personality, Religious Orientation, and Spiritual Well-Being, Ellison put it to use in Nyack, New York at Alliance Theological Seminary in 1984 (Hill and Hood 202). This survey was chosen because of its ability to discern levels of Christian spirituality in the lives of both subjects and control group.

The SMI is an evangelical measure of religious maturity that formulated the framework as a continuous developmental process. Hill and Hood describe Ellison's understanding of a mature Christian:

> [A mature Christian is a]person as exhibiting autonomy (not basing faith beliefs on the consensus of others), keen perception of reality, and creativity in everyday life. He suggests that the spiritually mature person does not rely on support from others to maintain beliefs but develops those beliefs through critical self-reflection." (201)

Maturity, according to Ellison, is measured by interdependence and a healthy self-concept (Hill and Hood 201). An internal consistency coefficient of .87 and .92 were reported in two separate contexts.

Research generated moderately significant correlations with Ellison's Spiritual Well-Being Scale (SWBS). Ellison found that the correlation coefficient (r) to be (0.57) and a probability (p) of (0.001) based on the contention that both figures were actually measuring singular aspects of spiritual health (Hill and Hood 203).

Spiritual Leadership Qualities Inventory (SLQI)

F. B. Wichern of Richardson, Texas created the SLQI. Called the Spiritual Leadership Qualities Inventory Instruction Manual (Hill and Hood 255). The tool was designed to investigate improvement in the nineteen areas of New Testament leadership based on 1 Timothy 3:1-7 and Titus 1:5-9. "This instrument's purpose, then is to 'help an individual recognize areas of spiritual and psychological growth,' rather than to 'be a diagnostic instrument of overall spiritual maturity'" (255). This paper established the connection between spiritual maturity and proficiency in a variety of spiritual disciplines. For this reason a survey designed to evaluate nineteen areas of leadership was selected to reflect the purpose of discipleship.

Support for the SLQI's reliability was tested through a survey-retest correlation from one hundred Christians randomly selected. "The interval between administrations was eight weeks. The coefficient values for the 19 traits ranged from .30 to .63, with an overall reliability of .94. All correlations were significant at the .05 level" (Hill and Hood 256).

The SLQI Manual asserts that the SLQI accurately assesses the traits it measures.

Of particular interest for this study was Wichern learning, which proved the survey's ability to discriminate between church leaders and non-church leader populations (Hill and Hood 256). Nevertheless, no data existed at the time to evaluate the instrument's validity although the editor of the SLQI study in Hill and Hood make note of several studies that reveal "acceptable convergent and divergent validity for each scale" (256).

Natural Church Development Survey (NCDS)

Since the numbers found in the typical Natural Church Development Detailed analysis can be a barrier to understanding what the profile says about the health of the church, the following explanation of the figures underpinning the NCD Church Profiles is given to the reader. Figure 3.1 summarizes important data related to standardization and scoring.

First, the numbers are not percentages but standardized scores–scoring less than 50 is not a failure for that quality characteristic. Second, the Institute for Natural Church Development's software converts the raw scores from the questionnaires to the numbers shown on the profile using the standardization formula. This standardization formula sets the "average" for any quality characteristic at 50. In other words, the "average" church would score 50 for each of the quality characteristics. Third, the standardization itself was built on a national database of churches to give the profile greater contextual accuracy; consequently, the health of a church was measured against other churches in that country. This database covers a wide spectrum of churches such as differences in denominations and/or movements, polity, styles, theological positions, locality, traditions, leadership, etc.

Lastly, the NCD software has three main categories for scoring each of the nine

quality characteristics tested:

- 70 percent of churches will score between 35 and 65,

- 15 percent of churches will score less than 35, and

- 15 percent of churches will score more than 65.
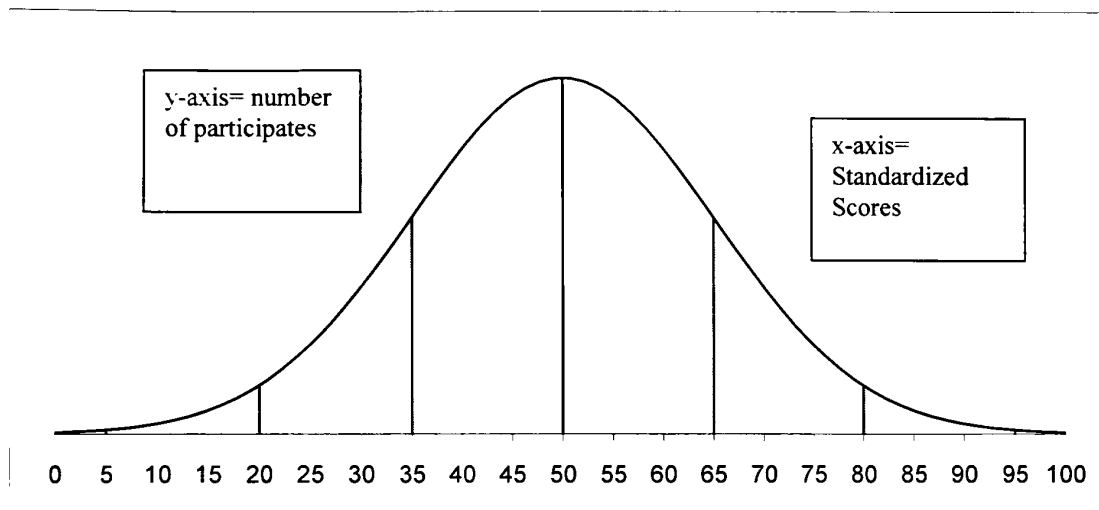
Figure 3.1. NCD international (Germany).

Figure 3.2 is a standard normal distribution or bell curve. The values on the x-axis are known as z-scores, with zero (0) representing the mean of the Canadian population. Moreover, each x value represents the number of standard deviations from the mean. The area under the curve represents the total population (histogram of scores for churches in Canada) with 50 percent of the population scoring below zero (0) and 50 percent being above as represented by the symmetry of the curve. Nevertheless, about 0.13 percent of the population (one in a thousand) would score less than -3 standard deviations (as represented by the small area) or would score more than +3. Therefore, 99.75 percent of

churches score between minus three (-3) and plus three (+3). Roughly 2.3 percent would score less than -2, the same being true on the positive side. On the figure, a small balance of about 4.5 percent exists for the remainder of churches in Canada-these scores between two and three on the negative and positive sides of the graph. Ultimately, what Figure 3.2 shows is that 95 percent of the population scores between -2 and +2, about 15.9 percent would score less than -1 or greater than +1, and about 68 percent would score between -1 and +1.

The practical value of calculating z-scores is in calculating the significant difference between a church completing the NCD survey and those standardized Canadian NCD participants. In other words, scores between -1 to +1 are relatively normal, while scores in the -2 to -3 and/or +2 to +3 range indicate churches at the farthest realm of dysfunction or those maximizing their full redemptive potential accordingly.

By comparing and calculating changes in z-scores, I wanted to know if improvement or loss in scores was tenable mathematically. To that end, probability equations were calculated. Usually, 60 or 70 percent probability would NOT prove changes to be significant while probability statistics of 80 percent or higher give great assurance of significance.
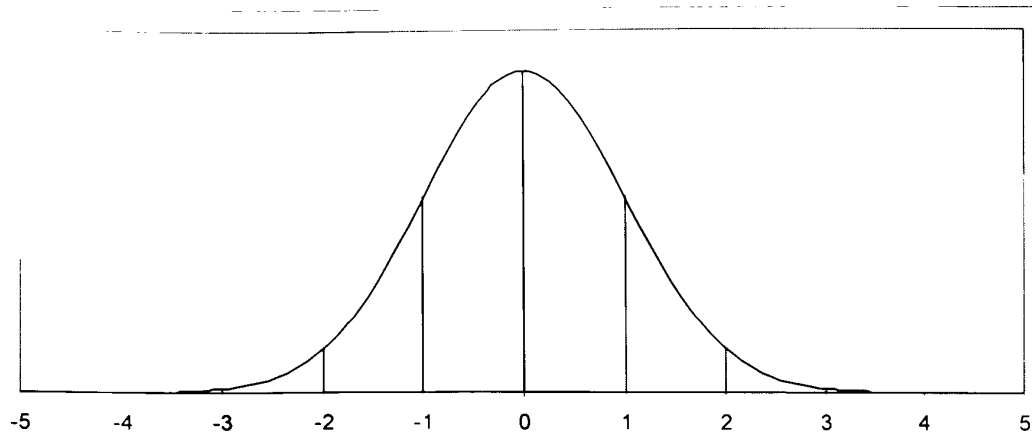
Figure 3.2. Z scores bell curve for NCD surveys.

Data Collection

All of the surveys were administered and then compiled in spreadsheets for

comparison and illustrative purposes. After compilation, the surveys were presented in

written and electronic forms for analysis. The database for these computerized surveys

was compiled to avoid unfounded bias in the manipulation of data. Mr. Dwight Dunfield

of Fredericton, New Brunswick, a math and physics teacher, was chosen as an objective

statistician outside of CHC's sphere of influence. Each pre- and post-survey was clearly

marked and compared with the others not to mention analyzed for its own sake. Much

time was spent trying to identify potential correlations between SMI and SLQI data and

the detailed analysis report from Natural Church Development.

