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ABSTRACT

A MENTORING MODEL OF LEADERSHIP DEVELOPMENT IN IMPROVING THE SELF-PERCEIVED QUALITY OF LEADERSHIP TEAMS AT UNITED CHURCH OF GOD

by

Kevin E. Richardson

The purpose of this research project was to design and implement a leadership development model based on the theory of mentoring. The model was a researcher-designed program called L.E.A.D.E.R.S.H.I.P. to be used and evaluated in the United Church of God near Harrisburg, Pennsylvania.

The research project evaluated the effectiveness of the L.E.A.D.E.R.S.H.I.P. model in developing leaders and in raising the self-perceived quality of leadership teams at the United Church of God. The findings of the research affirmed the effectiveness of a mentoring model of leadership development in improving an organization's self-perception of leadership quality.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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IN IMPROVING THE SELF-PERCEIVED QUALITY
OF LEADERSHIP TEAMS AT UNITED CHURCH OF GOD

presented by

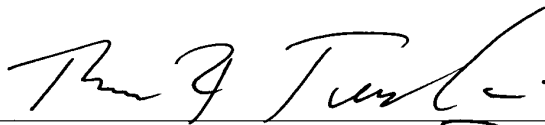
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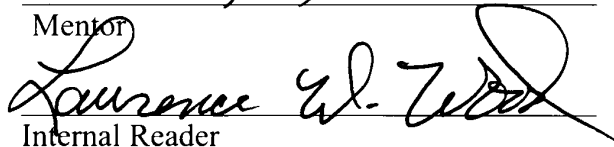
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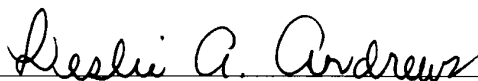
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OF LEADERSHIP TEAMS AT UNITED CHURCH OF GOD

A Dissertation

Presented to the Faculty of
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In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by

Kevin E. Richardson

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CHAPTER 1

OVERVIEW OF THE STUDY

Understanding the Problem

On 30 June 2001, I completed four years as the senior pastor of the Martinsburg Church of God, Martinsburg, PA. During my pastorate, the church grew in average weekly attendance from one hundred to 140. The church liquidated nearly \$60,000 in debt, and building plans were developed for additional classroom and fellowship space. The spirit of the church changed from pessimism to optimism. The church experienced conversions, baptisms, and child dedications all of which showed how God was working in the congregation. As the pastor, I developed influence with the people and standing in the community. For a small-town church, the Martinsburg Church of God experienced remarkable growth during my four years as their pastor.

In January 2001 I was accepted into the Beeson Pastor Program of Asbury Seminary. In February I announced to the congregation that I would be leaving in the summer and would not return as their pastor. During my final months at the Martinsburg Church of God, parishioners frequently gave testimonies about how God had blessed the church during my term as their pastor. God had done great things, and I hoped that the church would continue to grow after my departure.

By early fall, I was at Asbury Seminary, and the Martinsburg Church of God was without a pastor. The spiritual momentum had stopped, and apathy among the parishioners returned. The average worship attendance dropped to one hundred. Ministries were scaled back, and the plans for a building addition were forgotten. After careful reflection, I discovered that I had failed the church in one critical area. I failed to

develop the leaders around me. I did not empower those around me to be leaders because I did not share the ministry. Leaders who mentor potential leaders multiply their effectiveness (Maxwell, Developing Leaders around You 10). My failure as pastor of the Martinsburg Church of God is that I did not mentor other leaders.

Making more leaders is the fundamental task of leadership. If I had successfully mentored leaders for ministry and then deployed them to lead and serve in the church, I believe the benefits of my leadership at Martinsburg would have continued. The fruit of healthy mentoring is a growing pool of leaders fed by many different temperaments, backgrounds, educational perspectives, gifts, and talents (Longenecker 155).

My highest calling is to grow and develop other leaders. An old Chinese proverb expresses the value of mentoring. If you are planting for a year, plant grain. If you are planting for a decade, plant trees. If you are planting for a century, plant people (Barna 38). To be a successful pastor requires the planting of people. Bill Hull says, “To be successful in God’s eyes, ministry must multiply, and that occurs through apprenticing. No shortcuts, only patient, hard work trains and develops leaders” (215).

On 1 June 2002, I became the senior pastor of the United Church of God in Harrisburg, Pennsylvania. I began this ministry much more knowledgeable about the importance of developing others as leaders. Successful leaders produce other leaders who, in turn, multiply the ministry of the church. Since all leadership is relational, leadership development must also be relational. The challenge was to develop a method for developing leaders that is both relational and practical.

I grew up in the Churches of God, General Conference. Our denomination is traditional and evangelical and consists of 342 North American churches; however, 254

or 74 percent of our churches had an average weekend worship attendance of less than one hundred as of 31 December 2000. The denomination has primarily rural and small town churches. Nevertheless, my experience has been that location is not the primary reason for smallness. Our church is small because we have not strategically developed leaders at every level of the denomination.

The Churches of God, General Conference have failed to develop effective leaders because they have misunderstood the biblical precedent of mentoring leaders for service. Leadership is critical to the strength and health of the Christian body (Biehl 144). They also have failed to invest the time needed to make a believer an equipped and Spirit-empowered leader. This problem, though, transcends denominational lines as countless other denominations and churches struggle to develop leaders for ministry.

The Church needs to develop leaders effectively and the senior pastor has to be a part of the process. As the Church grows, the demand for leaders will increase. Leadership training is essential to effectively multiply the ministry of the church. As I studied in the Beeson Pastor Program, I tried to determine the best method of leadership development for the twenty-first century church.

My growing conviction was that the Jesus model of intentional mentoring, as Jesus used with his disciples, is essential for developing leaders in the local church. The proliferation of mentoring theory in the secular world indicates that mentoring the next generation of leaders was foundational to all organizations. The Church, though, has the quintessential model in Jesus Christ and the authority from God to raise up leaders for service in the Church. The Church must develop leaders in the twenty-first century the same way Jesus did in the first century—through intentional mentoring.

Biblical and Theological Foundations

Deuteronomy 34 is a pivotal chapter in the Old Testament. Moses, having climbed to the top of Mount Nebo, overlooks the Promised Land from Gilead to Dan. Moses sees the fruit of his effort. For over forty years, Moses provides leadership to the people of God, bringing them from bondage in Egypt to the threshold of the Promised Land. It is a difficult journey, and Moses succeeds as a leader. Nevertheless, despite his heroic efforts and exemplary leadership, Moses does not enter the Promised Land. The Scriptures record, “And Moses the servant of the Lord died there in Moab, as the Lord had said” (Deut. 34:5, NIV).

Leadership passes from Moses to Joshua in Joshua 1:1-2 (NIV).

After the death of Moses the Lord said to Joshua, “Moses my servant is dead. Now then you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites.” The mantle of leadership passes smoothly from Moses to Joshua because Joshua was preparing for this day. Moses had mentored him for forty years. (NRSV, Notes 323)

Little is known about how Joshua was developed as a leader. Moses chooses Joshua as his aide and God confirms Moses’ choice when he instructs Moses to commission Joshua as his successor (Num. 27:15-23). Joshua plays a key role in the exodus. Introduced as the field general of Israel’s army, he is the only person allowed to accompany Moses partway up the mountain when Moses receives the law (Exod. 24:13). Of the twelve spies sent into the Promised Land the first time, Joshua and Caleb are the only two to bring back an encouraging report (Num. 14:6-9). Other references show him being Moses’ constant shadow (Exod. 32:17; 33:11; Num. 11:28). He was training for leadership by living with Moses and experiencing firsthand how to lead God’s people. Joshua was mentored by Moses to lead (NRSV, Notes 325).

No clearer model of mentoring for leadership development exists than Jesus and his disciples. Jesus spent 3 ½ years in ministry. During that time he had twelve disciples that he trained for leadership. Scripture records Jesus in the presence of his disciples teaching and mentoring them more than any other setting. From Jesus, four principles of effective mentoring for developing leaders are noted.

First, Jesus has a relationship with his disciples. Although his relationship was closer to Peter, James, and John and probably the closest with John, each of the twelve has a close relationship with Jesus. Jesus was a homeless nomad who lives off the generosity of others. His disciples become his family. They eat with him and sleep beside him, sharing life with him in a deep and transforming way. Jesus invests his life in these disciples: each of the twelve is invited by Jesus to follow. Jesus gives his time and energy to his disciples, investing the bulk of his earthly ministry in building up the twelve.

Second, Jesus teaches the disciples. Jesus' ministry largely involved teaching the public, but the disciples enjoy private conversations and teachings from Jesus. Nearing the end of his life, Jesus says to his disciples, "I have told you these things, so that in me you may have peace" (John 16:33, NIV). Jesus' final command to his disciples was to replicate his ministry by going and making more disciples by teaching them to obey everything Jesus commanded them (Matt. 28:20).

Third, Jesus is an example of incarnational ministry. Jesus reveals God the Father to the disciples (John 14:9). Jesus models servant leadership when he begins washing his disciples' feet. After he is finished, he says to the disciples, "I have set you an example that you should do as I have done for you" (John 13:15, NIV).

Finally, Jesus expects more from his disciples than they ever realize. Jesus says to

his disciples the last night they spend together, “I tell you the truth, anyone who has faith in me will do ever greater things than these, because I am going to the Father” (John 14:12, NIV). The Acts of the Apostles records the fulfillment of Jesus’ expectations of his disciples.

Everything Jesus did had two purposes: He wanted to minister, and he wanted to mentor. He shares his ministry with the masses so they would get a glimpse of God, but he shares his life with the disciples so they could know him deeply (Downer and MacGregor 43). Jesus never rules a nation or leads an army or writes a book, yet his message has been spread from those ancient Judean hillsides to the farthest reaches of this computer-age world. It did not happen because Jesus was a master of mass communication techniques or management skills or leadership training but because he was a mentor. He invested his message in people (Davis 207).

The apostle Paul realized the importance of mentoring leaders for the local church. After a disappointing experience with John Mark, Paul recruits another eager young man, Timothy, to be his assistant. Timothy probably became a Christian after Paul’s first missionary visit to Lystra (Acts 16:1-5). He already had solid Jewish training in the Scriptures from his mother and grandmother. By Paul’s second visit, Timothy has grown into a respected disciple of Jesus in his hometown. He does not hesitate to join Paul and Silas on their journey.

Timothy seems to struggle with a naturally timid character and an over awareness of his youthfulness. Paul, however, sees great potential in him. Paul mentors him into an effective leader by demonstrating his confidence in Timothy and by entrusting him with important responsibilities. Paul sends Timothy as his personal representative to Corinth

during a particularly tense time (1 Cor. 4:14-17). At the end of Paul's life, he leaves Timothy in Ephesus to oversee a young church. Timothy is one of Paul's closest friends, and the New Testament records two letters from Paul, the mentor, to Timothy, his young protégé. In Paul's letter to the church at Philippi, he writes of his affection for Timothy:

I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. (Phil. 2:19-22, NIV)

From Moses to Joshua, from Jesus to the disciples, from Paul to Timothy, God's method of developing leaders is mentoring.

What Is Mentoring?

The word "mentoring" comes from the Greek word meaning enduring. The original person named Mentor is a figure in the Odyssey, an epic poem by the Greek poet Homer. Mentor is the male guardian and tutor of Telemachus, the son of the poem's central character, Odysseus. While Odysseus is away fighting at Troy and then finding his way home, Mentor raises Telemachus into manhood (Hendricks and Hendricks 157). Today, Webster's New World Dictionary defines mentor as an "experienced and trusted adviser" (888).

The definition of mentoring, though, has been expanded. Ron Lee Davis defines mentoring as "the process of opening our lives to others and sharing our lives for others. It is a process of living for the next generation" (Davis 16). J. Robert Clinton defines mentoring as "the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be-developed person, the protégé, and is able to promote or otherwise significantly influence the protégé along in the realization of

potential” (130). Others see mentoring in a more general sense. Bobb Biehl defines mentoring as a lifelong relationship in which a mentor helps a protégé reach his or her God-given potential (19).

A mentor is “a brain to pick, an ear to listen, and a push in the right direction” (Johnson 36). For the purposes of this work, mentoring is defined as the interpersonal relationship between mentor and protégé that results in development of the protégé to achieve predetermined goals.

Mentoring is not a new idea. In fact, mentoring used to be the only means of transmitting values, skills, and character qualities from one generation to the next. In past centuries, craftsmen of every calling—from carpenters to metalsmiths to lawyers to the great painters and composers of the Renaissance—employed young apprentices. These apprentices learned not only the skills and craft of their trade but also such intangible dimensions of their calling as pride of craftsmanship, integrity, honesty, diligence, and commitment to excellence (Davis 19). Today mentoring is considered the third most powerful relationship for influencing human behavior, after marriage and the extended family (Johnson 8).

Mentoring is an increasingly popular concept. Its use in a wide range of settings is growing. Schools and other educational institutions are using mentoring to raise achievement, self-confidence, and personal and social skills of youth. Businesses are using mentoring to support human resource strategies as well as personal and leadership development. Young people who are disaffected or excluded from society are discovering the value of a mentor.

Traditional programs such as Big Brothers/Big Sisters have been joined by

school-based programs, independent living skills programs, court-mandated programs, and recreational “buddy” programs. Religious institutions continue to play a leadership role in mentoring and corporations, and social organizations now promote employee and member involvement in mentoring programs. Increasingly, older youth are encouraged to volunteer as part of their educational requirements.

Mentoring programs are a popular means for impacting the next generation. The U. S. Department of Education, Office of Research, identifies organizations that currently using mentoring theory to develop the next generation. One example is **Big Brothers/Big Sisters of America**, which provides quality volunteer and professional services to help children and youth become responsible men and women. It is a national, youth-serving organization based on the concept of a one-to-one relationship between an adult volunteer and an at-risk child, usually from a one-parent family. Made up of more than 495 agencies located across the country, Big Brothers/Big Sisters of America provides children and youth with adult role models and mentors who help enrich the children’s lives, as well as their own, through weekly interaction. Volunteers go through a screening process before acceptance. Professional caseworkers provide assistance, support, and ongoing supervision of all matches (Dennis 2).

Another example of a mentoring program impacting the next generation is **Help One Student to Succeed**. This organization is a nationwide, structured mentoring program in language arts that combines community mentors, a computerized database, and a management system to improve student achievement. The program can be purchased and administered by school districts for use in grades K-12. It is now being utilized in over five hundred schools in the country and has won numerous awards.

Almost forty thousand students are involved (Dennis 2).