Data Analysis

This study sought to investigate the potential rapport between mentoring and the

spiritual development of newly appointed Christian leaders. I sought to demonstrate that

superior FTLs' posttest scores when compared to their pretest equivalents demonstrate a

positive correlation between the player-coach paradigm of mentoring and the

development of effective, spiritually mature leadership.

The differing variables illustration represents an understanding of the competing factors that influenced the findings in Chapter 4 and their explanation in Chapter 5 (see Figure 4.3 p. 65).

Correlation and Probability Using Z-Scores

By way of explanation for the use of z-scores converted into alpha (α) scores in the next chapter, the preceding paragraph explains what my statistician was comparing mathematically in the use of his z-score test. The rational as to why z-scores were used instead of the conventional student or t-test is explained in Chapter 5's "Contributions to Research Methodology."

The average of the pre-survey scores and post-survey scores for the control group are represented below as $\overline{x}_c$ and $\overline{x'_c}$ respectively while the pre- and post-survey scores for the mentored group are shown as $\overline{x}$ and $\overline{x'}$. From the raw scores, I plotted the average or deltas (change in scores) as follows:

$$d_c = \overline{x'_c} - \overline{x_c}$$ is the delta for the control group and

$$d = \overline{x'} - \overline{x}$$ is the delta for the subject or mentored group.

The test statistic was a z-score that compared the two average deltas of the two samples with different variances, illustrated by σ_c^2 and σ^2 each having normal distributions. The z-score (the number of standard deviations on a standard normal distribution–the graph we have centered at zero) was calculated as follows:

$$z = \frac{d - d_c}{\sqrt{\dfrac{\sigma^2}{n} + \dfrac{\sigma_c^2}{n_c}}}$$

The adoption of the standard z-score allowed for different variances in each of the two groups as opposed to a traditional formula for calculating z-scores that assume a constant variance. The symbols n and n_c represent the five members in both the control group and mentored group.

The z-score formula was a one-sided test where the statistician and I assume that $d=d_c$ (or the difference in the two differences is zero) with $d>d_c$ as an opposite truth. The latter point assumes no improvement in score because of the effect of mentoring thus demonstrating an improvement in shown.

CHAPTER 4

FINDINGS OF THE STUDY

Introduction

The purpose of this research project was to evaluate the impact of a twelve-month

mentoring program on spiritual maturity and leadership quality of five first-time leaders

(FTLs) and whether or not their leadership had a positive impact on the church health of

City Heights Church.

Findings Based on Research Questions

The findings are explained in relation to and in order of the three research

questions.

Research Question #1

What scores did the FTLs achieve in the pre- and post-SMI and SLQI surveys?

In Tables 4.1 and 4.2, the reader will find represented the pre- and post-Spiritual

Maturity Index and Spiritual Leadership Quality Inventory scores taken one year apart for

both the unmentored control group and mentored subjects between September 2002 and

September 2003.

In the z-score below, which is converted into an alpha (α) figure (not the typical t-

test score for reasons explained later), the closer alpha score is to 0.05 or less, the more

statistically significant the findings are when the control group numbers are compared to

those of the subjects.

The z-score figures were tabulated to determine if the subjects' delta scores were a

valid improvement over and above those of the control group. In quantitative research,

significance (p score) is determined by a probability (traditional t-test and p score) of 0.05

or less. The closer the alpha score is to 0.05, the greater the probability that subjects

improved more because of mentoring than the control group. Two numbers in the

experimental group column are lighter to indicate the two mentorees (*FTL2* and *FTL3*)

who did not fulfill all of the agreed-upon mentoring responsibilities, namely the

mentoring project.

Table 4.1. SMI Z Score Probability and Comparison Table

	Control Group				Subjects		
	Pretest	Posttest	**D1**		**Pretest**	**Posttest**	**D2**
CG1	121	131	10	**FTL1**	110	145	35
CG2	112	116	4	*FTL2*	152	144	-8
CG3	155	132	-23	*FTL3*	110	115	5
CG4	135	122	-13	**FTL4**	109	139	30
CG5	108	129	21	**FTL5**	112	153	41

Delta (d_c) =	-0.2
Variance (σ_c^2) =	92.1

Delta (d) =	20.6
Variance (σ^2) =	554.1
z-score =	1.51
α = =	0.067

α =Alpha; z-value= test statistic for normal distribution or standard Normal deviate

Research Question #2

What significant changes were observed in FTL, control group, and in

congregational health scores during this mentoring project?

To answer this question, a delta score was used. A delta score calculated the

degree of change between the mean scores of the subjects and corresponding control group to illustrate the best performance over a given period of time. Figures 4.1 and 4.2 are based upon numbers/scores taken directly from Tables 4.1 and 4.2. The first figure represents mean scores for both groups as they relate to the SMI and SLQI while the second (delta scores) reveals which of the two groups had greater improvement over one year.

Table 4.2. SLQI Z Score Probability and Comparison Table

	Control Group				Subjects		
	Pretest	Posttest	D1		**Pretest**	**Posttest**	D2
CG1	164	166	2	**FTL1**	105	150	45
CG2	187	181	-6	*FTL2*	172	170	-2
CG3	170	175	5	*FTL3*	130	142	12
CG4	156	188	32	**FTL4**	162	166	4
CG5	149	167	18	**FTL5**	151	187	36
			10.2			d =	19
	σ_c^2	=	392			σ^2 =	525
						z-score =	0.698
						α =	0.244

α =Alpha; z-value= test statistic for normal distribution or standard Normal deviate
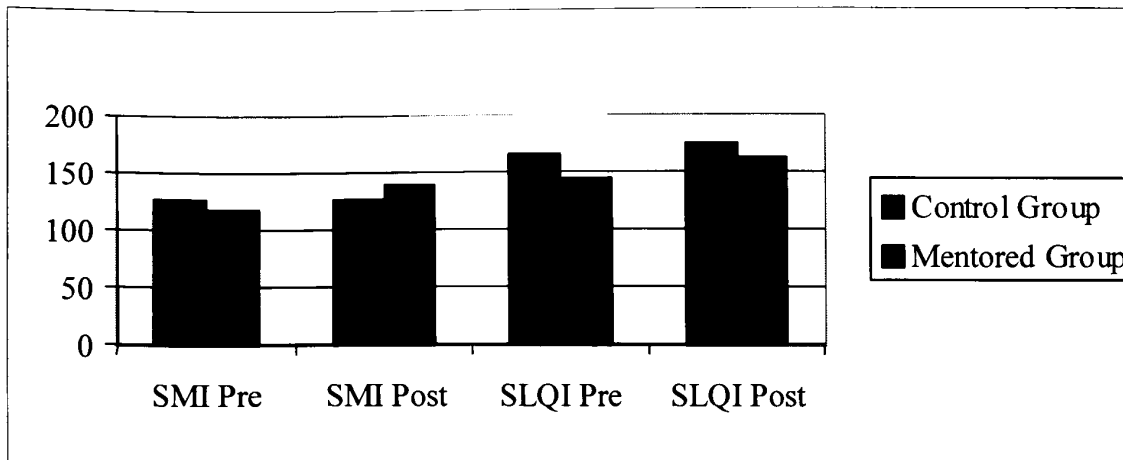
Figure 4.1. Comparison of mean pre/post-scores for control group and subjects.
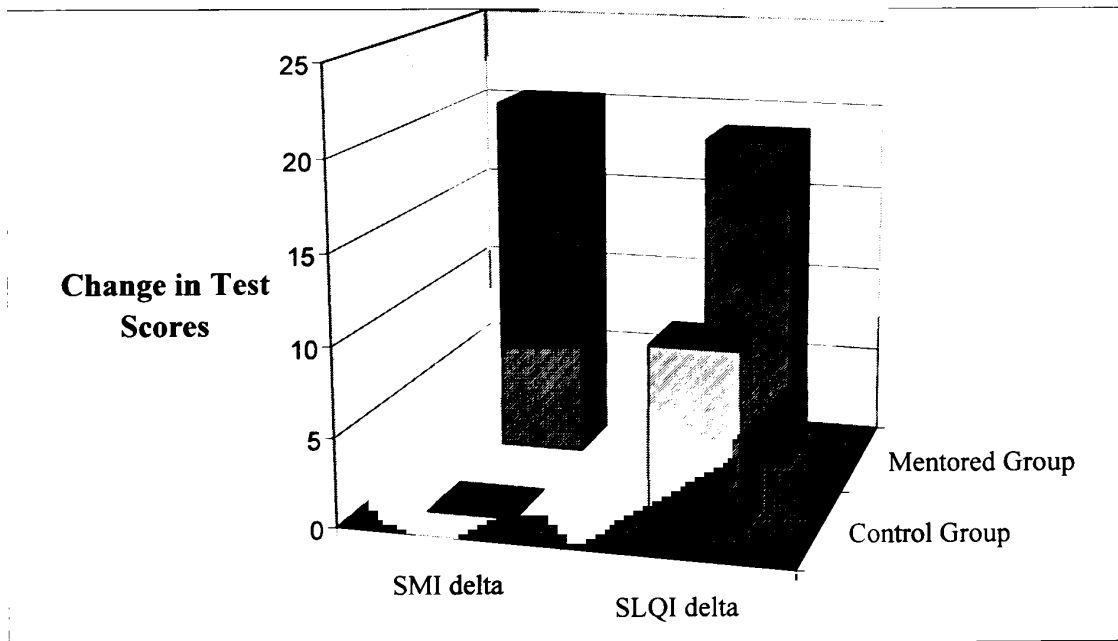
Figure 4.2. Delta scores: a comparison between the control group and subjects.