A third example is **One Hundred Black Men, Inc.**, established in 1963, as a nonprofit organization of men in business, industry, public affairs, government, and the professions throughout New York State and other areas who share a common goal: to improve the quality of life for blacks and other minorities. One component of the organization is the mentoring program that provides a support network and positive role models for young black males, elementary through high school. It is principally an internal mentoring program in which members are paired one-on-one with students (Dennis 2).

Lastly, **The National One-to-One Mentoring Partnership**, formed in 1989 between businesses and the volunteer sector, is a mentoring initiative involving dual strategies. It brings together leaders of diverse sectors and encourages them to mobilize people within their networks to recruit mentors, support existing mentoring programs, and begin new mentoring initiatives. Local leadership councils then engage leaders, community by community, with support from the local United Way, in a coordinated effort to develop local strategies to increase and support mentoring initiatives (Dennis 2).

Biehl suggests three factors that make mentoring so vital for individuals today. First, the mobility of society makes for a widespread rootless feeling and disconnected relationships. People are hungering for deeper relationships. In times of social transition mentoring will replace collapsing social structures (Houston 5). Second, mentoring is popular today because of the acute need for healthy models of adult roles and relationships. Finally, the smaller the group, the greater the need for nurturing, mentoring and keeping leaders. (Biehl 11-13). Mentoring has proven to be an effective method of

impacting others (Elmore 23).

The Church's Rediscovery of Mentoring

Since the early 1990s, the Church has rediscovered Christian mentoring. The Church has realized mentoring beyond leadership development to include newlywed couples being mentored by older couples. Many churches now have new believers being mentored by spiritually mature believers. Seasoned pastors are still mentoring younger, inexperienced pastors. For example, youth pastors are now mentoring youth. In Ventura, California, Andy Claydon, a thirty year old youth minister began Young Life, a Christian mentoring program for junior high and senior high school youth. Young Life consists of several basic elements: regular club meetings, summer camps, and extracurricular activities like mountain biking, surfing, and skateboarding. The Young Life creed calls for changing the lives of young people through creative, healthy fun. Claydon says that is not accomplished by directing people to the nearest church or by giving them a Bible, but through the adult-child mentoring relationship. Claydon now draws thirty to sixty kids to his weekly meetings. (Field B1)

Mentoring is still at the heart of Paul's admonition to encourage one another and build each other up (1 Thess. 5:11). Churches, too, have realized that leaders are best developed in the context of relationship. Mentoring has become the linchpin of Christian leadership development (Biehl 143). Many churches are becoming more intentional about mentoring leaders to serve in the church. Many churches now provide a mentoring or coaching program for all of their leaders. One approach is for the pastor and other staff members to serve as "master mentors," with some of the mature lay leaders coaching less experienced lay leaders. This apprenticeship model, according to George Barna, is one of

the most effective methods of expanding the numbers of leaders available to the church while fortifying the ability to pass on the ministry's culture and strategies with a minimum of effort (130). One example of a church that has rediscovered the power of biblical mentoring is St. Luke United Methodist Church in Lexington, Kentucky. St. Luke became intentional about mentoring as leadership development several years ago when Pastor Steve Martyn spent one year mentoring and training a core group of lay pastors. Now the trained lay pastors are mentoring others in a two-year accountability group. The training has continued for several generations. In the fall of 2004, St. Luke will begin a fourth generation of leadership development. The goal is to build spiritually equipped and empowered leaders through intentional mentoring (Martyn).

A second example of a church rediscovering the power of biblical mentoring is Fairmont Park Baptist Church in LaPorte, Texas. Fairmont Senior Pastor, Dr. Wayne D. Spears was frustrated at the lack of male leadership in his growing church so he developed a mentoring ministry model. His objective was to mentor twelve men for three years who, in turn, would mentor three men each for three years. The leadership development model began January 2002 (Spears).

The Purpose Stated

The purpose of this research project was to design and implement a leadership development model based on the theory of mentoring to be used and evaluated in the United Church of God in Harrisburg, Pennsylvania. The researcher-designed mentoring program involved ten subjects mentored by the senior pastor weekly for one year. Subjects learned the principles of leadership, the mission, vision, and core values of the church. The desired outcome is that these trained leaders would build a ministry team,

develop a plan for continual spiritual growth, and identify and begin training other leaders. The study sought to describe the effectiveness of the training on the individual leaders as well as the overall leadership quality of the church. The purpose of this research was to validate the principle that the investment in a few impacts many.

Research Questions

This research has been guided by four questions.

Research Question #1

What is the self-perceived level and quality of the leadership at United Church of God prior to the start of the leadership development program?

Research Question #2

What is the self-perceived level and quality of the leadership of the United Church of God after the completion of the leadership development program?

Research Question #3

What aspects of the L.E.A.D.E.R.S.H.I.P. model contributed to the perceived changes in leaders and leadership quality?

Research Question #4

What other factors may have contributed to the self-perceived change in leadership?

Definition of Terms

For this study, several principle terms need defining.

Mentoring is the interpersonal relationship between mentor and protégé that results in development of the protégé to achieve pre-determined goals. *A mentor* is a wise, loyal, trusted advisor. *A protégé* is a person guided and helped by a mentor.

L.E.A.D.E.R.S.H.I.P. is an acronym used for the researcher-designed one-year mentoring model for developing leaders at the United Church of God.

Leadership quality is the sufficiency and influence of spiritually mature and competent leaders who are effectively leading and developing the ministries of the church.

Context of the Study

The study took place in the United Church of God, a congregation of the Churches of God, General Conference, in Harrisburg, Pennsylvania. The United Church of God came into being nearly thirty years ago when the Maclay Street and North Street Churches of God officially merged. The congregation moved into their current facility on 28 June 1981. The building has seen two additions since 1981. The average weekend worship attendance is 160 with a membership of 275. The church has an active Sunday school program as well as extensive children's, youth, men's, and women's ministries. Other ministries include recreation, music, and drama. The congregation is primarily middle-class, multi-generational, and suburban. The research was enhanced by my desire to develop local church leaders and by the necessity of leadership development for the church. Paid ministry staff consists of the senior pastor and a full-time secretary.

Description of the Project

This project was designed to evaluate the impact mentoring as leadership development would have a congregation's self-perception of leadership quality and team ministry. I developed the *L.E.A.D.E.R.S.H.I.P.* model as a one-year intensive leadership development program based on the theory of mentoring. The principles of character, competency, and commitment are at the heart of the model. One of the emphases of the

program was spiritual maturity or character. Character is best developed through modeling and intentional spiritual formation.

Leaders also need to develop leadership skills. They need education on leadership as well as on the mission of the Church. Effective mentoring as leadership development balances being with doing, person with task, and character with skill. The L.E.A.D.E.R.S.H.I.P. acronym is outlined below and fully described my approached to mentoring and developing leaders. Appendix B contains a complete description:

L—Lead by example

E—Educate on the mission, vision, and core values of the Church

A—Assign tasks and evaluate

D—Demonstrate an effective small group

E—Equip with biblical understanding of leadership and spiritual gifts

R—Require retreat and continued spiritual formation

S—Share opportunities for dreaming and visioning for the church

H—Help with developing ministry teams

I—Invest with time and resources

P—Partner in prayer and praise.

Methodology

This project was an evaluative study using a researcher-designed mentoring model for developing local church leaders. The L.E.A.D.E.R.S.H.I.P. model was designed using ten values of mentoring and leadership development for church leaders. Each letter of the acronym represents an action step for the mentor in developing the protégé. These action steps are designed to enhance the development of leaders in

cooperation with the church's transition from decline to the growth.

The project consisted of mentoring ten individuals over a one-year period. The L.E.A.D.E.R.S.H.I.P model is a balance of practical leadership training as well as character and spiritual formation. Success in this project was measured by the protégés' fulfillment of three post-training objectives.

Subjects for the study are persons who have demonstrated leadership potential in the church or secular worlds. Subjects were determined by observation, consultation with established leadership boards, and discussions with the interim pastor and others in the church. Subjects were interviewed prior to inclusion in the model to verify leadership potential and willingness to be involved in mentoring. The interviews included questioning the subjects' understanding of leadership and telling of stories where they demonstrated leadership. Upon completion of the L.E.A.D.E.R.S.H.I.P program, subjects assumed greater leadership responsibilities in the local church. Specifically, each subject was to (1) develop a plan for spiritual growth, (2) oversee and build a ministry team, and (3) identify other potential leaders.

Instrumentation

The study included a pre- and post-survey of two groups. First, subjects of the training were evaluated in a twenty-five question survey of leadership issues. Second, the congregation was evaluated using a twenty-five question survey on the quality and effectiveness of leadership. Subjects were also interviewed at the conclusion of the training program to evaluate the effectiveness of the training. This program evaluation tested the hypothesis that investing in developing a few leaders will increase the overall quality of leadership in the church.

Other instruments included subject pre- and post-evaluative interviews as well as my field notebook. The field notebook included descriptions and content of each session as well as an evaluative summary of the session. The field notebook validates that the material in the L.E.A.D.E.R.S.H.I.P. model was included in the training.

Data Collection and Analysis

Evaluative surveys were completed by all regularly attending parishioners before the program implementation and after the program was completed. The surveys were made available to all parishioners to be completed and returned to a designated collection area. The congregants' and subjects' pre and post-training evaluations were compared to evaluate the self-perceived change in leadership quality.

Delimitations and Generalizations

One of the limitations of the study was the fact that the L.E.A.D.E.R.S.H.I.P. development model is context specific. The one-year mentoring model was developed to train leaders for three specific objectives. These objectives are unique to the United Church of God but are also vital to the transitioning process of the church.

The study was also limited by the perceptions of the subjects and the congregants. In other words, the study was trying to determine the impact that training ten leaders would have on the quality of leadership in the church; however, variables such as the likeability of the pastor and other leaders, teaching and preaching on leadership issues, and the church's history of leadership success and failure were all intervening variables that could not be measured.

The size of the population and the number of subjects involved in the training may be too small to make wide-ranging generalizations for leadership development in all

churches. Also, no statistical reliability study was conducted on the instruments. The lack of established reliability of the surveys is a weakness. Thus, the study should be recognized as experimental at best.

Relevance of the Study

The review of selected literature reveals the importance of mentoring in developing leaders. The review also shows the effectiveness of leadership development when an organization's top leaders are actively involved in the training. Leadership development is vital to the success of every organization including the Church.

The relevance of the study showed the importance of senior pastors to be engaged in the ongoing intentional development of leaders. The emphasis on mentoring validated the principle that investing in a few leaders for training impacts many people. The study further showed that a church's leadership quality and effectiveness is enhanced through intentional mentoring of leaders by the senior pastor.

Overview of the Study

In Chapter 2, selected literature and research pertinent to this study are reviewed. The theological foundations of leadership and mentoring is developed and a review of leadership development in church history is explored. Finally current thought on mentoring and leadership development in the Christian world is examined.

In Chapter 3, a detailed explanation regarding the design of the project, the research methods, and evaluative factors is presented. Chapter 4 furnishes findings that arise out of the implementation of the L.E.A.D.E.R.S.H.I.P model. Chapter 5 completes the dissertation with a summary review and interpretation of the findings. A discussion of the practical applications of mentoring for leadership development as well as suggestions

for further study are included.

I am convinced that the success of the Church in the twenty-first century is predicated on the development and deployment of leaders. Mentoring potential leaders and developing the leaders within them is the best investment the church can make. Nothing will multiply ministry in the local church more than fully trained and spiritually empowered leaders.

CHAPTER 2

REVIEW OF SELECTED LITERATURE

The following review of literature considers the use of mentoring for leadership development. Based on this foundation of material, I determined what factors best contribute to an effective mentoring model of leadership development.

Theological Foundation

Mentoring is the interpersonal relationship between mentor and protégé that results in the protégé's development to achieve predetermined goals. The definition is mine based on my understanding of other definitions as well as three key theological principles. Those three principles embraced in the definition are relationship, process, and a purpose or goal. As a mentor one must be committed to three things: a person, a process, and a purpose (Elmore 107).

The Priority of Relationship

One does not have to look far in Scripture to see the importance of relationship to God and humanity. Genesis 1:26 records the words of God: "Let us make man in our image, in our likeness" (NIV). The implication is that God is not alone but rather multi-personed. The theological construct of the Trinity—God as Father, Son, and Holy Spirit—is foundational to the Christian faith. God is a personal God and a God of relationship.

Perichoresis means "mutual indwelling or mutual interpenetration in regards to the Trinity and Christology" (Elwell 843). In Trinitarian thought *perichoresis* was used in Greek theology by John of Damascus to describe the inner relation between the persons of the Godhead (Elwell 843). Karl Barth says, "The divine modes of being mutually

condition and permeate one another so completely that one is always in the other two” (370).

The essence of relationship lies in the Trinity. The word “Trinity” is used in Christian theology to designate the threefold manifestation of the one God as Father, Son, and Holy Spirit. The doctrine of the Trinity asserts the truth that God is one in being or essence who exists eternally in three distinct coequal “persons.” While the term *person* in relation to the Trinity does not signify the limited individuality of human persons, it does affirm the personal relationship, particularly of love, within the triune Godhead (Elwell 502).

The very names of the three persons as Father, Son, and Holy Spirit suggest existence in relationship. The Father can be identified as the Father only by virtue of his relationship to the Son and vice versa. The Spirit is Spirit by virtue of his interaction with the other two. To think of persons, then, is to first think of relations. The Father, Son, and Holy Spirit are the persons they are by virtue of their relationships to one another (Seamands 3). George Cladis sees the concept of the trinity as foundational to effective ministry in the church:

Even though we do not know how these three persons of the one God are organically related, and though much of the trinity lies shrouded in mystery, we find in Scripture that God is revealed to us in Father, Son, and Holy Spirit and this revelation is depicted in loving word pictures of fellowship, movement and intimacy. (94)

Not only is God personal and relational but so is created humanity. In Genesis 2:18, the Lord God says, “It is not good for man to be alone. I will make a helper suitable for him” (NIV). The creation of woman brought human relationship to Adam.

God reestablished his relationship with humanity by establishing a covenant with

Abram in Genesis 12. A covenant was a compact or agreement between two parties binding them mutually to undertakings on each other's behalf. Theologically, covenant denotes a gracious undertaking entered into by God for the benefit and blessing of humanity, specifically those who commit themselves to the obligations that this undertaking involves (Elwell 299). God made a covenant with Abram. He agreed to make him the father of many nations with his people being God's people, and God would be their God. The covenant was the establishment of relationship. God's relationship continued with his people for many generations.

The term for covenant employed in the New Testament is *διαθηκε*, which Greek-speaking Jews used to mean a unilateral agreement. In secular Greek, this word usually meant "will" or "testament" (Elwell 278). Nevertheless, the New Testament speaks of the "new covenant" (cf. 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15; 12:24; and the disputed reading in Luke 22:20, NIV). New covenant is first mentioned in Jeremiah 31:31-34 and refers to a great work of salvation that God would perform sometime in the future (Elwell 278). The new covenant is the kingdom of God offered to humanity through the person and work of Jesus Christ. The climax of relationship of God and humanity is in Jesus Christ, the incarnate Son of God. Relationship was so important to God that he allowed his one and only Son to come to earth, live in a human body, and die on a cruel cross to remedy a broken relationship between God and humanity.

The Church of Jesus Christ is based on relationship with God and with one another. The apostle Paul realized the priority of relationship with his frequent use of "one another." In the New Revised Standard Translation, Paul uses "one another" thirty-five times. For example, Romans 15:7 says, "Welcome one another, therefore, just as

Christ has welcomed you, for the glory of God.” Galatians 6:2 says, “Bear one another’s burdens, and in this way you will fulfill the law of Christ.” Paul commanded believers to “be subject to one another out of reverence for Christ” (Eph. 5:21) and to “let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God” (Col. 3:16) . Paul concluded his first letter to the church at Thessalonica with the words, “Therefore, encourage one another and build up each other, as indeed you are doing” (1 Thess. 5:11).

Relationship is at the heart of following Jesus Christ. Christians have a relationship with God through Jesus Christ. Christians also have a relationship with the community of believers, the Church. In the context of relationships transformation occurs. The psalmist wrote, “As iron sharpens iron, so one man sharpens another” (Prov. 27:17, NIV).

Society today is rediscovering that the process of mentoring and maturing needs time and many kinds of relationships (Elmore 15). At its essence, mentoring is a relationship that develops the protégé (Biehl 21). Mentoring is a relational experience in which one person empowers another by sharing God-given resources. These resources include wisdom, experiences, patterns, habits of obedience, and principles (Stanley and Clinton 33).

The Principle of Process

Mentoring is more than a relationship; it is a growth process. Life is not static but dynamic. Humans are born as infants totally helpless and dependent, yet grow to become mature and independent. Life is a continually changing process.

Process is evident in the Trinity. The Holy Spirit proceeds from the Father and the

Son. A dynamic, flowing movement exists in the fellowship of the Trinity. Four characteristics that mark the relationships between the Father, Son, and Holy Spirit are their full equality, their glad submission to one another, their enjoyment of intimacy with one another, and their mutual deference to one another (Shaw 62).

In John 14 the intimacy, equality, deference, and submission between the Father and the Son are shared with the Holy Spirit. Jesus says, “And I will do whatever you ask in my name, so that the Son may bring glory to the Father. And I will ask the Father, and he will give you another Counselor to be with you forever” (John 14:13,16, NIV). Thus, the Holy Spirit proceeds from the Father and Son. The Holy Spirit will glorify the Son as the Son has glorified the Father (John 14:13-15; Seamands 7).

God is a God of order (1 Cor. 14:33). He hides his work in the spiritual order as in the natural order under an unnoticeable sequence of events (Fénélon 83). The evidence of God’s process is seen in Genesis 1 and the sequential process of creation. God created in life process. The seasons change, life changes, day becomes night and day once again. The wisdom of the Old Testament bears testimony to the process and order of God. Solomon writes, “There is a time for everything, and a season for every activity under heaven” (Eccles. 3:1, NIV). David’s words of Psalm 139 attest to a God of order: “All the days ordained for me were written in your book before one of them came to be” (Ps. 139:16, NIV). Job, in all his misery, claimed that “dominion and awe belong to God; he establishes order in the heights of heaven” (Job 25:2, NIV).

The apostle Paul realized that spiritual growth was a process. In 1 Corinthians 3:6 Paul states of spiritual truth, “I planted the seed, Apollos watered it, but God made it grow” (NIV). Paul admonishes the Phillipians to continue to “work out their salvation

with fear and trembling” (Phil. 2:12, NIV). Paul’s hope for Christians everywhere is that their faith would continue to grow (2 Cor. 10:15). Paul understood that spiritual growth was a process of growing up into Christ who is the head (Eph. 4:15).

The word *τελος* is recorded fourteen times in Paul’s writings and twenty-four other times in the New Testament. *Τελος* means a conclusion, end, or goal (Balz and Schneider 347). Similarly Paul uses the word *τελειος* eight times. In classical and Hellenistic Greek, *τελειος* refers to a perfect, without defect, complete, fully developed adult. For Paul, *τελειος* is used in referring to the people of God as the complete or mature ones (1 Cor. 2:6; 14:20). Paul also uses *τελειος* to refer to “that which is perfect” in Romans 12:2 and 1 Corinthians 13:10 (NIV; Balz and Schneider 343). Each word indicates that Paul saw spiritual growth as a process and never as immediate.

Three principles about spiritual growth as a process should be noted. First, God is ultimately responsible for spiritual growth. When Paul saw the early Church leaders focusing too much on the role of human leaders, he reminded them God is the person primarily responsible for growth. The picture in 1 Corinthians 3:7-9 is of a garden. Many servants help the gardener (God) grow his seeds, yet, the gardener causes the growth (Newton 5). Spiritual growth is the great reversal: from acting to bring about the desired results to being acted upon by God and responding in ways that allow God to bring about God’s purposes (Mulholland 30).

Second, spiritual growth depends on an intimate relationship with Jesus Christ. A relationship with Jesus Christ is not just necessary for salvation but also for spiritual maturation. Growth in the Christian life requires an ongoing intimacy in one’s relationship with Christ. In John 15:1-17, Jesus describes himself as the vine and the

Christians as branches. The principle repeated over and over is that the only way to bear fruit and grow is to stay closely attached to the vine (Newton 8).

Third, growth happens most naturally within a close social context. Christianity is learned primarily within the laboratory of human relationship. In Ephesians 4:11-16, Paul explains the dynamics of the body of Christ in helping people to grow. As leaders in the Church train people to serve and minister to one another, individuals in the fellowship are built in unity and knowledge of Christ. The term “fellowship” from the Greek word *κοινωνία* was used to express the common partnership between fellow believers because of their close relationship with Christ (Newton 12). Christians come to faith as individuals but grow in community. Life in Jesus is not meant to be solitary and individualistic but shared and collective (Boa 416).

The principle of process for mentoring as leadership development suggests that mentoring must be about growing and maturing leaders towards a goal. That goal is ultimately transformation into the image of Christ. Christians grow and develop in the context of relationship but with an identifiable process of growth. The principle of process suggests that a relationship without a process of transformation is not mentoring.

The Essential of Purpose

Purpose is central to a theology of the Trinity. God the Father is creator (Gen. 1:1), Son is the re-creator (2 Cor. 5:17), and the Holy Spirit the revealer (John 14:26). Each person of the Godhead uniquely serves in God’s redemptive activity. Father, Son, and Holy Spirit are coequal, yet each has a unique purpose.

Purpose is at the heart of who God is and how he relates to his people. God is firm in his purpose (Job 36:5). His delight is to reveal his purposes for his people (Jer. 29:11-

13). Isaiah 30:21 records the words, “Whether you turn to the right or to the left, your ears will hear a voice behind you, saying ‘This is the way; walk in it’” (NIV). God’s purposes are for the good of God’s people. Ultimately, the Lord’s purpose will triumph (Jer. 51:12).

The purpose of God is most evident in the revelation of Jesus Christ. Jesus repeatedly told his hearers of God’s purpose (Luke 19:10; John 6:38) and that God’s greatest purposes are realized in the life, death, and resurrection of Jesus Christ. Even now, though, God has a purpose for his Church and his people. He desires that all might know and do his good, pleasing, and perfect will (Rom. 12:2). Paul reminds the Philippian believers that it God works in them to will and to act according to his good purpose (Phil. 2:12).

The Bible reveals that God has always been involved in the world to reconcile it to himself. He has never been absent from the world or from what is taking place in history. The Bible records the redemptive activity of God in the world. The Bible reveals that God chooses to take the initiative and involve his people with him. He chooses to work through people to accomplish his purposes (Blackaby and King 115).

What God initiates, God will complete. God spoke through Isaiah: “I have spoken, and I will bring it to pass; I have planned, and I will do it” (46:11, NRSV). God is resolute and purposeful. His revelation of himself and his will is for all people for all times. God’s purposes are not mysteriously veiled but are to be known just as God is to be known.

Mentoring as leadership development must be purposeful with an objective and realizable goal or goals that are agreed upon by both the mentor and the protégé. Ideally,

effective mentoring will bring recognizable growth towards goals that balance competency and character. Spiritual leadership is moving people on to God's agenda. The spiritual leader's task is to move people from where they are to where God wants them to be (Blackaby and Blackaby 20). Intentional mentoring as leadership development recognizes that humanity is re-created in the image of God through Jesus Christ to fulfill God's purpose.

Leadership—Spiritual Gift or Natural Ability

The apostle Paul commands in Romans 12, "We have different gifts, according to the grace given us. If a man's gift is leadership, let him govern diligently" (Rom. 12:6, 8, NIV). The Greek word translated as leadership in Romans 12:8 is *ελεων*, a present active participle of *ελεω* which "means to show mercy." The root meaning of the word means "he who stands before" (Rogers and Rogers 339). The best translation of the term is possibly "he who takes leadership in giving aid" (Dunn 731). The possession of this spiritual gift enables one to see needs and then to assume leadership in the Christian community in giving aid to meet those needs (Kinghorn 85).

Leadership in the Church stands in contrast to a secular understanding of leadership. In secular leadership, one rules over others. By way of contrast, the spiritual gift of leadership equips one to serve. The spiritual gift of leadership is a serving gift. (Kinghorn 86). Barna reports that only 12 percent of Protestant senior pastors responding to a national survey identified leadership as one of their spiritual gifts (17). While leadership is certainly a spiritual gift, many pastors and church leaders are serving without the spiritual gift of leadership.

What the secular authors and many Christian authors are advocating is that

leadership is both a spiritual gift given to some but others have a natural ability toward leadership. Leadership is one of the most observed and least understood phenomena on earth (Burns 2). The trend among many Christian leaders has been for an almost indiscriminate and uncritical acceptance of secular leadership theory without measuring it against the timeless precepts of Scripture (Blackaby and Blackaby 10). The difference between secular and spiritual leadership is narrowing. For example, John C. Maxwell has ten characteristics to look for in identifying potential leaders. The list includes confidence, positive attitude, excellent people skills, and self-discipline. His list does not include discerning if the individual has the spiritual gift of leadership (Developing the Leaders Around You 47-60). The current secular leadership gurus are writing books that appear almost Christian. Book titles such as Jesus CEO, Management Lessons of Jesus, and Servant Leadership, sound like they ought to be shelved in a Christian college, not in the office of a corporate CEO (11).

The Holy Spirit clearly dispenses the gift of leadership on some believers. Nevertheless, not everyone, including many senior pastors, are serving in church leadership without the spiritual gift but with natural leadership abilities. Ideally, leadership development looks for those whom the Holy Spirit has endowed with leadership. Nevertheless, the Church has individuals who possess the competencies, character, and calling to serve as leaders (Barna 20).

The Bible reveals a theology of mentoring. This theology is understood as *perichoresis* or the relationship in the Godhead reflected in interpersonal relationships. God's covenant with his people is evidenced in the covenant between a mentor and protégé. Finally, *telos* reveals that God's goal for all humanity is growth towards

Christlikeness. The goal of a mentoring relationship is always growth and development.

Biblical Examples of Mentoring as Leadership Development

In Genesis 12, God made a promise to Abram: “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you” (Gen. 12:1-2, NIV). God promised Abram that he would make his name great (i.e., that God would make Abram a leader).

Abram’s leadership was marked by successes and failures. He was generous to the point of being careless. He was indecisive at times; deceitful at others. His moments of sincere faith and obedience to God (Gen. 22:15) were tainted by times of outright disobedience (Gen. 20:2). Abraham failed, however, in that he never developed another leader. His children did not accept his mantle of leadership; thus, in a matter of centuries, the great nation of Israel was enslaved in a foreign country.

Moses and Joshua

God acted to redeem Israel from the bondage of Egyptian slavery. This time God chose Moses, a leader with unique characteristics. From the moment Moses entered the world, he was being prepared by God to be a leader. Scripture records that Moses was “no ordinary child” (Heb. 11:23, NIV) and “fair in the sight of God” (Acts 7:20, NIV). Born to a humble Hebrew family, his mother, in fear for his life, fashioned a crude basket cradle of reeds, daubed with pitch, then hid him in the dense papyrus growing on the Nile mud flats. There he was discovered by Pharaoh’s daughter, a royal princess. Moses was adopted into the royal household of Egypt and grew up and matured into a full-fledged prince of the Pharaohs. Carefully he was groomed and fitted as a fighting man of war, skilled in the ancient arts and science of Egypt’s proud civilization. He was taught the

martial arts, the military strategies, and the proud traditions of this desert nation. For forty years he lived as a royal prince (Keller 15).

Then one day, arrested by the spectacle of a bush that burned and did not disappear in smoke and ash, he heard the call of God. It was his commissioning to return to Egypt, to lead his people out of bondage to the Pharaohs, to bring them across those wilderness trails he knew so well, to take them safely to the land of Canaan flowing with milk and honey. With some reservation, Moses accepted the mantle of leadership and brought the Israelites to the edge of the Promised Land.

What set Moses apart from other leaders is that Moses prepared a successor. In Exodus 17, Moses says to Joshua, "Choose some of our men and go out to fight the Amalakites. Tomorrow I will stand on top of the hill with the staff of God in my hands" (Exod. 17:9, NIV). Moses climbed to the highest point to pray for his young protégé fighting in the desert below. As long as Moses held his hands aloft, outstretched toward heaven, beseeching God's power, the Israelites were winning the battle. By sundown, when the desert sun sank as a red and flaming ball of fire into the dark waters of the Red Sea to the west, victory came to Joshua and the young men with him. Joshua emerged from the fierce battle triumphant and turned tragedy into triumph for all of Israel (Keller 19).

As a memorial to commemorate this great initial victory, God commanded Moses to record it in his writings. He was to rehearse it often to the young Joshua as reminder of God's presence with his people in great power (Exod. 17:14). In Exodus 24:13, Joshua is regarded as Moses' aid, and he went up on the mountain of God with Moses.

Joshua, so loyal to his leader Moses, was eventually chosen of God to lead his

people (Num. 27:18). Joshua's sterling character, his dignified humility, and his unshakable single-mindedness in serving Jehovah were characteristic of his leadership gifts. Joshua possessed a quiet, fearless faith in God and a sensitivity to God's Spirit. A leader determined above all else to do God's will can lead God's people into glorious triumph (Keller 49). Joshua and not Moses led the Israelites into the Promised Land and won the battle of Jericho. Joshua was an effective leader in part because he was mentored by Moses but also because of his careful preparation. His training was living with Moses, experiencing firsthand the leadership God's people.