Research Question #3

What intervening variables, i.e., the history and health of CHC, the preexisting

maturity of all ten participants, the influence of established leaders on the subjects during

the ministry stage, etc., were inferred from the pre- and post-Natural Church

Development surveys data as having possible correlation with changes in survey scores

that are not related to the independent variables in this study?

Figure 1.1 (see p. 15) attempts to explain how I saw the interplay of various

factors in the creation and implementation of this work. Although the independent

variables listed were purposefully introduced, their impact was measured as indicated in

the dependant variables column. Nevertheless, the NCD survey on church health was

difficult to place. On the one hand, the CHC context was an independent variable with a

measurable impact on the SMI and SLQI subject scores as indeed is argued later in this

paper, but, the methodology of this project sought primarily to impact CHC and not the

reverse. To that end, the NCD survey was utilized to assess the impact of the mentorees'

ministry project upon the congregation. Although a study on the aforementioned

correlation between the church health and its lay constituent would be in order, I focused

on the antithetical question. The NCD graph in Figure 4.3 should be observed with the

history and health of CHC in mind. Attempts were made to view CHC as an indirect

and/or intervening variable. In addition, this dissertation made observation and drew

conclusions based upon the ministry projects and possible the correlations with NCD

delta scores.

Table 4.3 is an attempt to explain the number one finding in this dissertation

related to statistical significance. The numbers for Table 4.3 were drawn from Tables 4.1

and 4.2. The lower scoring men, whose spiritual condition I describe in Chapter 5 and whose names were italicized in Tables 4.1 and 4.2, are placed in a comparative one-tailed probability test against their three other mentored colleagues. The probability score is an indication of how sure I am that the scores of the three church-going, ministry-centered FTLs were superior to those of the two mentored subjects who stopped attending public worship and who did not complete ministry projects.

Table 4.3. Correlation of Ministry Project to High Subject Scores

SLQI	Pretest	Posttest	D1		Pretest	Posttest	D1
FTL2	172	170	-2	FTL1	105	150	45
FTL3	130	142	12	FTL4	162	166	4
				FTL5	151	187	36
SMI	**Pretest**	**Posttest**	**D2**		**Pretest**	**Posttest**	**D2**
FTL2	152	144	-8	FTL1	110	145	35
FTL3	110	115	5	FTL4	109	139	30
				FTL5	112	153	41
	z-value	1.75			z-value	3.19	
	variance	93.64			variance	325.63	
					alpha	< 0.01	

P=probability; z-value= test statistic for normal distribution or standard Normal deviate

Figure 4.3 is as an attempt to understand and illustrate the impact of the FTLs' ministry projects on the congregational life and health of CHC. The figure shows in lighter gray (lower bar) the initial NCD score taken in October 2002 and the subsequent score in dark gray (upper bar) the following October 2003.
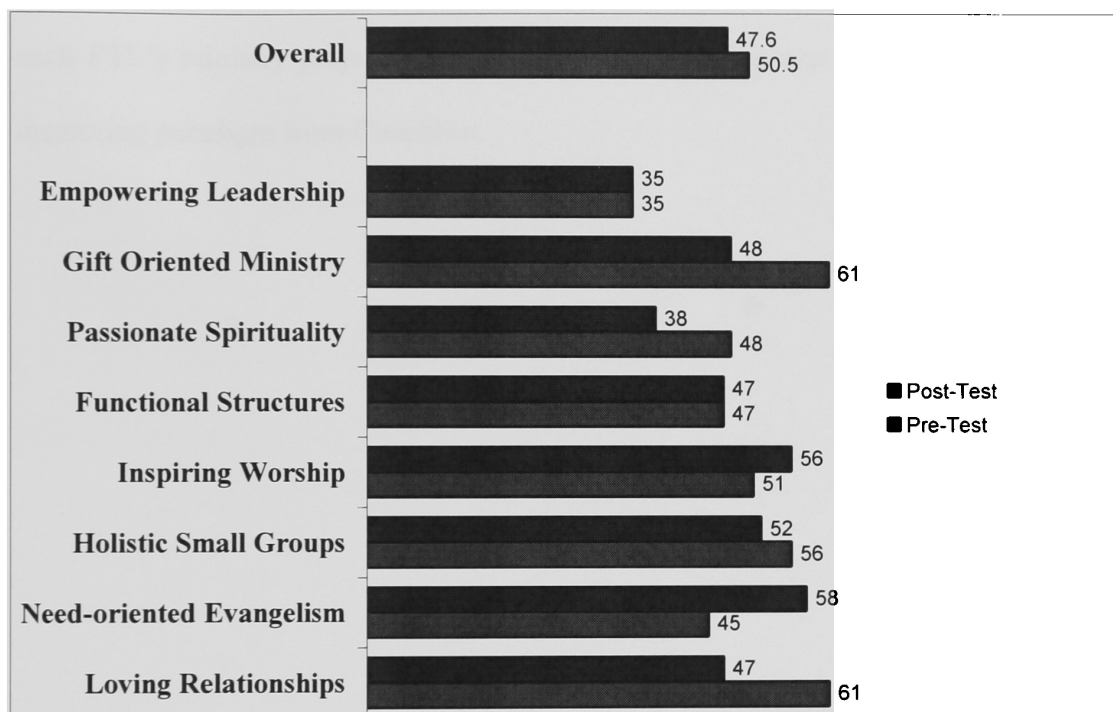
Figure 4.3. NCD pre- and posttest comparisons.

Dissertation History

Wanting to reflect on my passion for leadership, its current scholarship, and postmodernism's emphasis upon authentic relationship, this research project evaluated the impact of a twelve-month mentoring program on spiritual maturity and leadership quality of five first-time leaders (FTLs) and whether or not their leadership had a positive impact on church health of City Heights Church. I expected to find a positive correlation

between mentoring and the spiritual maturity and leadership quality of five first-time leaders.

Two separate, standardized single-group interrupted time-series surveys (SMI and SLQI) were given to five subjects and to five control group members at similar times. A third measurement created by Natural Church Development was administered to thirty-one people at similar pre- and post-intervals to quantify the impact on the congregation of each FTL's ministry project. The approach to mentoring was guided by a ready-made mentoring paradigm from CoachNet.

CHAPTER 5

SUMMARY AND CONCLUSIONS

Major Findings

The following findings related to Research Question #1.

1. No significant positive correlation of probability (0.05 or less) between mentoring and the spiritual maturity and leadership quality was achieved. Although a mild correlation might be deduced from the use of z-scores.

2. Nevertheless, the post-scores of the subjects showed an increase for eight times out of ten scores compared to the seven of the post-score improvements by the control group.

3. Two very low scores dramatically affected the overall mean for the post scores. These low scoring subjects met weekly with the mentor but were not willing to attend church regularly or complete a ministry project.

Discoveries related to Research Question #2 are enumerated below.

1. The delta scores (overall difference in mean) for the subjects showed greater increase relative to those of the unmentored control group even though the control group scored higher in the delta score of the pre-surveys of both the SMI and SLQI.

2. When the design parameters of both surveys are taken into account (Wichern 9, 12), the mean scores posted by the subjects of the experimental group increased from the lower levels of Wichern's *normal Christian* category into the higher level of the *spiritually mature* (144 to 163). The unmentored control group, however, did not grow beyond their initial pre-survey classification. The control group remained in the lower end of the *spiritually mature* category (165 to175).

Again, the SMI survey created by Dr. Craig Ellison of the Alliance Seminary in Nyack, New York, demonstrated a similar result. Within the *Norm/Standardization* details of Ellison's work, the average maturity score for the previous studies listed was 136.88 (Hill and Hood 207). The unmentored control group showed a small subzero decline of -0.2 in mean score, while the subjects increased by a mean score of 20 points.

In the end, the subjects that began with a mean score of 119 finished with a mean score of 139, about one and a half points shy of the typical seminary student's score of 140.75. The control group's mean score of 126 was below the lowest mean score among Ellison's chronicled studies, the Catholic college student, whose mean score was 128.45 (207).

What I found in this research connected to Research Question #3. The intervening variables inferred from the data as having possible correlation with changes in survey scores that are not related to the independent variables in this study were as follows.

1. The increase in subject scores did not increase the scores in NCD church health.

2. The ministry projects and church attendance were a catalyst for increased post-survey scores (see Table 4.3 p. 63). Of the three of five subjects who completed their projects and attended church regularly, an average increase in the SLQI and SMI of 60 was noted compared to the minimal 3.5 average gain by the two subjects who did not complete a project or attend church.

3. The church was in a declining state of health during the whole year of this dissertation project.

Evaluation and Interpretation of Findings

This study found no significant correlation between mentoring and the spiritual maturity and leadership quality of the first-time leaders. This finding may be due in part to the relatively few subjects in this quantitative study. The population studied in this work, unfortunately, did not meet the statistical minimum of thirty respondents; consequently, each small piece of data became extremely "volatile," important enough to dramatically alter results and possibly challenge the external validity of the study. Nevertheless, the internal validity was supported by many other quantitative and qualitative statistics, thus adding credibility.