In Joshua's commissioning, the rites of laying on of hands by both Moses and Eleazer were of special, solemn significance. The laying on of hands was much more than mere symbolism; it was the actual transfer of authority and power from God to the man of his particular appointment. Through the hand of Moses a measure of authority, honor, and power bestowed upon him by God was, in turn actually being transferred now to Joshua. He would become a worthy successor and a brilliant military commander. The incredible conquests he would achieve would be not because of his personal genius but because of the power and presence of God's right hand guiding his decisions (Ryan 8).

Moses' mentoring of Joshua was exemplary because of the success of Joshua as Israel's leader. From the story of Moses and Joshua several principles of effective mentoring for leadership development emerge. First, successful mentoring requires an effective mentor and a willing protégé. Moses took Joshua under his wing by naming him his aide. He relied on Joshua for military strategy. He challenged Joshua with tasks, and each time Joshua did not disappoint. Joshua also showed a tremendous faith in God. He was willing to learn and to grow. W. Phillip Keller writes about Joshua's fearless faith:

Often overshadowed by the exploits of Moses, frequently forgotten in the wilderness wanderings of his wayward contemporaries, Joshua stood steady in fearless faith. He portrays for us the person in whom God is well pleased. He demonstrates the fearless faith in the Almighty which always honored with remarkable results. (11)

Second, the importance of encouragement, particularly divine encouragement is emphasized. In his gracious concern for Joshua, God arranged for him to be given enormous encouragement in assuming the leadership of Israel. Again and again Joshua had seen the anguish, grief, and frustration of Moses, his predecessor, in dealing with this difficult nation. Joshua had been Moses' closest friend and associate during the terrible forty years of wasted wanderings in the desert. God continually encouraged Joshua. Upon Moses' death, God commands Joshua to enter into the Promised Land:

My servant Moses is dead. Now proceed to cross the Jordan, you and all this people, into the land that I am giving to them, to the Israelites. Every place that sole of your foot will tread upon I have given to you as I promised to Moses. From the wilderness and the Lebanon as far as the great river, the river Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you nor forsake you. Be strong and courageous. (Josh. 1:2-6a, NRSV)

Third, the story of Moses and Joshua shows the value of obedience. Moses was obedient in responding to God's call from the burning bush and in selecting and training Joshua to be his successor. Joshua was obedient in accepting the mentoring that Moses provided and in waiting on God's timing to be Israel's next leader.

Finally, Moses and Joshua proved that to be an effective spiritual leader requires the power and presence of the Holy Spirit. That is, pastors and spiritual leaders are never able to take their people any further than they have gone with God. The critical credential required of a spiritual leaders is that they be indwelt by the Spirit of the living God

(Keller 49). The presence of the Spirit of the living God was evident in Moses and in abundant measure for Joshua.

Other examples of Old Testament mentoring include Elijah/Elisha, Naomi/Ruth, David/Jonathan, and Eli/Samuel. The relationship of Elijah/Elisha mirrored that of Moses/Joshua. Just as Joshua was chosen and trained to bring Israel into the Promised Land, so Elisha was prepared to channel the covenant blessings to God's faithful followers. Just as God had led Moses to anoint Joshua as his successor, so did God lead Elijah to anoint Elisha as his successor. Elisha like Joshua was unswerving in his devotion to his mentor. Each protégé, Joshua and Elisha, eventually received the authentication of God as the anointed leader (Ryan 9).

Jesus and the Disciples

No better model of mentoring as leadership development than Jesus and his disciples. Jesus, the Son of God, fully human and fully divine, served as a mentor for the twelve. The disciples were an odd assortment of fishermen and tax collectors. The paradox is gripping. The effectiveness of mentoring for leadership development is seen in Jesus' leadership style and training of the twelve.

Jesus began his earthly ministry at approximately thirty years of age. He was an itinerant teacher who lived off the generosity of others. What Scripture clearly shows is that from the beginning Jesus understood his mission. For Jesus, the model of leadership was servanthood. He was never self-serving. He led first as a servant to his Father in heaven, who gave him his mission. His personal mission was not his own will but the will of his Father (Wilkes 10). He says, "For I have come down from heaven not to do my will but to do the will of him who sent me" (John 6:38, NIV).

At least three times Jesus provided a mission statement. When Jesus stood in his hometown synagogue, he read his mission statement from Isaiah:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor. (Isa. 61:1-2; Luke 4:18-19, NIV)

When Jesus stood among his disciples and defined greatness and being a leader in the kingdom of God, he couched his mission statement this way: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45, NIV). When Jesus stood in tax collector Zacchaeus' home, he stated it another way: "For the Son of Man came to seek and to save what was lost" (Luke 19:10, NIV). Jesus articulated his mission in order to define what he was as Messiah (Wilkes 11). Jesus had a clearly defined mission that impacted how he led and served. Bob Briner and Ray Pritchard write, "An effective leader will understand his mission, be able to articulate it, and keep both himself and his followers from getting diverted. Vision, mission, and strategy are all necessary for quality leadership" (10).

Jesus understood his mission, and his mission was to serve. Jesus realized that he could not fulfill his mission on his own. As he began preaching and teaching in Galilee, the crowds followed him. Mark 3:13-15 records an important moment in the life of Jesus:

He went up the mountain and called to him those whom he wanted, and they came to him. And he appointed twelve, whom he also named apostles to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons. (NRSV)

Before choosing those whom Jesus would mentor, he prayed. He sought the will and wisdom of God for discernment for those who would be the apostles of Jesus Christ. A.

B. Bruce writes about Jesus selection of the twelve:

The truth is, that Jesus was obliged to be content with fisherman, and publicans, and quondam zealots for apostles. They were the best that could be had. Those who deemed themselves better were too proud to become disciples. And so Jesus was obliged to fall back on the rustic, but simple, sincere, and energetic men of Galilee. And he was quite content with His choice, and devoutly thanked His father for giving Him even such as they. (38-39)

While Jesus was the quintessential mentor and teacher, there was nothing that distinguished the twelve as worthy protégés except that God had seemingly chosen them. Over the next three years, Jesus intentionally mentored and trained for leadership the twelve apostles. Jesus' mentoring program consisted of no less than ten vital principles of effective mentoring.

First, Jesus invested his life in the disciples. Jesus' earthly ministry lasted about three years. The apostles were with Jesus for most of those years. Because Jesus was an itinerant teacher, the disciples and Jesus were essentially homeless and lived off the generosity of others. Jesus invested his life in these disciples by spending time with them. In The Master Plan of Evangelism, Robert E. Coleman emphasizes that Jesus spent three-fourths of his ministry training the twelve. Jesus' "concern was not with programs to reach the multitudes but with men whom the multitudes would follow. Men were to be his method of winning the world to God" (21).

Second, Jesus modeled what being a disciple really means. A. B. Bruce writes about the effect of Jesus' modeling of discipleship for the twelve:

In the training of the twelve for the work of the apostleship, hearing and seeing the words and works of Christ occupied an important place. In the early period of their discipleship hearing and seeing seem to have been the main occupation of the twelve. (41)

Jesus uniquely modeled discipleship. One example of Jesus' modeling discipleship was his interaction with the woman at the well of John 4. When the disciples

rejoin Jesus, their concern is over why Jesus is talking to a Samaritan woman. They encourage him to eat. Jesus' answer is a capstone to the story: "My food is to do the will of him who sent me and to finish his work" (John 4:34, NIV). The disciples are more concerned about food and Jesus' talking with a Samaritan woman while Jesus models what true discipleship is: caring for people and sharing the gospel. Perhaps the clearest example of Jesus modeling discipleship for his disciples is John 13 where Jesus washes the feet of the twelve.

Third, Jesus taught the disciples the Scriptures in unique ways. An expert in the law questioned Jesus asking, "Teacher, which is the greatest commandment in the law?" (Matt. 22:35-36, NIV). Jesus responded, "Love the Lord your God with all your heart and with all your soul and with all your mind. And love your neighbor as yourself" (Matt. 22:37, 39, NIV). Jesus added that all the Law and the Prophets hang on these two commandments (Matt. 22:40). Jesus often taught in parables, but his disciples received in private further explanation (see Luke 8:11-5). Finally, after Jesus' resurrection, he appeared to his disciples in Jerusalem:

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the Scriptures. (Luke 24:44-45, NRSV)

Fourth, Jesus instructed them on principles of leadership, often warning them of the perils of leadership. In the Upper Room discourse, Jesus warned, "If the world hates you, keep in mind that it hated me first" (John 15:18, NIV). Jesus' teaching on discipleship included such sayings as, "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (Luke 9:23, NIV). He taught them that leadership is not lording over others; rather, greatness comes from being a servant (Mark

10:42-44).

Fifth, Jesus gave them tasks to build their confidence. Jesus sent out the disciples among the lost sheep of the house of Israel to proclaim the good news. He gave them authority to cast out unclean spirits and to cure every disease and every sickness (Matt. 10:1, 5-6). Jesus tasked the disciples with getting food (John 4:8), retrieving a donkey (Luke 19:29-35), and preparing a place to observe the Passover (Luke 22:8-13).

Sixth, Jesus repeatedly communicated his mission and vision to them. In Luke 9:21 Jesus predicts for the first time that the Son of Man must undergo great suffering, be killed, and be raised on the third day. He would communicate that mission to the disciples two more times (Luke 9:44; 18:31-33). Even though the disciples heard the words of Jesus, they did not understand. Jesus promised his disciples, "But when he, the Spirit of truth comes, he will guide you into all truth" (John 16:13, NIV). Jesus mission and vision was extended to the disciples in the Great Commission of Matthew 28. Eleven of these twelve disciples would take Jesus' mission of redeeming the lost to Jerusalem, Judea, Samaria, and the ends of the earth (Acts 1:8).

Seventh, Jesus prayed for his disciples. Jesus prayed on the mountain before he selected the twelve (Luke 6:12-16). In Mark 6, Jesus sends his disciples to other side of the lake while he goes up on the mountain to pray (Mark 6:45). In John 17, fourteen verses contain Jesus' prayer specifically for the twelve.

Eighth, Jesus corrected and rebuked the disciples when needed. When James and John asked for choice seats next to Jesus in the kingdom, Jesus rebuked them saying, "To sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared" (Mark. 10:35-45, NIV). Jesus corrected his disciple Judas when he

bemoaned the waste of the pure nard poured on Jesus' feet in John 12. For Judas, the oil would have been better used if sold and the money given to the poor. Jesus answers, "Leave her alone. It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me" (John 12:7-8, NIV). When Jesus and the disciples were not welcomed in a Samaritan village, James and John asked Jesus if they should call down fire from heaven to consume the village. Jesus turned and rebuked them (Luke 9:52-55).

Ninth, Jesus held great expectations for his disciples. Jesus says on the eve of his crucifixion, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12, NIV). The disciples are the ones who continue the ministry of Jesus and become leaders of the burgeoning church of Jesus Christ.

Tenth, Jesus promised to give his disciples the Holy Spirit. Jesus says, "And I will ask the Father, and he will give you another Counselor to be with you forever" (John 14:16, NIV). In Jesus' post-resurrection appearance to his disciples, Jesus breaths on them and says, "Receive the Holy Spirit" (John 20:22, NIV). At Pentecost, the Spirit comes and the disciples are empowered to fulfill the Great Commission that Christ gives to them.

Jesus' model of developing leaders grounds leadership in service. He modeled for his disciples servant leadership. Calvin Miller notes that servant leadership is nurtured by the Spirit by following Jesus. Servant leaders generally are created not in commanding others but in obeying their commander (18). William Beausay, II explains Jesus' style of servant leadership:

Servant leadership was the core of Jesus' style. We see it reflected in the actions of his followers. His disciples were not docile little robots. They were human beings with problems and cares and worries. They often asked him for help. They needed guidance and clearly felt comfortable approaching him for support. (23)

Beausay captures more than the essence of Jesus' leadership style. He captures the very heart of Jesus' model of leadership development: intentional, relational mentoring. Jesus relied on daily ministration of nurturing. His men changed because he loved them, lived among them, shared himself with them, taught them, and put up with them. As a result, people realized that the disciples "had been with Jesus" (Acts 4:13; Davis 21).

Jesus left the Church an example for mentoring and discipling. His ministry was played out in view of his twelve disciples. They heard him teach; they saw him perform miracles; they heard him pray; and they saw him hang on the cross. When Jesus taught the multitudes, the disciples were there to learn. He answered all their questions; he empowered them; and, he sent them out to preach the gospel, to heal, and to cast out evil spirits. He rejoiced with them in their victories and consoled them in their failures. Above all, he loved them and was their friend. Jesus was the master developer of leaders (Wofford 35).

Harold L. Longenecker sums up Jesus and leadership:

What Jesus said about leadership is revolutionary, but the record of what He did is the greatest of all leadership legacies. And the most astonishing insight to emerge from that legacy is the light it sheds on the object of His leadership—twelve ordinary men. This example of Jesus' leadership priorities convinces me that what matters is people, and that leadership mentoring deserves to be the centerpiece of our ministries. (139)

Paul and Timothy

Even though the disciples were well-trained and commissioned to take Christ to

the world, Paul was commissioned to take the good news to the Gentiles. As the Church of Jesus Christ begins, Paul and not the disciples plays the greater role. Jesus did not reveal a complete church order, ready-made, when he gave the keys to the kingdom to Peter and the other apostles. Ted W. Engstrom writes about the importance of leadership in the early stages of the Church:

The structure of the New Testament church unfolded as the church applied itself to its task through the leadership of committed men. There were the formation of missionary teams, the gathering together of workers in various groupings, the utilization of house-churches as well as the development of city churches, and the diversification of forms of Christian service. Sound leadership was required. (43)

The Acts of the Apostles records that the Christians of the era quickly advanced the gospel beyond the borders of Palestine. Paul and Peter proved instrumental in organizing local churches and speaking God's plan for the functioning of those churches. For the first time, qualifications for leaders are set forth in the writings of Paul and Peter. New Testament leaders were formally set apart for their office. They were ordained (Tit. 1:5). The elders were given honor and duly recognized. They had undergone a time of testing to prove themselves (1 Tim. 3:10). They were also paid for their work (1 Tim. 5:18). As the church developed, so did the need for leaders set apart for God.

For New Testament leadership, the development plan included one's own family. Leaders must be able to manage their own household. Second, leaders must have good standing in the world (1 Tim. 3:7). Paul added a Christian leader must be a person "against whom no criticism can be made" (Tit. 1:6). Paul also cautioned that the leader must "have been married only once" (1 Tim. 3:2). Although open to interpretation, Paul is seemingly arguing for a loyal spouse who has preserved the marriage vows and the sanctity of the home. Paul adds that a Christian leader must be "sober, prudent, well-

behaved, hospitable, be teachable, peaceable and free from the love of money” (1 Tim. 3:2-3). What is clear is that the New Testament Church raised the bar of leadership without formalizing a way to develop leaders for the growing Church.