The surveys were limited in the data they collected and, as such, could not possibly collect all the data needed to clarify the complexities of a spiritually developing person in a mentoring relationship. This project might have been better served by a qualitative approach thus adding a plethora of data-gathering avenues, which in turn could lead to a stronger probability correlation.

My abilities as a mentor were put to the test in this project. My inability to master and implement all the principles of CoachNet's PCP of mentoring was hindered greatly by the copious amounts of time required to do this project and be a senior pastor simultaneously. The five one-on-one weekly mentoring relationships were taxing and, at times, burdensome because I felt rushed and distracted by other senior pastor duties. In hindsight, I should have taken a course on how to be a mentor/coach in preparation for this project. In summation, my inexperience may have led to non-significant scores in Research Question #1 (1).

I made an assumption in Research Question #1 (2) that anyone would benefit from the methodology of this project. Although everyone can and should benefit from mentoring, as I will argue in the theological reflection section, not everyone responds well to a linear timeline, to contexts requiring trust, to the organization and implementation of a task, or, more importantly, to the spiritual motivation of this particular project. Perhaps the scores would have been higher in Research Question #1 (1) if more had been done to insure a flexible, tailored approach for each individual. One of the strengths and challenges for the mentor is the skill needed to reach understanding and empathy. To do so one should master the five Rs of mentoring presented by CoachNet in Chapter 3.

One explanation for the findings in Research Question #1(1 and 2) and Research Question #3 (1) is that two of the five subjects mentored were very sporadic in church attendance, sometimes being absent for months at a time. Their absence no doubt had an impact on their ability to, first, find a ministry of interest in the church and, second, to participate in doing so with a group of people in the church. Although we discussed together exciting ministry potentials, they did not complete a ministry with the congregation in spite of my encouragement to do so at our regularly scheduled weekly meetings. Consequently, and from a spiritual standpoint, these two men lacked two important growth engines for inspiration, perseverance, and character development in the Christian faith. Had the mean scores of these two non participants improved in a manner similar to their three colleagues (cf. 3.5 to 60), in all likelihood significance would have been achieved.

Some findings (latter half of Research Question #1 (1) and Research Question #2 (1 and 2) present an apparent contradiction. For example, when mean subject and

unmentored control groups' scores are compared with the parameters set up in the preliminary pages of the published survey, this project demonstrated success in attaining spiritual maturity but by a different empirical route than the single-tailed probability test. Ironically, when subject numbers are compared to the unmentored control group numbers in the one-tailed test, the relationship is not significant.

This ambiguity is cleared up when the reader recognizes that the data in Chapter 4 was extrapolated from the one-tailed probability test, from deductions made at other points in the data, and to a lesser degree from principles used in qualitative study (i.e., field notes, interview, etc.). In doing so, I discovered a number of positive correlations between mentoring and the spiritual maturity of FTLs. The ambiguity in the findings and the paradox within can be explained further when one considers the internal preliminary scores of Wichern's and Ellison's surveys, this works on the mean score caused by adding together the three vital subject scores to those of the two inactive FTLs and the dwindling NCD score, which reflected the declining health of City Heights Church.

Specifically, the parameters that were established during the creation of the SMI and SLQI tools by Ellison and Wichern respectively placed the group of subjects into the immature Christian category after initial scores were tabulated. Such low scores at the onset might be the factor itself as to why an insignificant correlation was found in Research Question #1 (1). Usually when spiritual change is the desired result at the outset it is harder to get the proverbial "spiritual" ball rolling when spiritual passion is dormant than when momentum or spiritual passion is already revived. Spiritual change is difficult and the low scores may illustrate the difficulty in moving people away from carnality towards a fully devoted relationship with Christ. With that said, I am extremely proud of

the progress made and glad for the opportunity to connect with these men in this spiritual wasteland called Western civilization.

The two Natural Church Development surveys completed at CHC showed an overall decline in church health during the thirteen months that this mentoring project took place. Although the reason for the decline will be discussed more fully in the theological section, suffice to say that massive organizational change may have been unrealistic for five inexperienced leaders to impact a whole church with their five ministries. Those ministries included a ten-week ALPHA course on evangelism to disciple ten new Christians, a three-month, vision-casting project to renovate the entire building at a cost of $400,000 Canadian, and the preparation for and creation of a new teaching paradigm for mature teenagers. The two men who failed to complete their project presented a wonderful strategy of marketing for the church online and in the city-the logo and catch phrase of CHC would be everywhere. The fifth subject wanted to create a simulcast teaching center complete with sermons preached by the senior pastor, music by the worship band, and Internet café. Unfortunately, the last two projects did not get off the ground as mentioned previously.

The low scores in the NCD church analysis are not an indication of a failed experiment per se but of faulty methodology and unrealistic expectations on my part. However. these low scores tell another important story. The low NCD and mean subject scores validate one critical biblical truth related to mentoring-one cannot mentor in a vacuum. The Apostle Paul reminded his readers in 1 Corinthians 12:12-26 that the Church was likened to the human body with its diverse parts. In verse 26, the Apostle Paul presents the truth that the low subject and NCD scores illustrate: "If one part [of the

body] suffers, every part suffers with it; if one part is honored, every part rejoices with it." The collective consciences or context affects or is affected by the mentoring relationship. The point to remember is to discuss the context regardless of its negative or positive influence. The collective "hurt" of the body of Christ, called CHC, was shown in both the lack of correlation and subject scores.

When presented with numbers related to lower scores, one can only hope to make educated guesses when reading between lines. Nevertheless, while reviewing field notes taken during the year, the five men were at a time in life (23-35 years old) in which busy-ness was at breakneck speed. For example, four of the subjects changed jobs or began to run their own business, three became new fathers, and most importantly for the purposes of this study was that before the mentoring covenant was signed, all five subjects were indirectly connected through relatives and/or prior history in a number of major conflicts at CHC. I discovered after the men had committed to the experiment. Fortunately, none of the subjects added fuel directly to the fires of conflict at CHC during the mentoring one-year covenant, but all of us were affected.

Theological Reflection

I find no greater example of what is expected from the mentoring relationship than what I observe and have come to understand in the Bible's use of the word covenant. The concept permeates the Scriptures. It is, as this research has attempted to show, the grandest archetype in the Bible and the theological framework and purpose behind the player/coach paradigm of mentoring, that bilateral-relational set of obligations begun with Abraham, perfected in the reconciliatory atonement of Christ, and practiced by Christians

universally. This section outlines numerous theological insights that have been rediscovered during the yearlong covenant.

In reflecting biblically upon the findings, immediately the Bible student is faced with the Scripture's constant emphasis upon relationship. In Chapter 2 of this dissertation, much time and exegesis was spent delineating what for the Christian faith is an extreme first among world religions, that is, God requires worship to him through loving relationships with others (1 John 1:7 "When we walk in the light, as he is in the light, we have fellowship with one another."). Therefore, when confronted with a nonsignificant correlation between mentoring and spiritual development, one can only conclude that the methodology and application of this dissertation where not as biblical as it could have been. One cannot underestimate just how significant relationships are in Scripture. Proverbs 27:17 says, "As iron sharpens iron, so one man sharpens another." Moreover, the disciples were beneficiaries of a mentoring program that turned the world right side up. In that momentous occasion when Jesus washed the feet of his disciples, he stated that as he had done for them they were, in turn, to do for others. In the book of Acts, Priscilla and Aquila became mentors to the young evangelist preacher, Apollos (Acts 18:26-27). Barnabas, also known as the Son of Encouragement, nurtured Paul in his early days (Acts 9:27, 11:25), and the list goes on and on. As a matter of fact, mentoring according to Hebrews 5:11-12 and Matthew's Great Commission is a command in Scripture. Many texts and examples in the Bible show mentoring as evidence of spiritual life and progress.

Having established this dissertation's methodology as being inefficient as a means to bring out the benefits of mentoring in an individual's life, what methodological design

would then bring out the promises of Scripture on the benefits of mentoring? This chapter proposes to switch the methodology from a solely quantitative mode of research towards a more relational qualitative methodology. The subsequent quote was taken from William Wiersma's, Research Methods in Education:

> Qualitative research is context specific-with the researcher's role being one of inclusion in the situation.... Qualitative research is based on the notion of context sensitivity, the belief that the particular physical and social environment has a great bearing on human behavior. Qualitative researchers emphasize a holistic interpretation. They perceive facts and values as inextricably mixed. On the other hand, quantitative researchers look for more context free generalizations. They are much more willing to focus on individual variables and factors rather than to concentrate on a holistic interpretation. Overall quantitative researchers are more attuned to standardized research procedures and predetermined designs than qualitative researchers. The latter are more flexible once they are into the research and qualitative research involves multiple methods more frequently than quantitative research. (12-13)

Possibly, if the quantitative approach relates to the more scientific Western mind-set, whereas, the qualitative is more intergraded, interpersonal, and reflects an Eastern epistemology. Defending the value of qualitative research over quantitative research is easy when determining cause and effect in church life and in value-based spirituality. Jesus speaks of loving one another as evidence to the world of his presence among believers and the authenticity of true community (John 13:34-35). The Scriptures say, "A new command I give you; love one another as I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

Furthermore, the Scriptures would not describe Christians as being a body if social context were not important. Too, the Scriptures emphasize the family dynamic of the Church by describing God in both male terms such as Father, Protector, Warrior and in female terms such as Nurturer, Comforter, and the One who loves. Someone once

stated when describing the Church as a family, "If God is your Father, then we are brothers and sisters in Christ." In the interpersonal environment of a church, quantitative research produces fewer results and, in the case of this dissertation, a correlation of insignificance. Nevertheless, when the more biblically justifiable epistemology is qualitative, one can predict results of more frequent and greater significance. The later statement has been the conclusion of the Natural Church Development movement for the past ten years. NCD's founder, Dr. Christian A. Schwarz argues churches have relied too heavily upon "technocratic paradigms" that over emphasis on the importance of programs, methods, institutions, and social science. He actually states, "Natural Church Development has no quantitative approach ... but looks at the quality of church life as the key to church development" (14). His approach is described as organic or ecological, which emphasizes biotic paradigms, that is, those necessary growth ingredients that allow the church to grow "all-by-itself" as God intended (12).