In the midst of Paul’s teaching and missionary work, Paul developed a mentoring relationship with a young man named Timothy. Timothy is a prime example of one who was influenced by godly relatives. His mother Eunice and grandmother Lois were Jewish believers who helped shape his life and spiritual growth (2 Tim. 1:5; 3:15). Timothy became Paul’s protégé and pastor of the church at Ephesus. As a young minister, Timothy faced all sorts of pressures, conflicts, and challenges from the church and his surrounding culture. Although Paul’s face-to-face interaction with Timothy was limited, his influence upon the young pastor was powerful. Paul’s careful counsel and guidance shows the depth and richness of this mentoring relationship.

Paul begins his first letter to Timothy by calling him “my true son in the faith” (1 Tim. 1:2, NIV). Then like a good mentor, he instructs. He provides warnings against false teachers, encouragement to hold on to faith and have a good conscience. He instructs about worship before setting out the qualifications for overseers and deacons in chapter three. In chapter four, he gives further instructions calling young Timothy to be diligent in preaching and teaching. Chapter five is advice about ministry to widows, elders, and slaves. Finally, Paul warns Timothy about false doctrine and the love of money.

Paul’s second letter is written to Timothy as Paul nears death. Paul knew that soon he would be executed (2 Tim. 4:6), so he wrote his final thoughts to his “son” Timothy, passing to him the torch of leadership. In four short chapters, Paul reminds his protégé of the importance of the task—faithfulness in preaching the gospel of Jesus

Christ. Paul writes in verse 4, “recalling your tears” (NIV), which is a recollection of the tears each shed when Paul was imprisoned the second time. The tears they shed at parting reveals the depth of their relationship (2 Tim. 1:4). Although separated they continually prayed for another as attested to by verse 3.

As Paul concludes, his loneliness is evident. He invites Timothy to come to him soon (2 Tim. 4:9), suggesting again that he come before winter (2 Tim. 4:21). Paul looks forward to his departure claiming to have fought the good fight, finished the race, and kept the faith (2 Tim. 4:7). Now he challenges Timothy to do the same. His last words come quickly: “The Lord be with your spirit. Grace be with you” (2 Tim. 4:22, NIV).

As Paul reached the end of his life, he could look back and know he had been faithful to God’s call. As his life ends, he passes the torch to the next generation, preparing leaders to succeed him so that the world would continue to hear the life-changing message of Jesus Christ. Timothy was Paul’s living legacy and a product of Paul’s faithful teaching, discipleship, and example. Paul’s appreciation for the spiritual maturity of Timothy is evident as he names Timothy the co-sender of six letters (1 Cor., Phil., Col., 1, 2 Thess., and Philem.; Ryan 9). Timothy’s leadership is the result of the mentoring of Paul.

Paul’s method of preparing Timothy for his lifework was deeply instructive. Timothy was probably about twenty years of age when the mentoring began. Timothy tended to be timid and quite desultory in his work (2 Tim. 1:7-8). Despite these negatives, Paul cherished a high opinion of Timothy’s potential, with very lofty and exacting aspirations for Timothy. Paul held Timothy in the highest standard, not sparing him difficult experiences. Paul did not shelter Timothy from hardships that would toughen his

fiber and impart virility (Sanders, Paul 179-80).

Much of Timothy's training was received on the job as he traveled with Paul. From his mentor he no doubt learned how to meet triumphantly the reverses and crises that seemed routine in Paul's life and ministry. Paul was quick to share his ministry with his young protégé. He entrusted Timothy with the responsibility for establishing the Christian nucleus at Thessalonica and confirming them in the faith, a task for which he earned his mentor's approval. He was also sent as troubleshooter to Corinth, a hot spot where Paul's apostolic ministry was under fire. There Timothy learned invaluable lessons. Paul's exacting standards, high expectations, and heavy demands served to bring out the best in the young man, saving him from the peril of mediocrity (Sanders, Paul 220).

Paul and Timothy show that leaders are developed through relationships. In Paul and Timothy, the value of lives surrendered to God and surrendered to each other in a mentor/protégé relationship is most evident.

Other New Testament models of mentoring as leadership development include Barnabas and Paul and Paul and Titus. Barnabas played a pivotal role in the development of both Paul and John Mark. Through his own ministry and the ministries of those he mentored, Barnabas' influence reached to more than a dozen key cities in the early spread of Christianity (Hendricks and Hendricks 141).

Barnabas is man of whom nothing but good is reported. Luke sums up his character by saying, "He was a good man" (Acts 11:24, NIV). Barnabas was highly respected by all, and after Saul's conversion (Acts 9:26-31), he stepped forward and took responsibility for Paul. He introduced him to the apostles, vouched for his effectiveness

in ministry, and in doing so, ensured Paul's acceptance in Jerusalem. In this manner, the mentoring relationship began.

Barnabas entered actively into the work at Antioch. Barnabas soon became the church's acknowledged leader, and his spirit-filled ministry extended over a considerable period of years. However, the work grew to a point where Barnabas thought he could no longer superintend it unaided. He remembered his old friend Paul who for the past ten years had been active as a missionary in and around his native Tarsus. He made a journey to Tarsus, found Paul, and persuaded him to go back with him to Antioch and help him in his ministry. The two men spent an active and fruitful year together (F. Bruce 17).

Barnabas and Paul also traveled together to Jerusalem and later to Cyprus and the provinces of Asia Minor on a missionary journey (Acts 11:30; 13:2-3). Though the details of their relationship are not revealed, clearly God used Barnabas to prepare Paul for his future role as the "apostle to the Gentiles" (Rom. 11:13). Prior to Acts 13:43, the two men are always referred to as "Barnabas and Paul." After Acts 13:43, the phrasing changes to "Paul and Barnabas." Somewhere along the way, the mentor took a step back and allowed his protégé to advance. J. Oswald Sanders concludes, "Barnabas' spiritual stature is seen in his entire freedom from jealousy when his protégé Paul surpassed his own leadership and became the dominant member of the team" (Spiritual Leadership 147).

Paul acted as a teacher and counselor to Titus who was one of Paul's gentle converts. Paul expressed confidence in Titus. He called Titus "my true son in our common faith" (Tit. 1:4, NIV). Reading Paul's letter to Titus reveals a mentoring relationship between the missionary and his convert. Paul writes, "The reason I left you

in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you” (Tit. 1:5, NIV). Paul saw Titus as an apt student, a personal friend, and a trusted fellow minister (Tit. 3:12-14; Ryan 10).

Mentoring as Leadership Development in Church History

By the close of the first century, the Church of Jesus Christ was expanding and developing. By AD 312 the Church had changed from regular home meetings and large group meetings to conducting meetings almost exclusively in special buildings. Several trends developed during the first three hundred years of Church history. First, Church structure was being developed by professional leaders. Second, servant leadership was gradually replaced with authoritarianism. Third, spiritual power gave way to human ability and effort. God’s people were gradually being trapped in an institutional rather than an incarnational wineskin (Beckham 42).

Mentoring continued in the early history of the Church but quickly became subordinate to the seminary system. Some leaders, though, did develop through intentional mentoring. Saint Ambrose, bishop of Milan, was a zealous upholder of orthodoxy against Arianism in the fourth century. St. Ambrose devoted himself to the study of theology, perhaps under the guidance of Simplicianus. A young Augustine was greatly influenced by the sermons of St. Ambrose and was converted under St. Ambrose’s leadership. As a result, a mentor/protégé relationship developed. On Easter Eve 387 Augustine was baptized by Ambrose and moved to Rome, but the influence of St. Ambrose’s mentoring cannot be underestimated. St. Augustine became one of the greatest leaders in Church history (Cross and Livingstone 49).

While the first century was marked by a people without clergy or laity, in the

second and third centuries a definite clergy-lay distinction arose largely through three influences: (1) imitation of the secular structures of the Greek-Roman world, (2) the transference of the Old Testament priesthood model to the leadership of the church, and (3) popular piety that elevated the Lord's Supper to a mystery requiring priestly administration (Stevens 39). Leadership development was relegated to the few called of God and designated as clergy.

From the fourth to the sixteenth centuries the clergy-lay distinction deepened. By the twelfth century, the partition between clergy and laity was fixed to the point where Hugo Grotius could speak of two kinds of Christians: the *kleros*, who devoted themselves to the divine office, and the rest, called "laity" who have compromised the authentic Christian life by marrying, possessing worldly goods and making other concessions to human frailty (Ogden 66). In the period prior to the Reformation, leadership in the Church was limited to clergy. Clergy began dressing differently and preparing for ministry in a seminary. Also, ordination became an absolute act so that congregations were no longer needed for the celebration of Eucharist. In due course the clergy-lay distinction became institutionalized in religious orders, priestly ordination, and the seminary system (Stevens 45).

The Reformation began with Martin Luther. He rediscovered the Gospel putting all people on an equal footing: an individual is made right with God through a personal response to the saving grace of Jesus Christ. The elimination of the clergy-laity bifurcation had the greatest potential to change the view of ministry by clergy only. Luther's conviction that every believer in the gospel is by nature a priest, mediator, and intercessor between God and man had revolutionary potential for the conception of

ministry (Ogden 49-50).

Why the full implications of the Reformation were not realized in the non-Catholic community is unknown. R. Paul Stevens suggests that the reformation was more concerned about soteriology than ecclesiology. During the Reformation, the preacher replaced the priest. Also the Catholic seminary system was eventually adopted. Theological education remained, by and large, the exclusive preoccupation of those intending a career in the clergy. Ordination was still retained almost universally for the full-time supported church worker with no adequate recognition of lay ministries in society (45-47).

The Protestant Reformation sought to return ministry and leadership to the people, but the distinction between laity and clergy remains. Developing leaders for the church is still relegated to the over two hundred seminaries across America and many more worldwide. Where the Protestant Reformation failed was in returning leadership development back to the local church.

Church history records a case study of the effectiveness of leadership and developing other leaders. George Whitefield and John Wesley were contemporaries in the Anglican Church in the early 1700s. George Whitefield was not a theologian or a scholar, nor were his intellectual gifts of an exceptional order. His genius was that of a master orator, inflamed by the love of God and a passion for souls (Hughes 139). Whitefield's open-air preaching hastened the eighteenth-century revival in England that eventually led to America. Whitefield's contributions to church history were more immediate than Wesley's. Whitefield's preaching produced an immediate effect upon the dissenting churches and upon the life of the whole community. His efforts prepared the way for

Wesley's itinerants who arrived in 1769 and began working to make Methodism the dominant Protestant Church in the United States of America (150).

John Wesley combined in a unique degree the genius of the organizer with that of a preacher. He was a great general with supreme genius for discerning the strategic position, and training and mobilizing his forces, and was endowed with resistless faith and energy (Hughes 144). When Wesley died he left behind an organization consisting of 115 circuits with a membership of about eighty thousand persons, three hundred itinerant, and a thousand local preachers. Wesley's legacy would develop over generations (152).

The difference between Whitefield and Wesley is that Wesley was seen as a pragmatic leader who could perceive and respond to needs. He viewed himself as a person who was conscious of providential direction. Wesley's accent on "faith working through love" necessitated a synthesis of belief and action (Heitzenrater 322). Wesley led with a sense of purpose and vision that resulted in empowering others to do ministry. The result of Wesley's foresight is a lasting movement that today is Methodism.

Mentoring as leadership development has continued throughout church history. Saint Ambrose mentored Augustine and Martin Luther mentored Philip Melancthon plus countless others have been influenced by a mentor (Cross and Livingstone 49). Only in the past few decades has the church reclaimed her mission "to equip the saints for the work of ministry" and to once again develop servant leaders through intentional mentoring.

James Thorne summarizes the leadership development principles learned in history. The Old Testament displays three major principles God uses to develop leaders. First, leaders are molded by personal attention from mentors. God personally engages

Moses in experiences that form him into a great leader. Second, leaders are developed in a variety of ways. At least twenty different methods can be identified in the Old Testament as leadership development methods. Finally, developing leaders requires patience. God took forty years to prepare Noah and eighty years to prepare Moses (31).

The New Testament highlights two principles of leadership development. First, Jesus Christ sets the pace for all leadership development. All leadership development since Jesus came must use him as the model and listen to his instructions. Second, leadership development must continue to be relevant to what the Holy Spirit is seeking to achieve in the Church at any given time (Thorne 32). The New Testament sets out qualifications for church leaders.

Two significant changes in leadership development can be seen in the pre-Reformation era. First, a change in leadership development for the Church that gives too much credit to the philosophy of the world is dangerous. Second, leadership development philosophy that overreacts to the philosophy of the world can produce elitism and professionalism (Thorne 33).

The Reformation era provided the seeds of two significant leadership principles. First, leadership development for the Church must include the laity. Martin Luther sought to redeem the principle of “the priesthood of all believers.” Second, leadership development in the Church comes from within an educated Church body (Thorne 34). Leadership development happens as a result of intentional, in-house education and training.

The modern era of Church leadership development has seen even more changes. The Church has placed new emphasis on leadership development. Churches are now

making leadership development a core value of the ministry. The Sunday school continues to produce a significant number of local church leaders. Finally, graduates of Christian institutions are alert to the potential of church leadership development (Thorne 35).

Current Church Leadership Development

Leadership development is at the heart of every church that desires to grow and reach people for Jesus Christ. A church that develops leaders discovers that in turn the leaders will form new teams and launch new ministries (Galloway, On-Purpose Leadership 48). Leadership development is essential to all church health. Current church leadership theory advocates three common forms of leadership development today. The first is the seminar movement which advocates that becoming a church leader requires instruction. Information is given to prospective leaders in the area of spiritual gifts, ministries, opportunities to serve, etc. The seminar approach equates leadership with service; the leaders are those who are serving. The seminar approach is a graduated discipleship program utilized by thousands of mostly larger churches.

The advantages of the seminar approach to leadership development is that the training of each servant leader is equal and leaders can be quickly developed and deployed. The disadvantage is that it is generally non-relational. That is, people are trained and developed without a relationship with the trainer or others in the training. Nevertheless, the seminar model of developing leaders still has a place in the Church of Jesus Christ.

Several examples of the seminar approach to leadership development are worth noting. One church that effectively uses this model in developing small group leaders is

New Hope Community Church in Portland, Oregon. Founded by Dale Galloway, New Hope has been intentional about leadership development from its inception. New Hope incorporates four different types of training for lay leaders. These four types of training complement one another and build a solid, ongoing training program for laypeople.

First, New Hope has **initial training**. If someone wishes to become a lay pastor, he or she comes to the initial training time, which includes sessions on Thursday night, Friday night, and all day Saturday (Galloway with Mills 93).

Second, New Hope offers **weekly training** sessions required for all lay leaders. This attendance is vital to maintaining an attitude that is open to learning and growing. At these weekly sessions, lay pastors receive their lessons, turn in reports, and have a time of sharing together (Galloway with Mills 93).

Third, New Hope provides **on-the-job-training** where people learn by doing. On-the-job training is a very effective means of training and equipping leaders (Galloway with Mills 93).

Finally, New Hope offers **continual training** seminars for lay leaders to help leaders minister better to the people God brings them (Galloway with Mills 93).

Saddleback Community Church in Lake Forest, California followed a similar model to New Hope's for years; the small group leader was also the lay pastor for the group members. Nevertheless, recruiting people for the "pastor" part of the job became difficult. They fell behind in the number of group leaders needed to expand their group ministries, so they divided the roles. Saddleback has trained hundreds of lay pastors to serve their growing congregation.

At Saddleback, the people whose *shape* (Saddleback's method for determining

spiritual gifts, abilities, passion, etc.) suggests they would make good lay pastors are invited to the church's periodic Lay Pastor Institute. Senior Pastor Rick Warren depends more upon on-the-job training and the church's monthly S.A.L.T. (Saddleback Advanced Leadership Training) events to train people than upon initial training. He contends that many churches "put out people's fire by overtraining them" in, say, a one-year course before they actually getting to express their shape in some ministry (quoted in Hunter 135). Saddleback's Lay Pastor Institute has provided thousands of equipped leaders to meet the needs of its growing congregation.

A second method of leadership development is a small group mentoring model. In this model, a leader develops eight to twelve other leaders through intentional mentoring and training. One effective example of this model is the Lay Pastor program of St. Luke United Methodist Church in Lexington, Kentucky. Pastor Steve Martyn began the lay pastor program with twelve hand-picked laypersons who demonstrated leadership potential and spiritual maturity. For one year, these twelve potential leaders met weekly with Dr. Martyn for training and spiritual formation. During the initial training, the twelve trainees were exposed to spiritual disciplines and the importance of accountability for spiritual growth. After one year, the twelve trainees were paired up to begin six new small groups for a two-year lay pastor development program. Additional trainees were added to the program with the initial twelve providing mentoring leadership. The new small groups met Wednesday evenings for ninety minutes with the goal of spiritual transformation through accountability and the development of spiritual disciplines. The lay pastor covenant serves as the guiding focus of the program (see Appendix A). All the groups meet together Sunday morning for teaching on such issues as spiritual gifts,

leadership, and evangelism.

The goal of the St. Luke Lay Pastor Program is to use mentoring and small groups to train spiritually mature leaders and servants for ministry in the church. The long-term goal is to turn the church away from clergy leadership toward lay leadership. The strengths of the St. Luke model are individual accountability and the relationships that are developed in the small groups.

A final form of leadership development in the local church is one-on-one development. In one-on-one leadership development, a leader, typically the senior pastor, takes under his or her wing one other individual and provides intensive and directed training. The advantage of such a program is the strength of the relationship and the power of the example and influence of the mentor. The protégé typically has unfettered access to his or her mentor. Also, the potential leader can be strategically developed for a particular position of church leadership. The one-on-one form of leadership development is effective for the small church. The disadvantage is the time invested by the senior pastor. The model is not effective for developing leaders for a growing church or a medium or larger-sized church. The method is limited in its ability to reproduce more than a few leaders.

One exemplary model of one-on-one mentoring and developing leaders is Arrow Leadership Ministries (ALM). ALM exists to prepare the next generation of Christian leaders. With passion and commitment, top leaders of today are training a generation of new leaders to deal with the challenges before them. Since 1991, the ministry has trained more than 475 rising young leaders who are rapidly expanding their influence around the world.

According to the ALM Web site, ALM is a carefully crafted, two-year educational program aimed at already gifted young Christian leaders. Participants commit to attend four week-long seminars, to join in ministry outings, to meet regularly with mentors, to gather quarterly with peers for accountability and encouragement, and to immerse themselves in a transparent, in-depth assessment of their capabilities and characteristics. ALM focuses on four primary elements: character, leadership, evangelism, and kingdom seeking.

At the heart of the ALM model is mentoring. Each participant is teamed with a senior mentor. The mentor and young leader meet monthly during the two-year program to interact over assignments. The mentor reviews progress and provides valuable advice and godly counsel. Today ALM is active in the United States, Canada, England, Australia and Poland with other new training centers to be opened worldwide (Arrow Leadership Ministries, <<http://arrowleadership.org>>).

Leadership Development in Corporate America

The Church of Jesus Christ and corporate America share the same need for leadership. Since the mid-1980s, interest in leadership has skyrocketed throughout the corporate world. Today strong leadership is often viewed as one of the most important keys to organizational growth, change, and renewal (Conger and Benjamin 1). Companies are experimenting with novel approaches to learning like never before, making the beginning of the twenty-first century the most exciting time for leadership development since the 1950s and 1960s (237). Companies now realize that future development programs will have to provide a broader range of experiences in a reasonably short time (244).

In corporate America, the emphasis and investment in leadership development has never been greater. Developing leaders has been reestablished as an essential requirement of leadership in many organizations. Some see a leader's involvement in leadership development as the most important contribution to the organization (Butler 19). Intel, GE, PepsiCo, Ford, and Shell all have leadership development programs that are "owned" and facilitated by the leaders. Leaders who are directly involved in building leadership skills in others not only strengthen their ability to grow the leaders of tomorrow but also link leadership responsibilities to their strategic goals (19).

Winning companies have leaders at every level. The best way to get more leaders is to have leaders develop leaders. Winning companies deliberately and systematically develop people to be real leaders, to be people with their own points of view who motivate others to action. Winning companies use every opportunity to promote and encourage leadership at all levels within the company, and their top leaders are personally committed to developing other leaders (Tichy and Cohen 11).

Success with developing leaders requires a top-down approach. In most successful organizations, top leaders are engaged in developing leaders and make leadership development a priority at all levels. All companies want to develop good leaders, but few take the time to define the competencies that are representative of good leadership (Schafer 61). Noel M. Tichy and Eli Cohen's research shows that winning organizations are distinguished from losing organizations by their extraordinary success at teaching people to be effective leaders. Teaching is at the heart of leadership and great leaders are great teachers. Institutions and movements succeed over the long term not because of their core competencies or use of management tools but because they

continuously regenerate leadership at all levels. They reinvent cultures, competencies, and tools at critical times. Jesus, Gandhi, and Martin Luther King, Jr. were strong leaders, but without disciples to spread their missions during their lifetimes and after their deaths, their legacies would have been short-lived (43).

The American Productivity and Quality Center (APQC) studied the best practices in leadership development and identified six companies as having a strong or innovative leadership development process. Each best-practice organization strategically tied leadership development to the company's goal. General Electric, Hewlett-Packard, and Johnson & Johnson keep a steady stream of leaders moving up because they develop leaders by focusing on the five essentials of leadership development (Fulmer, Gibbs, and Goldsmith 49).

The first critical step for a successful leadership development program is awareness. Best-practice organizations excel in leadership because they develop an awareness of external challenges, emerging business opportunities and strategies, internal development needs, and the ways other leading organizations handles development (Fulmer, Gibbs, and Goldsmith 53).

The second step for a successful leadership development program is anticipation. The best leadership development programs emphasize the future. For some organizations, anticipation involves developing a list of the competencies that the company will need (Fulmer, Gibbs, and Goldsmith 54).

Action is the third critical step for a successful leadership development program. Action, not knowledge, is the goal of best-practice leadership development processes. Best-practice groups bring the world into the classroom, applying real-time business

issues to skill development (Fulmer, Gibbs, and Goldsmith 55).

The fourth critical step for successful leadership development is alignment. Best-practice organizations recognize the importance of alignment between leadership development and other corporate functions. Best-practice organizations provide myriad opportunities for emerging leaders to develop and grow (Fulmer, Gibbs and Goldsmith 57).

Finally, best-practice organizations always assess the impact of their leadership-development process. A number of tools and techniques are used. Most best-practice partners use an assessment method called the Kirkpatrick levels to quantify the effect of leadership programs on business effects (Fulmer, Gibbs, and Goldsmith 59).

In recent years, corporate America has witnessed the migration of leadership programs in the direction of two objectives—socializing visions and driving strategic change. Leadership development is becoming more broadly defined. No longer does it apply only to an individual manager’s ability to lead but also to the development of a “leadership mind-set” for the entire organization (Conger and Benjamin 22-23).

Developing leaders in corporate America is still a systematic process but one with more flexibility and innovation than ever before (O’Neil 3).

The Church must learn from the successes and failures of corporate America. What corporate America is learning is that leadership development is not a supplemental but an integral value to the growth and vitality of the organization. High profile organizations are instituting leadership development programs that emphasize vision and organizational goals as well as personal character and communication skills. Finally, winning companies are realizing the benefit of having top leaders provide training. Top

leaders are more proactive in leadership development today for many winning companies.

The Church of Jesus Christ needs leaders. Leaders are not developed in a vacuum but in relationship with other leaders. Winning companies make relational leadership development a priority. Winning churches must do the same.

Summary of the Review of Selected Literature

Leaders are the product of influence, training, development, spiritual gifting, and experience. Leaders are developed in the context of relationships. The value of mentoring is derived from the value of relationships (Hendricks and Hendricks 21). Effective leadership development for the church balances skill development and spiritual development.

The best type of leadership development takes advantage of the way people learn. Research shows that people remember 10 percent of they hear, 50 percent of what they see, 70 percent of they say, and 90 percent of what they hear, say, and do. Knowing that should influence any approach to leadership development (Maxwell, Developing Leaders around You 99).

Jesus Christ demonstrated a simple, reproducible pattern of leadership: He concentrated on a few chosen disciples to get maximum results. Jesus mentored this small band of leaders by mentoring them one step at a time. A number of authors advocate similar approaches to the mentoring process used by Jesus (Davis 44; Hull 190; Maxwell, Developing Leaders around You 99-101). The following is the five-step approach used by Maxwell.

1. *I model*. The first step is for the mentor to model a particular skill or behavior

by demonstrating for the protégé how it is done. Maxwell emphasizes the importance of modeling the entire process from start to finish, assuming that the protégé knows nothing (Maxwell, Developing Leaders around You 99).

2. *I Mentor*. In the second step, the mentor invites the protégé to join in the activity by giving assistance. As they work together, the mentor can answer questions and give fuller explanations (Maxwell, Developing Leaders around You 100).

3. *I Monitor*. In this step, the mentor and protégé change places. The protégé performs the skill or task while the mentor observes and offers assistance. This step should continue until the protégé has a firm grasp of the skill or task (Maxwell, Developing Leaders around You 100).

4. *I Motivate*. The fourth step is delegation. The mentor releases the protégé to carry out the skill or behavior alone. The mentor motivates the protégé through encouragement and support (Maxwell, Developing Leaders around You 100).

5. *I Multiply*. The final step is multiplication. The mentor encourages the protégé to multiply himself or herself by teaching someone else how to perform the skill. The act of teaching serves to internalize the skill even more for the protégé while someone else benefits from the knowledge (Maxwell, Developing Leaders around You 101).

The mission of the Church is to fulfill the Great Commission by making more and better disciples. The Spirit-empowered Church is the means of fulfilling the Great Commission to make more disciples. The church of Jesus Christ needs strong, empowered, and equipped leadership. How that leadership is developed is crucial. The review of literatures confirms five principles that affect the task of mentoring as leadership development.

1. Leadership is relational so leadership development must be relational.

Mentoring as leadership development emphasizes the influence of the leader on the protégé because of an intentional relationship.

2. Successful leadership balances character and competency. Church leadership requires both spiritual maturity and skill development.

3. The success of leaders is predicated on the leader's ability to reproduce leaders. The church is realizing along with corporate America that an organization's top leaders must be developing other leaders.

4. Leadership development happens best by developing a few chosen protégés rather than many potential leaders. This principle is most evident in Jesus who picked twelve to mentor and develop as leaders.

5. Leaders emerge through an intentional development process. Leadership development is not haphazard but systematic and intricately linked to an organization's mission and goals.

The church needs leaders. These principles should undergird every attempt the church makes to develop leaders. This study is aimed at implementing these principles in a mentoring model for developing church leaders. Developing leaders through mentoring remains the greatest investment a leader can make. The training of leaders cannot be achieved by employing the techniques of mass production. Developing leaders requires patient and careful instruction, prayerful and personal guidance of the protégé over a considerable period of time (Sanders, Spiritual Leadership 150).

Research Method

This research project was a program evaluation study of leadership development

and the quality of organizational leadership. Data collection came from two researcher-designed surveys that measured the quality of the leadership training and the overall quality of leadership in the United Church of God. A survey design provides a quantitative or numeric description can be defined as any process used for people asking a number of questions (general or specific) to gain information. This information can be factual or attitudinal, or a survey can be designed to assess an individual's beliefs or judgments (Church and Waclawski 4).

The evaluative surveys were piloted in a local church of the Churches of God, General Conference with the same economic/social demographic. The purpose of piloting a survey instrument is to assess criteria of clarity, relevance, and specificity. Clarity determines whether the instructions and items are easy to read. Relevance measures whether the items are meaningful to the participant. Specificity evaluates whether the items are sufficiently detailed or whether they are too general in nature (Church and Waclawski 84). A proper pilot study was designed to simulate the main study. The pilot study involved fewer people, but the people were similar to the project's final target group (Gillham 42).

The primary statistical procedures employed in analyzing the data gathered in the pre- and post-training surveys was the analysis of mean variance. The analysis of variance is used to determine whether mean scores on one or more factors differ significantly from each other and whether the various factors interact significantly with each other (Borg and Gall 428). Additionally, t-tests were performed to validate that the change in means scores was statistically significant.

CHAPTER 3

DESIGN OF THE STUDY

This study was designed to evaluate the effectiveness of mentoring for developing leaders of ministry for the local church. The context for the study was the United Church of God in Harrisburg, Pennsylvania. This chapter shows the design of the mentoring program of leadership development. It includes a description of the objectives, a pre- and post-program evaluation tool as well as methodology for data collection and analyses. First is a summary of the problem and the reasons that the research was undertaken.

Summary of the Problem

The Church of Jesus Christ needs effective leaders for effective ministry. Leaders, however, must be intentionally targeted and trained. Effective leadership development in the church balances spiritual formation with skill development. Such models require the rich investment of time and relationships. Mentoring as leadership development is essential for effective ministry in the twenty-first century.