To illustrate a point about congregational life, this research identified two men who caused the overall mean scores of the subjects to decline. Congregations are affected by "low scoring" Christians in the church fellowship. Fortunately, the Scriptures gives clear direction on the process of revitalizing and reintroducing believers into the fellowship. First, the biblical mandate to continue in the faith so as to make one's conversion a daily reality is given in 2 Peter 1:5-9. Peter states that increasing virtues produce well-rounded Christians. One of the things listed is the action-oriented virtue of Christian kindness. Action oriented virtues imply both a ministry of service to Christians and necessitates fellowship in a local body.

When a believers strays, Galatians 6:1 and Matthew 18:15-20 command believers

to confront, love, and restore a Christian into fellowship. The purpose of church discipline is always reconciliatory so that the body as a whole may be healthy and strengthened together. Christians are responsible for continuing the ministry of encouragement when people are at risk of falling away because of discouragement, sin, or busy-ness. Fortunately, CHC has made attempts to encourage the two men. However, for these two brothers, the damaging effect of absenteeism still weights heavy on the spiritual lives of these two low scoring subjects. Not only do they miss the invigorating effect of spiritual fellowship with other like-minded believers, but they fail to do the good works that God planned in advance for them to do as the Scriptures indicate in Ephesians 2:10. Thus, their spiritual lives become a wasteland, and unfortunately the enemy and the flesh can take a greater hold. Second Timothy 4:1-4 describes the careful and patient instruction and forthright truth talking often needed in ministry and pastoral care for sidetracked believers. Should their waywardness continue, the church is under no obligation, once having shown love and concern over a period of time, to needlessly continue expending resources and time on unrepentant individuals.

One haunting thought about low scores relates to my need to be a better mentor for Christ's sake and for the sake of those under my care. Because eternity and heavenly rewards are at stake in the Christian's worldview the significance of continual fellowship is far more important than any other temporal pursuit.

Second Corinthians 10:6 says, "We will be ready to punish every act of disobedience once your obedience is complete." The proceeding verse presents to me a theological framework from which to answer the questions about why ministry does not work in some churches, or why the ministry projects did not have an effect at CHC. The

preceding verse presents to me a theological framework from which to answer the questions of. Just as ministry does not happen in a vacuum, so is the case with mentoring. Paul knew that in order to do the will of the Lord, which in the context was to punish every act of disobedience, the Corinthians needed corporately to become an obedient people. Ministry and maturity work together in process. These are related to each other, but one cannot happen without the other. If a church is to do ministries with excellence, a certain level of maturity in that congregation must be achieved. A great deal of unselfishness is needed to grow a great church. The intervening variable of church conflict during the mentoring year caused not just the projects of the subjects to be absorbed and soon forgotten but also affected of many other ministries in the life of the church to be short lived. not because the FTLs had inadequate training or because that particular ministry was not needed. The spiritual impact of a ministry will not, according to the Scriptures, have its desired effect unless the context into which those ministries are placed meets the prerequisite of loving relationships. As evidence of this, 1 Corinthians 12-14 is given. This was a church in which every possible, miraculous, and practical ministry was offered; however, Paul, wanting to balance the true ministry of church life, states at the end of 1 Corinthians 12 and into 13, "Now I will show you the most excellent way. If I speak in the tongues of man and of angels, but have not love, I am only a resounding gong or a clanging cymbals." In essence, spiritual ministries must be surrounded and motivated by spiritual fruit; otherwise, the time, energy, and resources spent doing things for God will amount to nothing of benefit in the Christians relationship with the Lord and each other.

At this point, a word on Jesus' theology of commitment is warranted. I find this

highly practical because it gives future implementation a solid guideline in the selection of volunteers and mentorees. In essence, Jesus did not work towards commitment when calling people to obedience, but he worked from commitment. Those willing to surrender to Jesus' standards were the ones he mentored and with whom he spent time. In Luke 14:25-35 Jesus says the cost of being a disciple was to take up one's cross and to follow him, to even hate one's mother and father, to use a common hyperbole of Jesus to stress the importance of commitment. Jesus was always turning to the crowd and saying as he did in Matthew 8:18-22, "Another disciple said to him, 'Lord, let me first go and bury my father.' But Jesus told him, 'Follow me and let the dead bury their own dead.'" Jesus was forever calling people into relationship and, at times, into a mentorship by working with commitment and not towards.

Jesus was discerning enough to allow into his close band of friendships those who were willing to put in the effort for the sake of obedience to his commands. He never lowered his standards. In the mentoring relationship, God will bring to the mentor, if prayerful and patient, mentorees who are willing to follow the standards outlined in a Christ-centered mentoring program. In hindsight, spending more time interviewing and accessing commitment levels before the program began would have yielded better spiritual results and scores. I am simply highlighting the truth that everyone is at a certain level in his or her spiritual journey. For some, commitment is not yet apparent, while for others who may be more introverted and therefore forgotten, commitment is present if only the mentor could discern that commitment sooner rather than later. For some in this dissertation, a one-year commitment in mentoring could have been used more effectively during a time when their schedules permitted more flexibility and/or a time when they

were hungry to prioritize the things of Christ. Ultimately mentoring presents an opportunity as Paul states in 2 Corinthians 11:2 to present people to Christ as pure and holy. Paul was jealous with a godly jealous knowing full well that any priority it had taken away from Christ hindered his attempts to glorify the Lord Jesus Christ. What bothers me most when correlations are not met is that a life intended to glorify God is possibly living below its spiritual potential. John Wesley says, "Give me ten men who hate nothing but sin and love nothing but God and I will change the world." Not many will have the opportunity to mentor the movers and shakers used internationally by God, but each life does represent a spiritual destiny into effective quality time must be spent.

In summation, the findings in this dissertation did confirm the major biblical and literary teachings related to mentoring: (1) Changes should be made in methodology to reflect a more qualitative approach; (2) Believers who abandon the fellowship and fail to do their part in the body of Christ will consistently score lower in spiritual maturity; and, (3) The mean scores of people in a relationship of accountability generally score higher than those who are not. For example, in the Scriptures, the effect of mentoring seen in heroes and heroines such as Moses who can be traced back to Jethro, Esther who can be traced back to Mordecai, Ruth who can be traced back to Naomi, the Apostle Paul who can be traced back to Barnabas, and the Gospel writer John Mark back to his friend Peter the apostle. Finally, just as the Apostle John wrote about conditions in the seven churches in Asia Minor and the difficulties a number of them faced when sin was present, so, too, the findings demonstrated an inability to be affected by positive ministry when the church was in the midst of conflict. In subsequent paragraphs I will deal with the practical benefit of a mentoring program in a local church to deal with such problems.

Implications on Existing Body of Knowledge

One huge implication on the existing body of knowledge from this study is the

need to consider context when mentoring. Research Question #3 determined the church

as being an intervening variable, which had an effect on scores. Moreover, pre- and post-

NCD scores demonstrate the validity of problems at CHC during the mentoring year.

Chapter 2 delineated ten different forms of mentoring each with their own

specific methodology to maximize spiritual result. If these tailored mentoring approaches

reflect a qualitative approach, the mentor will multiply the chances of an increase in

spiritual maturity. Nevertheless, time is required to ask the appropriate questions of the

mentoree so as to formulate a suitable mentoring program. Furthermore, coaches need to

know what mentoring packages exist. By experience, Dr. Robert Logan's CoachNet is an

excellent approach in the development of mature leaders. His ministry and Web site are

filled with down-to-earth, easy to implement tips on how to be a mentor. Logan makes a

great deal about the ability to ask the right questions of those to whom the coach is called

to mentor. Another important implication of the findings was the danger in separating the

task of leadership from the biblical theory required in discipleship from the relational

dynamic of mentoring. As a matter of fact, this dissertation spent much time

distinguishing between leadership, discipleship, and mentoring. The research suggests

that to separate, to create a dichotomy, is harmful for the spiritual development of well-

balanced Christians. Biblically an individual, as the Apostle James describes, cannot

separate what is done from what is believed (James 2:18 ff.). James points out that his

faith must be demonstrated by what he does. Christian leaders cannot separate themselves

from Christian theory, as outlined in the Scripture, and the relationships needed to

support their goals and/or tasks. The disciple whose heart to set on learning from the Scriptures, can never be separated from doing the tasks or from being under the accountability structure needed to stay strong. This mentoring project has discovered that the subjects cannot be separated from the task of doing a ministry or from being discipled in the knowledge of his faith, lest they put at risk their spiritual maturity. Unfortunately, what often happens (due to busy-ness) is that coaches tailor their mentoring programs to meet their own particular interests. In an organization prioritizing what one does best is wonderful; however, when mentoring individuals Christian coaches under God must model an expression of well-rounded Christian living. The Christians life must be about ministry, be Bible based, and must teach Christians to multiply through the mentoring process as a rule.

Many authors emphasize the need for everyone to be involved in mentoring. I would concur; however, I must add the need to be discerning. Discernment in the Scriptures is one of the most valuable gifts a Christian can receive from the Holy Spirit. In the life of Samuel (1 Sam. 16:7), discernment is demonstrated with excellence. Samuel said God looks at the heart but people make outward judgment that often results in tragic ends. The principle learned from this text about Samuel is that the hearts motive is more important than what shows in the flesh. In retrospect, the control group during the year I observed them was, indeed by most accounts, the more mature. At the outset of this dissertation, the original subjects were chosen because of outward charisma, initial interest, and family politics. The control group, in a matter of speaking, slipped through the cracks in the church. Just as King Saul was the outward choice and in the end was rejected by God, so too coaches must never make the mistake of choosing based upon

outward human judgment. Coaches must carefully search for the fruit of the Spirit when selecting a prodigy. A humble, gentle, teachable heart will do more for the kingdom of God than all the pizzazz and charisma generated by people with good intention. Ultimately, the church depends on the choices that spiritual leaders make in selecting the right people for mentoring. The lives of your church folk are impacted most by the coaches selection of whom to mentor. Finally, I would like to return to John Wesley's idea that the grace of God and the understanding of his will is released in the context of a mentoring relationship. The joy and privilege was mine to see young Christians in the faith light up when they finally began to grasp the Scriptures or work with an evangelist to run an Alpha program, or watch as a man cast vision for a very complicated renovation program. These are things that we need to celebrate. The literature would have been better served to celebrate the lives of these people. The church needs testimonies. These stories of mentoring and the grace of God and his will being discovered in the lives of people are what needs to be celebrated both in literature and in worship Sunday mornings. These testimonies represent the bull's-eye of growing believers in the faith. Although many churches use testimonies, the lives that were used of God to bring the grace into other lives also need to be celebrated. Not only is the grace of God released when people see the benefits of mentoring, more importantly it may inspire them to get involved in the Christ-centered process also. .

Contributions to Research Methodology

I have divided this section into four subsections: 1.pastoral contributions, 2. statistical, 3. ethical contributions, and 4. methodological contributions. According to Ephesians 2:10 people are called God's workmanship created in Christ Jesus to do the

good works that God planned in advance for them to do. With that said, the duty of every Christian should be to partner with God to help another discover those things God has planned in advance for them to do. This divine discovery for the sake of the divine work in five men could not be done effectively while I was employed as a full-time senior pastor. Time simply would not permit. I describe this conflict as a pastoral contribution because I think a powerful image of the mentor is that of a shepherd. Shepherding takes time; therefore. I propose the following contribution from a pastoral standpoint to the extension of knowledge in the field of mentoring.

Since a quantitative study needs a population of thirty to be accurate, I suggest surveying people in the area who are involved in the many different kinds of mentoring; ten such methodologies are listed in the later part of Chapter 2 (see p. 41). I suggest the coach never attempt to research and mentor a group of people simultaneously. Moreover, the coach should never attempt to research and mentor a similar group of people. The pastoral methodology would be to separate the two if for no other reason than to allow the mentorees to depict themselves accurately over a long period of time. Quantitative research does not give the individual the time or the flexibility to express his or her unique self. As someone has said, "God is in the details." This statement is of greater importance when applied to the individual. Therefore, as a pastoral contribution to research methodology, mentors must separate themselves from the task of researching those they wish to influence.

The second contribution this dissertation has made relates to statistical analysis. In summation, z-scores (see pp. 56-58) should be used and not t-tests when determining significance if and when a quantitative methodology makes use of standardized, multiple-

group, interrupted time-series surveys. The benefit of using z-scores instead of t-tests is argued below.

The z-score is appropriate when comparing the changes in two means of two separate groups. A student t-test is only useful when conducting a

1.   One sample t-test—The mean scores of a single group is compared with a hypothetical value;

2.   Paired t-test—In this test, the data is dependent. In other words, a one-to-one correlation between the values in the two samples, i.e., the five subjects get measured before and after an independent variable is introduced or at various times; or, an

3.   Unpaired t-test—This test is similar to the previous; however, the sample sizes are not equal while determining if two means scores are equal (Sivagnanam; Siegle).

The one sample test is inappropriate because there were two samples in the dissertation, the unmentored control and the FTLs or subjects. The paired t-test was disqualified as the best way to scrutinize the data because the test does not compare the two samples, although I could use this test within either the control group or the test group to determine any improvement in one group or the other.

Finally, the unpaired t-test was replaced with a z-score test because while the study did yield unpaired groups, there was paired data analysis for each group, also. This dissertation, as Research Question #2 implies, was not interested in changes among pairs of data but in determining significance between delta scores.

The third contribution I wish to make is an ethical one. The coach should never mentor more individuals than time permits. I spent approximately twelve hours per week

with five individuals while employed as a full-time pastor. Because of time constraints, I was unable to develop satisfactory methodologies to suit each man's spiritual need. In hindsight, the ethical perimeters of the study might have been strengthened had more time been given to the development of individualized programming.

4. The fourth contribution to research methodology is an ethical contribution. This study found two apparently conflicting answers to two different questions. The first question was, "Is there a correlation between mentoring and the spiritual maturity and leadership characteristics of FTLs?" The answer came back as a disappointing no. However when a second question was asked about the data, "Why is there an increase in subject scores from so many different angles when the study clearly indicated a correlation scores of 0.065 (probability=0.934) for the SMI and 0.025 (probability=0.756) for the SLQI?" a paradox emerges. At the risk of sounding ambiguous throughout this study, I had no ethical choice but to report the rationale as to how both questions could be true at the same time. In this paradox an ethical contribution to research is made. Had I tried to skew or manipulate results so that one clear question would be addressed or asked questions of the data from differing angles, less knowledge and an incomplete understanding of the mentoring process would have been achieved.

Perhaps the paradox of these two answers point to the fact that human complexity and spiritual living is not easily understood, especially when dealing with spiritual and moral transformation. It is important to stay the course and report everything of importance.

Finally, I present to the reader a methodological contribution. If and when quantitative tools are used to measure spiritual maturity in a mentoree, qualitative tools

such as field notes, ethnographies, and case studies should also be combined to

extrapolate the data more effectively. Quantitative research in the field of mentoring

should not be abandoned completely but combined with qualitative measurements. The

contribution is especially helpful if the individual collecting the data is also mentor to one

of the subjects, something this dissertation has found to be problematic and less than

pastoral. A combination of both methodologies should be used when the number of

subjects, similar to this dissertation, is small.

Results That Parallel Published Studies

When discussing the ethical contributions in the previous subsection, two

questions were answered. The first answer found no significant correlation between

mentoring and spiritual maturity. However, this result did not parallel findings related to

coaching in published studies until a thorough investigation as to why my study

discovered the aforementioned results. The answer given was based upon observation of

the two men with the lowest scores that these two men during the time of the study did

not participate in the fellowship of the local congregation. Moreover, in the five studies

that where found on the subject of mentoring at Asbury Theological Seminary (Brink;

Taylor; Frank; Paul; Collier), a strong community or fellowship dynamic was included in

each methodology. These studies linked the benefits of mentoring to a sense of

community among those who were being mentored. This dissertations methodology did

not include interdependent fellowship activities among subjects. This dissertation

emphasized a close relationship with the mentor but did not include an intentional time in

which the men could be with each other. Biblically community is what some have

identified as the "love one another" passages in the Scriptures. As stated, community is

one of the key ingredients to growing up in Christ. Frank and his study of thirty-one

pastors and their mentoring habits showed that thirty of thirty-one desired to be in a

mentoring relationship but for whatever reason were reluctant to put those expressed

needs into action (Abstract). Bobb Briner and Ray Pritchard say when speaking of

pastors, "Most leadership has failed from a lack of intimacy than from any other cause"

(100). If a lack of intimacy in the context of community has an effect in weakening the

pastor's ability to resist evil, fellowship should then become a requirement for all

believers who want to grow in Christ and flee temptation. A number of the findings, as

stated earlier, do give evidence substantiating the basic conclusion of all the authors in

the literature review. Mentoring has a positive spiritual impact on the development of

Christians at every spiritual level and is rendered most effective when done in the

informal setting of other like-minded believers. This dissertation's findings, however, do

parallel the positive sentiment in regards to mentoring and leadership development as

described in the literature review of Chapter 2.

Methodological Limitations of This Dissertation

In retrospect I offer the following limitations to this dissertation for improvement

of study in the area of mentoring. The survey tools used in this dissertation are excellent

for tracking the spiritual progress of new leaders or new believers; however, the upper

scale for mature believers and the need to identify those in a category of advanced

believers is limited. At the upper level of scoring, changes can only be made at such

minimal levels that discerning areas of weakness over a period of time is difficult.