The purpose of this study was to evaluate the L.E.A.D.E.R.S.H.I.P. model of leadership training for effectiveness in developing leaders and raising the level of leadership for the United Church of God. The L.E.A.D.E.R.S.H.I.P. model is researcher developed and emphasizes relational development of leaders over a one-year period. The L.E.A.D.E.R.S.H.I.P. model provides training in both spiritual and skill development (see Appendix B). The study was based on a designed mentoring model with a pre- and post-program evaluation of leadership quality.

Research Questions

The purpose statement of this study reflects the relationship between intentional

mentoring as leadership development and the resulting change (or lack of change) in the leadership quality of the church. The research questions that guided the study are reflective of these two objectives.

Research Question #1

What is the self-perceived level and quality of the leadership at United Church of God prior to the start of the leadership development program?

The answer to this research question provided a baseline of the congregation for the level of leadership. This reading is necessary to determine how much, if any, change occurred in the congregation's knowledge and appropriation of leadership.

Research Question #2

What is the self-perceived level and quality of the leadership of the United Church of God after the completion of the leadership development program?

This research project was based on the premise that the ministry and vitality of a church is enhanced by developing ten leaders over a one year period. The L.E.A.D.E.R.S.H.I.P. development program served two broad functions. First, it was designed to equip the subjects fully for effective and immediate leadership in the church. Second, it served to raise the overall quality of leadership in the church. More effective leaders provides for more effective ministry.

Research Question #3

What aspects of the L.E.A.D.E.R.S.H.I.P. model contributed to the perceived changes in leaders and leadership quality?

Leadership development is essential for effective church ministry. A church will grow only at the rate that it can produce leaders. An analysis of the

L.E.A.D.E.R.S.H.I.P. model is essential in determining the effect of the intentional mentoring of leaders. The research measured the growth and development of the newly trained leaders.

Research Question #4

What other factors may have contributed to the self-perceived change in leadership?

The answer to this research question will validated the correlation between intentional mentoring of ten selected leaders and raising the effectiveness and self-perceived quality of the leadership of the church.

Research Methodology

This project was an evaluative study that utilized a pretraining and post-training survey design. The evaluation measured the quality of church leadership. Both L.E.A.D.E.R.S.H.I.P. participants and regular church attenders completed evaluations.

Population and Sample Determination

The population for this study will be the regular attenders over 18 years of age of the United Church of God, a thirty-year old church in Harrisburg, Pennsylvania. Those chosen for involvement submitted a written application as well as participated in an evaluative interview.

Criteria

In addition to being a member of United Church of God, the following criteria were included in the selection of subjects.

1. Subjects must have demonstrated **leadership potential** either in the church or secular environment. Leadership potential meant evidence of both character and

competency, skills and spiritual maturity. I evaluated the leadership potential of each subject in cooperation with the interim pastor and the existing leadership boards.

2. Subjects had to demonstrate a heightened level of **spiritual maturity** which included daily devotions, corporate and private worship, prayer, and tithing.

3. Subjects had to have the freedom to participate in the program with a **minimum of detrimental factors** such as exceptionally demanding family responsibilities, job responsibilities, or health concerns. Flexibility of time was important.

4. Subjects were required to sign a covenant to demonstrate a **commitment** to United Church of God and the L.E.A.D.E.R.S.H.I.P. development program.

Once the initial core group of leadership trainees was identified, I began the process of developing the leader within them. To be effective, leadership development must be structured and meet regularly. The L.E.A.D.E.R.S.H.I.P. model was designed to meet weekly for no less than ninety minutes for one year. Meetings during the summer were to be every other week.

Upon training completion, leaders were deployed to do three things. First, each leader developed a plan for their ongoing spiritual growth. Second, each leader formed a ministry team and gave leadership to one component of the church, i.e., worship, evangelism, children's ministries, etc. Finally, each leader identified other potential leaders for leadership development.

Instrumentation

Two key instruments were used during the project. The first was a researcher-designed, twenty-five question pretraining survey that was administered to all regular attenders prior to the determination of L.E.A.D.E.R.S.H.I.P. participants. This survey

addressed parishioners' understanding of the current leadership level and quality of the church. It identified areas of ministry with strong leadership and further assessed parishioners' understanding of the characteristics of effective church leadership. After the conclusion of the L.E.A.D.E.R.S.H.I.P. program, a post-training survey was completed. The post-training survey mirrored the pretraining survey.

The second instrument is a twenty-five question, researcher-designed survey that evaluated the quality of the leadership development program. This tool was administered to subjects before the training. The same tool was used in evaluating the subjects' understanding of leadership upon completion of the L.E.A.D.E.R.S.H.I.P. program (see Appendix D). Appendix E is the congregational cover letter and consent form. The researcher-designed surveys are in Appendixes D and F.

A final evaluative tool was the subjects' completion of the three post-L.E.A.D.E.R.S.H.I.P. training objects. Within three months of the conclusion of the program, subjects had (1) developed a plan for continued spiritual growth, (2) built a ministry team, and (3) identified other potential leaders for training.

Validity and Reliability

The pre- and post-training congregational surveys were administered to thirty parishioners of a neighboring Church of God prior to the onset of the study for feedback and input to assure the effectiveness of the tool. The field test measured both the clarity and the validity of the instrument. No effort was made to establish statistical reliability of the instrument; however, every effort was made to minimize investigator bias. Questions were evaluated for clarity, and the survey was evaluated for ease of use. The field test also evaluated the validity of the tool in measuring change in leaders and leadership

quality. Any evaluative instrument is limited to the integrity of the participants' answers. A critical factor in the integrity of the responses was to protect the confidentiality and anonymity of the participants.

The subject evaluative survey was administered to five key leaders of a neighboring Church of God. Pretesting focused on the wording of the questions, order in which the questions were asked, and any possible bias that might be indicated in the questions. The purpose of the field test was to verify the clarity tool and the validity of the tool in measuring self-perceived changes in leadership. The instrument was also evaluated by a statistician. Every effort was made to ensure that the scales were stable and the questions correctly worded.

Variables

The researcher-designed surveys served as the primary source of data collection for the dependent variable of leadership quality in the church. I define leadership quality as the sufficiency and influence of spiritually mature and competent leaders who are effectively leading and developing the ministries of the church. Leadership quality consists of two critical issues from each congregant: recognition and understanding.

Recognition means congregants know who the leaders are in the church. Leadership quality is how leadership is perceived in the church and how leaders are viewed in terms of competency and character. Recognition also means that congregants have developed a trust and confidence with the acknowledged leaders. When congregants have a positive perception of the leaders, the congregants believe that the leaders are moving the church in the right direction.

Understanding means congregants understand key principles of leadership like the

church's mission, vision, and core values. Congregants also understand the leaders' responsibilities and their own responsibilities.

Evaluative surveys were completed by all regular attending parishioners before the program implementation and after the program was completed. The surveys were handed-out to all parishioners to be completed and returned to a designated collection area. The congregants' and participants' pre and post-training evaluations were compared to evaluate the variance of change in the mean scores in the five categories in each survey. T-tests were completed to verify that the change in means scores was statistically significant.

CHAPTER 4

FINDINGS OF THE STUDY

The purpose of this study was to evaluate the L.E.A.D.E.R.S.H.I.P. model of leadership training for effectiveness in developing leaders and raising the qualitative level of leadership in the United Church of God. Four research questions guided this study:

(1) What is the self-perceived level and quality of the leadership at United Church of God prior to the start of the leadership development program? (2) What is the self-perceived level and quality of the leadership of the United Church of God after the completion of the leadership development program? (3) What aspects of the L.E.A.D.E.R.S.H.I.P. model contributed to the perceived changes in leaders and leadership quality? and (4) What other factors may have contributed to the self-perceived change in leadership?

The purpose of this research was to evaluate the effectiveness of the L.E.A.D.E.R.S.H.I.P. model in developing leaders and in raising the self-perceived quality level of leadership in an organization. The impact of this research was measured on several levels. First, the impact was measured in the development of leaders and in the completion of their three post-training goals. Second, the impact of this research was measured in the development of the trained leaders as measured by the pre- and post-training surveys. Finally, the impact of this research was measured by the results of the pre- and post-training congregational surveys.

Congregational Profile

The total population for this study included all regular attenders 18 or over. The total population numbered 120 persons. Thirty-seven (30.8 percent) of the pretraining surveys were returned. Thirty-five (29.2 percent) of the total population completed the

post-training evaluation. Twenty-seven persons completed both surveys. Eighteen persons completed just one of the surveys. The ages of the respondents ranged from 25 to 85 years of age. All but seven of the congregational respondents were members of the church. The number of years worshiping at United ranged from under one year to over seventy years.

Identifying L.E.A.D.E.R.S.H.I.P. Participants

On 1 June 2002, I became the senior pastor of the United Church of God. Immediately I began identifying and recruiting participants for the training. I spoke at length to the interim pastor, the pastoral relations committee who served as the field reflection team, and several key leaders about my study and the need to identify participants for the study.

By 31 July, a list of twenty potential participants was identified. A letter of explanation as well as an application was sent to each participant. Six persons responded with a desire to participate and a completed application. An additional six participants were identified and asked. Four additional persons responded favorably. By the end of September, ten participants were identified for the training, completed applications, and were interviewed on an informal basis. Efforts to identify two more participants to meet the training objective of twelve participants were unsuccessful. Thus, the L.E.A.D.E.R.S.H.I.P. training began 6 November 2002 with ten participants.

The L.E.A.D.E.R.S.H.I.P. Surveys

The congregational survey used for evaluating the self-perceived quality of leadership was a researcher-designed instrument using a five-point Likert scale with 1 as strongly disagree and 5 as strongly agree. The twenty-five questions were divided into

five different categories with five questions in each category. The five categories were mission, vision, and core values; leadership competency; character; spiritual development; and, ministry development. The congregational survey contained no negatively worded questions.

The participant survey was also a researcher-designed twenty-five question survey. The same scale as the congregational questionnaire was used. The same categories were used in the participant surveys as in the congregational surveys. The participant surveys contained one negatively worded question (#21).

In July 2002, both the participant and congregational surveys were reviewed and evaluated by a mathematical statistician. Several changes in wording and format were made based upon his recommendations. In September, both surveys were piloted in the Penbrook Church of God, a neighboring church with a similar culture. Six participant surveys were reviewed, and sixteen participant surveys were evaluated for clarity and ease of use. Only minor comments were received, and no changes were made to the instruments.

The pretraining congregational surveys were handed out on 15 September 2002 and a total of thirty-seven were received by 7 October. The L.E.A.D.E.R.S.H.I.P. training scheduled to begin in early October was postponed until 6 November because of my month-long illness. At the first meeting of the L.E.A.D.E.R.S.H.I.P. program, all ten participants completed the pretraining participant questionnaire.

L.E.A.D.E.R.S.H.I.P. Training Begins

On 6 November 2002, the L.E.A.D.E.R.S.H.I.P. model effectively began. Each of the ten participants had completed a questionnaire, were interviewed for the program, and

agreed to the requirements of the program. All ten participants were members of the church. The youngest was 25; the oldest was 65. Figure 4.1 gives a breakdown of the dynamic qualities of the ten participants.

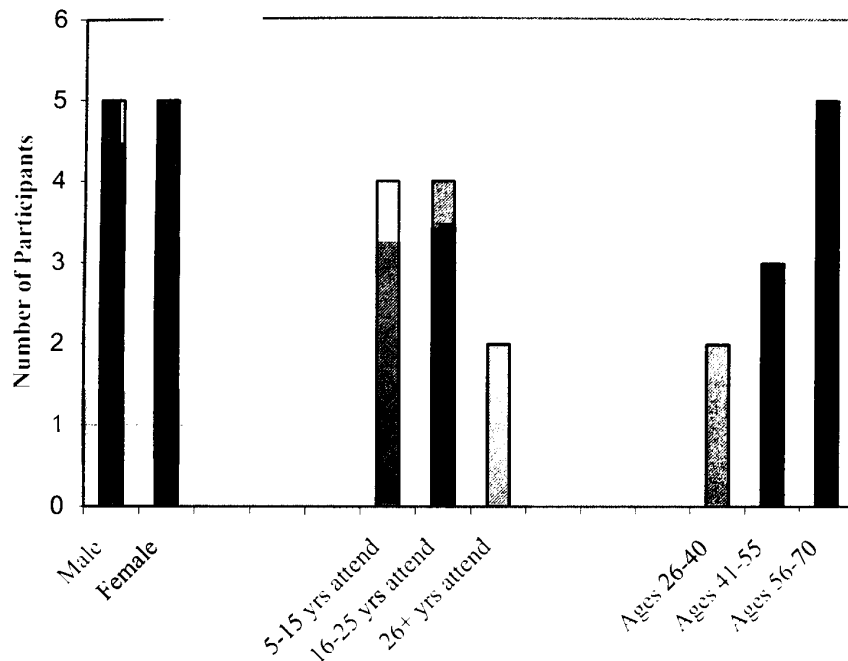


Figure 4.1. Characteristics of L.E.A.D.E.R.S.H.I.P. Participants.

The training began with the intention of meeting every Wednesday evening from 6:00 p.m. to 7:00 p.m. from November through June. Exceptions for meeting times were made for holidays of Thanksgiving eve, Christmas Eve and New Years Eve. Also, two Wednesday evenings were postponed due to inclement weather. A total of twenty-three one-hour sessions were held. Because of the intensity of the training and the commitments of participants, the training stopped meeting weekly 30 April. During the summer months, I met individually with all ten participants to assist them in carrying out

their three post training objectives. Our final session together was 19 August.

A typically weekly session began with prayer and a leadership lesson based on a biblical character. During the months of November and December, the book of Nehemiah was studied. In January and February, principles of leadership from the life of Moses were examined. Lastly, during March and April, the leadership and ministry style of Jesus was considered. Each week also included instruction. The first two months focused on leadership in general, vision, and characteristics of a healthy church. The participants were reading, The Purpose Driven Church by Rick Warren in cooperation for the in-class instruction and discussion. During the months of January and February, the focus was on the spiritual development of the leader including sessions on integrity, spiritual formation, accountability, morality and ethics, spiritual gifts, and personality assessments. Participants were reading Spiritual Leadership by Henry and Richard Blackaby in cooperation with these sessions. The final two months were spent on ministry leadership. Sessions included developing a ministry team, recruiting team members, and utilizing ministry teams to enhance the effectiveness of the church. Participants were reading Doing Church as a Team by Wayne Cordeiro in cooperation with these sessions.

During the leadership training, participants were spotlighted in the church's newsletter to give them some measure of visibility. The participants also were profiled in preaching as illustrations.