Fortunately, Frank B. Wichern's SLQI came with study materials and a book, entitled

Growing Up in Groups, to help leadership discuss the results of a particular score for a

potential candidate in leadership (Wichern and Dibbert). A tool need to be added and a new methodology that scores more effectively at the upper levels of spiritual maturity. Secondly, the solely quantitative design of this experiment is less pastoral and flexible. To reflect the more relational needs of society while at the same time remaining scientific, the principles of qualitative study should be added to the methodology in order to give an understanding of the dynamics that exist in the life of an individual. A solely quantitative approach can break down in the midst of life's challenges. I observed the subjects were quick to complete the time-consuming surveys at the beginning of the project but procrastinated and held me up from reporting the data at the end. I realized then that I had become dependent upon one kind of data alone. Had I been using qualitative instruments, I could have progressed in this work more quickly.

Thirdly, this methodology relied heavily upon inductive logic and the "reading between the lines" to interpret and extrapolate meaning from the notes. As a quantitative study, more should have been done to facilitate conclusions based upon deductive reasoning.

Fourthly, little is mentioned in this dissertation on the need to be more discerning as to who should be included as a mentoree. When the decision is made as to whom a mentor will disciple or help along with his or her spiritual journey, much discussion should be made prior to a commitment on expectations, constraints on time, the passion and desire to be a mentor or a mentoree, and the context, needs, and history of the church. The latter is especially true when the mentoree is expected to participate in a ministry of a church. A pre-mentoring tool would be helpful in determining compatibility between mentor and potential mentoree.

Fifthly, if both Krallmann and Bruce are correct and mentoring's ultimate goal is related to the Great Commission, more time, effort, and study should have been placed upon the development of mentoring projects to meet that need. As a whole the development of these projects, although done in light of the spiritual gift mix of the mentorees, were somewhat haphazard.

The sixth limitation in this study was the unjustifiably high place that charisma played in the selection process of FTLs. The solution to this bias is discussed below in the "Samuel" section of the conclusions.

Finally, and perhaps more importantly, more accountability is needed when tasks are the desired result of a mentoring program. This result highlights the theological foundation inherit in this dissertation, that of covenant. This guiding premise requires bilateral obligations and should have been emphasized not just by myself as the leader and mentor but by the research reflection team, whose role was to keep all the parties involved focused upon the priorities and parameters of the dissertation. When an individual steps outside his or her bilateral obligations, both in this mentoring relationship and in something related to his or her Christian conduct, each at the appropriate time must be willing to correct lovingly a spiritual brother or sister.

With the vast amount of information circulating in the Christian and secular marketplace and/or organization on the subject of emotional intelligence, a tool to measure non-tangible realities should have been included as a quantitative measure. The Taylor-Johnson Temperament Scale is an excellent example of such a measurement. It could have been used to measure many emotive and attitudinal characteristics, which could with a little effort apply to the development of spiritual leaders.

Unexpected Findings

Three unexpected findings were observed in this work. The first was the low impact of the ministry projects on the life of CHC as indicated by the Natural Church Development surveys. Although no correlation was shown between the ministry projects and the overall declining health of the church, I had hoped to reverse that declining trend by the infusion of vision and the evangelistic excitement of some new leaders.

Secondly, although untenable from a statistical standpoint, I found the importance of choosing the right mentoree a critical discovery. Although the results demonstrate delta scores in favor of the subjects, the initial maturity of the unmentored control group and subsequent observation of this group throughout the year suggest these men, and not the subjects, should at present be in training for important leadership in CHC.

The final unexpected finding was perhaps the most obvious. I expected to find a significant correlation with the use of the two survey tools between mentoring and spiritual maturity and leadership qualities. In view of this dissertations linear methodology and context within CHC, however, not to mention my limitations as a mentor, the tool clarified spiritual realities as they existed during the thirteen months.

Conclusions Drawn from Study

By way of conclusions drawn from the study, each statement is being prefaced with a key word.

Context

The mentor cannot thrust his or her protégé into a context without first assessing and determining the impact of that context upon the individual. The strategy of the mentoring relationship should be determined in part by the environment in which the

mentoree is to grow and development.

Commitment

Before deciding to enter into a relationship covenant, a mentor or mentoree should look first for commitment. Do not build towards commitment in a mentoring program. The mentor must be committed to high standards and mentor those equally committed otherwise the relationship will digress towards unacceptable standards. Spend time with those who are willing to come under the parameters and gift mix that you establish as a mentor. The best results are often produced by those committed to the standards established in the mentoring relationship.

Samuel

The Samuel principle is crucial. Samuel taught that God looks at the heart while people look at the outward appearance in selecting individuals into prominent position. Regardless of outward show and charismatic persona mentor only those whom after prayerful discernment and patient waiting, God approves in the Spirit and confirms. Jesus says in Matthew 7:15-20 that Christians are to judge individuals' obedience by the fruit they display in their lives. As to whether that fruit is genuine, only time and discernment in prayer will make the quality of the fruit clear. The Samuel principles teaches me that maturity is the criteria God uses when selecting the individual he wishes to guide in spiritual ventures.

Involvement

All things being equal, a significant difference exists in the maturity level of those mentorees who get involved in ministry and attend church and those who do not. This distinction is true even if mentorees spend time with the coach on a regular basis.

Coaches must maintain the symbiotic relationship between discipleship, practical

ministry experience, and interpersonal relationships in a mentoring program.

Authenticity

New believers or adherents should not be exposed prematurely to the full scope of

problems in the church simply because the mentor want to be authentic. As important as

transparency is in a mentoring relationship, in retrospect too much of the church's

burdens during the weekly meetings were shared and inadvertently placed upon the

shoulders of these "young Christians." In doing so, they were skewed negatively (if only

subconsciously) in their view of the church, in their Christian responsibility to serve in

that place, and in their desire to minister as a FTL at CHC. These are embarrassing

conclusions to admit and learn in an intimate mentoring relationship for the sake of City

Heights Church. In the future the mentor should rely heavily upon the Research

Reflection Team when conducting research or on his or her own mentor when outside of

the educational setting. This kind of support provides the mentor with prayerful, problem-

solving wisdom while encouraging an appropriate level of authenticity in the mentoring

of less experienced individuals.

<div align="center">

Practical Application

</div>

The practical application portion of this study begins with a simple generalization:

what can be applied to one is true for all. I outline the practical applications with how-to

statements to emphasize the application of mentoring in other areas of spiritual lives.

How to Use a Mentoring Program to Revitalize the Church

As stated earlier, 2 Corinthians 10:6 suggests that the Apostle Paul was not able to

do certain things by way of church discipline until the congregation as a whole was

mature enough to deal with certain problematic people. If the church as a whole struggles

with transitioning into contemporary ministry, the mentoring program can be used as a

practical tool to revitalize the church. The phrase "church within a church" comes to

mind as a strategy for transitioning a church. The basic concept is that as a remnant or

portion of an existing congregation is mentored and, in turn, grows into maturity, that

influence begins to spread and have an increasingly larger impact on the life and

decisions in the church. The catalyst for change begins with the mentoring of those

precious few teachable and Spirit-filled group of influencers. As the life and light of

Christ is demonstrated through these individuals, difficulty will increase, but with prayer

and perseverance, others will be drawn to the work of the Spirit exuded from revitalized

believers.

How to Expose the Mentoree to Conflicts in the Church Family

The North American church does not handle conflict and mediation well. As a

result most of its churches have suffered from spiritual decay caused by generations of

unrepentant sin. As mentor, the pastor or spiritually mature layperson, must be an

example of biblical peace making and loving restoration when an individual is caught in

sin. The mentor must teach his or her spiritual apprentice about commitment to his or her

family in Christ remains committed in the midst of conflict to one another in Christ as a

family. When families fight they do not divorce from one another, destroy one another, or

leave to be adopted into another family. In today's consumer culture Christians easily

abandon one another when things do not go their way or when someone offends.

However, Christianity is unique in its emphasis on face-to-face forgiveness,

confrontation, and reconciliation as a pathway to that worship of and maturity in Christ.

How to Develop a Pastoral Care Ministry

The lessons learned in my spiritual care for the one I am called to mentor can be taught to reliable men and women with the gifts of encouragement, mercy, and hospitality to the point where no one need feel alone or without care in a congregation. As a mentor myself, the twenty-third psalm served as a shepherd's guide in the spiritual care I provided to the men in this project. I sought to feed them with the Word of God and to protect them as a shepherd from the sheep's enemies. This is the imagery described in the twenty-third psalm, i.e., green pastures for food, still waters for rest, restoration of the soul, and the protection as symbolized by the rob and staff provided against the inevitable valleys of death, could be another excellent passage upon which to build the theological premise of this dissertation.

Furthermore, a clear understanding of the place of suffering in the life of a Christian must be taught to these pastoral caregivers once their mentoring is complete. Although this mentoring project describes the dangers of being over exposed to problems and pains of a church to the mentoree, this major spiritual or mortal warfare in which people participate on a daily basis, with all its decay and sufferings in this world must not be denied. The mentor must go beyond pat answers and delve deeply into the complex issue of theodicy in order to become an effective spiritual caregiver. I assert that with the example of a mentor to follow, every mentored individual can become effective in pastoral care.

How to Build Trust in a Skeptical Congregation

From the beginning I established trust as being one of the beneficial components of a mentoring program. When godly trust has been established, a mentoree is open to

godly change. When trust in the leadership is shattered, the leadership can employ a mentoring program to reestablish its integrity and holy motives in the eyes of the congregation. Conversely for a church who is trying to rebuild from a time of difficulty, mentoring can be used to find loyal and spiritually mature people. The one-on-one approach allows people to look at the life of the leader and allows the leader to search for new persons committed to building the mission of the church.

Generalizability

This section summarizes the extent of generalizability or how the internal validity of this paper as a whole has led to several statements regarding external validity. Even though many of these general statements can be justified by the truths of Scripture, the empirical strength of the subsequent statements would increase if this experiment used a much larger sample size that included women, various age groups, and a broad representation from other conservative evangelical denominations (I did not say Christian denominations because of the significant difference in preliminary studies that suggest evangelical churches and Bible schools/seminaries begin with higher initial test scores than do Catholics (see preface to Wichern's SLQI study and Ellison's SMI). I suggest, therefore, that separate studies be conducted for conservative and mainline denominations so as to avoid somewhat inaccurate mean scores caused by a wide range of initial test scores).

1. Mentoring is beneficial to all spiritual environments regardless of size or spiritual maturity.

2. Mentoring is for everyone since its benefits can be established in Scripture and its methodology custom designed for each individual.

3. For mentoring to be effective, the key ingredients of Bible knowledge, Bible ministry, and a trustworthy relationship must be established.

Questions and Speculations for Future Study

When a study of this magnitude is conducted and research questions answered, inevitably, other questions and speculations for future study arise.

1. Often 80 percent of work in church is completed by only 10-15 percent of the church. As a result the 10-15 percent often suffer from burnout, and ministries suffer both in quality and in the quantity of people that they can introduce to those ministries due to limited human resources. Can mentoring increase the percentage of volunteers in the life of a church? Implied in the question is the belief that mentoring gives back to the life of the congregation more than just spiritually mature people. Mentoring has the ability to give back to the congregation people who train others. Mentoring will not just add believers but will multiply beyond the natural attrition rates in a church, the number of new leaders so as to increase the percentage of people involved in ministry at that local church.

2. This research used the paradigm created by Drs. Logan and Reinecke of CoachNet. Although this work did not evaluate their PCP of mentoring, a future study to focus on the quality and components of a good mentoring program is appropriate. Mentoring is everywhere in the culture today. A comprehensive study of what those models represent and the impact that each makes upon the lives of individuals is overdue. The study should include both a ranking and criteria or ingredients of an excellent mentoring program.

3. In this research, a conclusion was drawn *a priori* that to create a spiritual mentoring program based upon a task, a relationship, or the learning in Christian discipleship alone was dangerous. Is that hypothesis true? What are the dos and don'ts of a mentoring program that has as its differing outcomes knowledge, a task, or a friendship?

4. How can mentoring be used to improve church health? The Natural Church Development scores show CHC declined during the year of mentoring. What could have been added to this mentoring program or changed to guarantee an improvement in church health through a mentoring program?

5. I was not satisfied in the ability of the tools used to distinguish between levels of growth among the spiritually mature. Little distinction or change seemed to be easily discerned in the upper scores of those who were mentored or among those in the unmentored control group. Does a tool exist to discern spiritual change among very mature people? Can a tool be created to do just that? The importance of this tool cannot be underestimated since Christian leaders often look for spiritually mature people to fill positions of leadership. How can those Christian leaders evaluate them effectively if the tools at the upper levels of spiritual maturity do not show degrees of change effectively?

6. Would the cause for mentoring in the local church be enhanced greatly if this study were replicated with a larger number of mentorees using a solely quantitative method? Would different results be found? In other words, how does the use of a qualitative and/or quantitative methodology impact the correlations between mentoring and its ability to improve the level of maturity and skill in the local church?

7. Is mentoring better served and more strategic in certain contexts (i.e., church plant, large church, rural church, urban church, cell church, or in an international church overseas)? Do ideal situations exist that, according to the measurement used, bring about the most significant positive correlation?

APPENDIX A

The Human Subjects Permission Letter

Doctor of Ministry Program, Asbury Theological Seminary

Date _____

Dear _____

      Part of my responsibility as Senior Pastor of City Heights Church (CHC) is to identify and train new leaders for ministry. To that end, I am completing the final leg of my Doctor of Ministry degree at Asbury Theological Seminary in Kentucky via this research project. My research seeks to demonstrate a positive correlation between a mentoring relationship with five first time leaders at CHC and his competence in spiritual leadership. I would like to survey ten (10) people who are in direct contact with at least one first time leader in each of the five following areas of church life: evangelism, discipleship, ministry, worship, and fellowship.

      This data will help me determine my level of effectiveness as a mentor based on how the first time leader translates onto his relationship with others the relationship received in the mentoring relationship. I do not want to jeopardize our relationships in the church, so I will not ask for your name on the survey. The data will be collected electronically on computer and all of the surveys will be collated to give a blended view rather than identify any one person. Once the research is completed in approximately one year, I will destroy the individual surveys and keep the data electronically for an indefinite period, at least until my dissertation is written and approved.

      I believe the development of leadership in every area of church life is not only biblical, but essential if CHC is to continue as a vibrant evangelistic church. By God's grace, by hope is to see your answers become part of our strategy to move CHC closer to its God-given vision. Our vision is to become an example in our Atlantic region of how to train Christians for service, to be a place where all kinds of people understand they matter to God, and that they can be transformed into fully devoted followers of Christ.

Sincerely,

Pastor Neville

I volunteer to participate in the study described above and so indicate by my signature below:

Your signature: _____ **Date:** _____

Printed name: _____

APPENDIX B

Exegetical Bridge between Covenant and the PCP

Covenant Characteristics	Covenant Scriptures	PCP Characteristics	PCP in Scripture	Compatibility
Obligation (Botterweck and Willis 255)	Exod. 24:3-8; Deut. 4:13	No equivalent found	N/A	No
Friendship (*hesed*) (Buttrick 722; Verbrugge 311	Deut. 7:9,12; 1 Kings 3:6; Ps. 89:25; 1 Sam. 20:8	Loving relationship	Matt. 9:9-10; John 13:34-35; Luke 10:38-42; Acts 20:37; Eccles. 4:9-12; Mark 5:37	Yes
Sincerity (Botterweck and Willis 261) Devotion	2 Kings 23:2; Deut 6:5	Rejection of hypocritical and superficial devotion to God and each other-authenticity	Matt. 5:	
Ceremonial pledge or oath or sacrifice (Botterweck and Willis 256, 262, 259; Watson 21)	Jer. 34:18-20; Gen. 9:12; Exod. 24; Ps. 50.	Covenant pledge card is signed	Matt 5:37; Eph. 4:25; 1 Sam. 18:1-4	No
Eternally Valid (Buttrick 264)	Gen. 9:12, 17:7; Exod. 31:16; 2 Sam. 7:16, 25, 29	No equivalent found	N/A	No
Prescribes conduct life in Torah (Botterweck and Willis 265; Watson 44-47)	Exod. 20-23:19, 32, 34:19-24	Christ-centered living exemplified and communicated by mentor	Exod. 18:17-27; Acts 18:26	Yes
Multigenerational effects (Botterweck and Willis 269)	Deut. 5:2-4; 29:9-14	Sowing seeds of righteousness today for a future harvest of righteous in family	Prov. 14:23-24; Acts 12:25; 2 Tim 4:11; Jas. 3:18; Gal. 6:7-9	Yes
Promises unconditional (Botterweck and Willis 270; Achtemeier 299)	2 Sam 7; Ps. 89; Gen. 15, 17; Jer. 31:31-34	Steadfast commitment to the other	Acts 9:27, 11:25-26; Matt. 6:12; 18:21	Yes
Renewable upon repentance (Botterweck and Willis 274)	Josh. 24:25; Exod. 34; 2 Kings 11:17, 23:1-3	No equivalent found	N/A	No
God focused and initiated (Botterweck and Willis 278-79; Buttrick, 723; Zodhiates 424-25)	Judg. 8:23; 1 Sam 8:7, 10:9; Eph. 2:12-13; Gal. 3:16; Col. 2:13; Gen. 13:14-17; Deut. 7:6-9	Praise to and empowerment sought from God	Eph. 5:18; Acts 6:3; 1 Cor. 1:26-28; Acts	Yes
Covenant	Covenant	PCP Characteristics	PCP in	Compatibility

Characteristics	Scriptures		Scripture	
Bilateral requirements (Verbrugge 310; VanGemeren 752; Achtemeier 299-300)	Gen. 21:25-32; 20:34; Deut. 27:11-28:68; 1 Sam 18:3; Josh. 9:15-16	Perimeters of conduct outlined for each. Agreed upon terms and	Matt. 10:24; Matt. 14:13-33	Yes
Subordination and authority (VanGemeren 752)	Ps. 145:7-20	Humility to the older brother and mutual submission	Eph. 5:21; Tit. 2:7; 1 Tim. 5:1-2	Yes
Righteousness (VanGemeren 752)	Ps. 145:7; Jer. 23-24; Deut. 28:1-14	Purity in private and public the goal	Matt. 6:33; Matt. 5:1,8; 1 Thess. 5:22-23	Yes

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