L.E.A.D.E.R.S.H.I.P. Training Concludes

When the weekly leadership sessions concluded 30 April 2003, the L.E.A.D.E.R.S.H.I.P. model became more of a one-on-one mentoring model. During the

months of May, June, and July, I met individually with all ten participants. We discussed areas that were unclear and answered questions that were unresolved. I also helped participants achieve their post-training objectives. In some cases, I gave suggestions of individuals to approach or resources to consider. I challenged them in certain areas where I recognized a weakness. I continued applying the principles of the L.E.A.D.E.R.S.H.I.P. model but now based more on the participants' needs. Table 4.1 summarizes the elements involved in the training.

Table 4.1. Summary of L.E.A.D.E.R.S.H.I.P. Training Sessions

Date	Session Title	Biblical Example
11/06/02	Defining leadership	Nehemiah
11/13/02	Five characteristics of great leaders	Nehemiah
11/21/02	Six laws of leadership	Nehemiah
12/04/02	The leader's prayer life	Nehemiah
12/11/02	How a leader motivates others	Nehemiah
12/18/02	Handling opposition in a loving way	Nehemiah
01/08/03	Vision	Abram
01/15/03	Influencing the influencers	Jesus
01/22/03	Ten characteristics of a healthy church	Acts 2
01/29/03	Solving growth restricting problems	Acts 6
02/05/03	What are my spiritual gifts?	Selected texts
02/12/03	Making of a spiritual leader—integrity	Moses, David
02/19/03	Making of a spiritual leader—character (Pt. 1)	Joseph
02/26/03	Making of a spiritual leader—character (Pt. 2)	Joseph
03/05/03	Essentials of a spiritual growth plan	Jesus
03/12/03	The leader's pitfalls	David

Table 4.1. Summary of L.E.A.D.E.R.S.H.I.P. Training Sessions, continued

Date	Session Title	Biblical Example
03/19/03	The rewards of spiritual leadership	Paul
03/26/03	Establishing boundaries for effective leadership	Selected Texts
04/02/03	Characteristics of team leadership	Jesus
04/09/03	Team ministry and organizational structure	Jesus
04/16/03	How to build a winning ministry team	Jesus
04/23/03	Problem solving in team ministry	Peter and Paul
04/30/03	Wrap up session	Luke 24, Acts 1

Analysis of the Participants' Post-Training Assignments

The L.E.A.D.E.R.S.H.I.P. model was intentionally designed to raise both the quality and quantity of spiritual leaders in the local church. The participants were informed from the beginning of three post-training assignments. The assignments were

1. Developing a plan for ongoing, continual spiritual growth,
2. Developing a ministry team that enhances the mission and vision of the church, and
3. Recruiting at least one other person with leadership potential who is willing to be a part of the next leadership class.

On 30 April 2003, the ten participants were discharged to complete those three objectives. The participants were given the summer months to meet these objectives with a final session convening on 19 August. The final results added to the effectiveness of the L.E.A.D.E.R.S.H.I.P. model.

As of 19 August, seven of the ten participants submitted a completed plan for

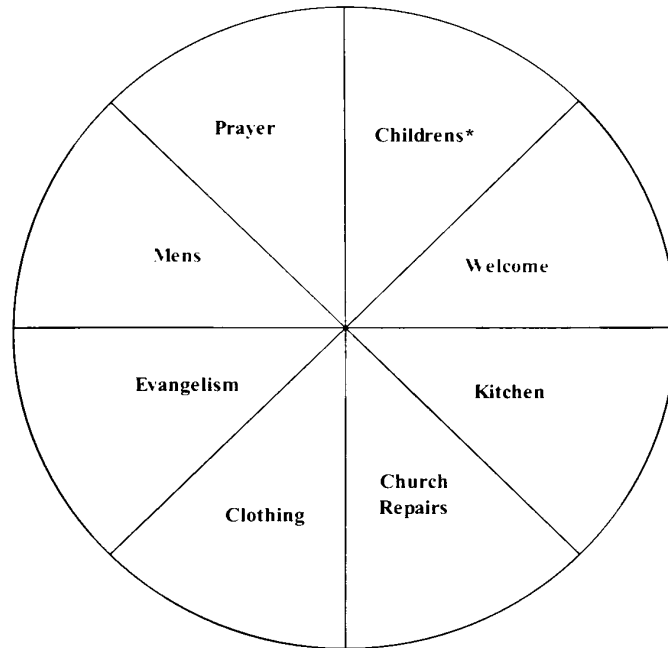
their personal spiritual growth. Each plan met the requirements of the objectives and included plans for prayer, spiritual reading, retreat, and formational opportunities. Two others plans were in process but not completed.

One of the best spiritual growth plans was provided by Helen.¹ She began the training somewhat reluctantly but grew immensely through the process. Helen is a devoted believer who is gifted in intercession and discernment of spirits. Toward the end of the training she approached me about developing a prayer team. She was the prayer coordinator for the church but was unable to take the ministry to the next level. As a result of the training, she understood the necessity of building the prayer ministry team. She brought on her team several others with gifts for intercession, and the ministry team now faithfully leads the prayer ministry focus of the church. Helen has organized prayer walks, prayer vigils, and specialized prayer services. Helen also participates in prayer groups at other churches with her team members to help broaden their ministry.

When Helen submitted her plan for spiritual growth, I was amazed at the detail of her plan. She clearly outlined her plan for prayer, spiritual reading, and worship. She showed how to utilize the spiritual disciplines of retreat, meditation, fasting, and solitude. She detailed a reading list as well as prayer and ministry events she would regularly attend. Her spiritual growth plan was comprehensive and served as the foundation of her ministry. Today Helen is giving great leadership to the prayer ministry of United Church of God. She has developed a team of six intercessors who weekly pray together for the needs of the church family. Helen is also a visible prayer leader at prayer meetings and at the altar rails during worship services. One of the keys to Helen's effectiveness in leading the prayer ministry is her intentional plan for ongoing spiritual growth.

¹ All participants' names are changed for confidentiality.

Nine of the ten persons had formed a ministry team or were in process of forming a ministry team at the conclusion of the training. Here are the ministry teams that evolved from the training:



* Two participants paired up to give leadership to this new ministry team.

Figure 4.2. Ministry teams formed or in process at the conclusion of L.E.A.D.E.R.S.H.I.P. training.

The establishment of eight new ministry teams is noteworthy. The children's ministry team formed because of the leadership of Greg and Alice. Greg was the youngest participant in the training, just 25 when it began. Greg is a smart, spiritually grounded, emerging leader at United Church of God. At one time he considered going into full-time ministry. Greg has tremendous skills with children and has a vision for what children's ministry should be. He developed and actively leads the children's

ministry program for elementary children held Sunday evening entitled Children for Christ (CFC). Alice is in her 40s and the mother of two teenage girls. She, too, has a heart for children and was once a school teacher. She specializes in the area of Christian education and works with the children's choirs. During the training, Alice developed a children's library in an unused church room. Each Sunday morning she opens the library for children after the Sunday school hour. As the L.E.A.D.E.R.S.H.I.P. training concluded, Greg and Alice decided to work to form a children's ministry team that would bring together the various children's ministries. Several informational meetings were held with Sunday school teachers and those who worked with children in vacation Bible school and children's church. The ministry team, through the leadership of Greg and Alice, was able to focus the children's ministry and utilize better the resources of the ministry. On 25 September 2003, the ministry team adopted the following as the mission statement for the children's ministry: to teach all children the love, trust, and excitement that comes with knowing and faithfully following Jesus Christ for life. The team reevaluated the ministries and decided to focus on three: Sunday school, children's worship, and children for Christ. Other ministries including vacation Bible school and children's choirs were still considered important but would not be a primary emphasis for the team. As a result of their leadership, the ministry team grew with more volunteers. The CFC program was modified and moved to Wednesday evening. A young couple accepted the responsibility of overhauling the children's worship program. The ministry team came alongside them to help find and evaluate an appropriate program. On 1 February 2004 an exciting new children's worship program began entitled, "Kid's Own Worship." This program has seen remarkable growth in the number of participants as

well as leaders and helpers. Today, the children's ministry team continues to function well under the leadership of Greg and Alice, two leaders from different generations working together to develop the best children's ministry program.

Finally, each participant was to recruit at least one person for the next L.E.A.D.E.R.S.H.I.P. training. Seven of the ten participants successfully recruited at least one person for the next module. All the recruited persons met the qualifications for inclusion in the program. One of the participants commented at the end of the training about her satisfaction with the training:

I grew immensely in my understanding of spiritual leadership and the nature of the church. The training was a blessing, and I want others to be a part of it, too. I began praying in January for someone who [sic] I knew would be perfect for this training. I prayed for them until March before I asked them to consider being a part of the pastor's next class. Two days later she told me she would.

Profile of a L.E.A.D.E.R.S.H.I.P. Training Participant

John has been a key leader at United Church of God for many years. Having attended and been a member for more than ten years, John had recently become more involved in leadership. When the training began in the fall of 2002, John was a member of the Property and Stewardship Committee and part of the administrative council. On 1 January 2003, he became the administrative council president. John owns and operates a small retirement home. His spiritual gifts are in leadership, administration, and helps.

John grew immensely through the L.E.A.D.E.R.S.H.I.P. training as the principles of spiritual leadership became clearer. John became a more visible leader in the church, and his gift of administration was of critical importance as the administrative council president. John realized the value of leadership development and became one of the leading supporters of developing the leaders within the church. He actively recruited

several current key administrative council leaders to be a part of the second L.E.A.D.E.R.S.H.I.P training.

At the conclusion of the training, John included a plan for ongoing spiritual growth that included the disciplines of prayer, spiritual reading, and worship. He also developed the welcoming ministry team. John coordinated the existing ministries of door greeters, welcome center greeters, and ushers into a welcoming ministry team. He also began establishing parking lot greeters and spent many hours greeting people in the parking lot in the summer and fall of 2003. John developed the team by bringing each of those ministry components together and developing a common purpose statement. In the summer of 2003, the welcoming ministry produced the following mission statement: to let each and every person who enters our church know that they are important to us and that God loves them. The mission of the welcome ministry is carried out as follows: (1) to greet every person who enters joyfully and sincerely, (2) to provide warm hospitality and pertinent information, and (3) to usher them to appropriate locations for Christian fellowship, worship, and education.

Today, the welcoming ministry is key in the church. Each week, parking lot greeters, door greeters, welcome center volunteers, and ushers are coordinated through the welcoming ministry. Because of John's leadership, the welcome ministry team has grown and been very successful in enhancing the warmth and friendliness of the church.

Analysis of Participant Survey Data

Each of the ten participants completed a pretraining and post-training survey. The twenty-five question survey included five questions each in the following categories: mission, vision, and core values; leadership competency; character; spiritual

development; and, ministry development. Every question was written to evoke a favorable or higher score with the exception of one. Question #21 was a negatively worded question designed to evoke a lower score. The following is a summary of the mean variance in the participants' pre and post-training mean scores:

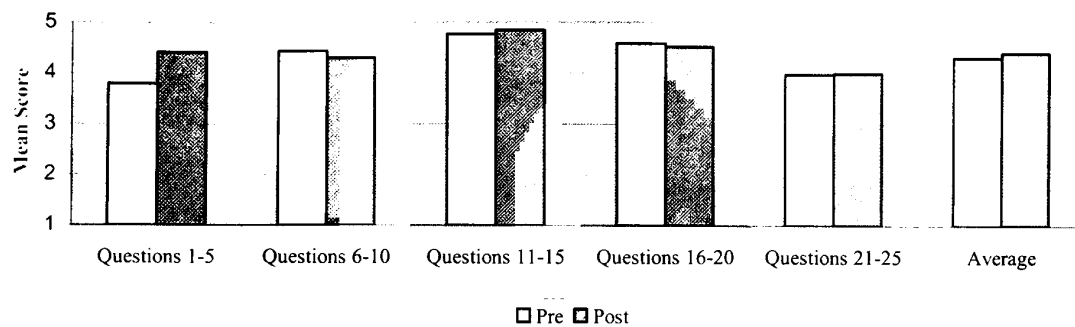


Figure 4.3 Mean variance in pre- and post-training participants' surveys.

The participants' surveys showed an improved mean score in three of the five categories: mission, vision and core values; leadership competency; and, spiritual development. The greatest mean variance of .62 was in the category of mission, vision, and core values. In the categories of character development and ministry development, slight decreases occurred. The average score on the negatively worded question #21 in the pretraining survey was 2.7. In the post-training survey, the score improved slightly to 2.5. Because of the small population and the small change in mean scores, a t-test or analysis of variance was not completed on the participants' data.

While the survey data does not categorically show an impact of the training, many examples emerged of how participants were impacted through this process. The

following are some of the comments included on the participants' post-training evaluations:

This has been tremendous. I understand much better the vision you [the pastor] have for the church. My eyes have been opened to our weaknesses, but my mind can now see the possibilities. If we keep developing ministry teams, United will explode with growth.

Thank you Pastor Kevin for sharing your heart with us each week. At times, I didn't want to come because of my work schedule. But I made it each time and each session I received a blessing. I have a long way to go in my own leadership development but you have given me a foundation to build on. Thank you!

Every member of administrative council needs to go through this training. I began this training thinking leadership was making decisions and taking responsibility. But I now see that leadership is so much more. We heard it over and over again—spiritual leadership is character, competency, and commitment. That's what our council needs to hear.

Thank you pastor for allowing me to participate in this training. I am excited about the clothing ministry and building that ministry through a team effort. What I liked best about the training was you sharing your own spiritual growth plan. I loved the session on establishing boundaries and knowing when to say "no." That remains a growing edge for me but you have challenged my thinking in this area. To succeed as a ministry team leader, I need to establish boundaries to protect me, my family, and my ministry.

This has been a tremendous experience. Each of the books was terrific and the weekly sessions were first-rate. I loved how you integrated biblical examples each week into the lesson. What I liked most was the teaching on ministry teams. I believe like you that for United to thrive we have to stop doing meetings and begin doing ministry. Ministry teams are the key. I am excited to see what United will look like when each of my classmates forms a ministry team.

Analysis of Congregational Survey Data

The pretraining congregational surveys were completed in August and September 2002. Thirty-seven parishioners responded to the twenty-five question survey. Appendix G summarizes the pretraining congregational survey results.

The post-training congregational surveys were completed in August and September of 2003. Thirty-five parishioners responded to the twenty-five question survey. Appendix H summarizes the post-training congregational survey results.

Analysis of the Mean Variance in the Congregational Surveys

The mean scores in the post-training congregational surveys show a higher self-perception of leadership quality. Questions 11-15 on the subject of character showed the least variance with a mean difference of .46. The greatest variance was regarding questions 21-25 in the area of ministry development. Here the mean difference was 1.09. Figure 4.4 indicates the variance between the congregation's pre- and posttest survey results.

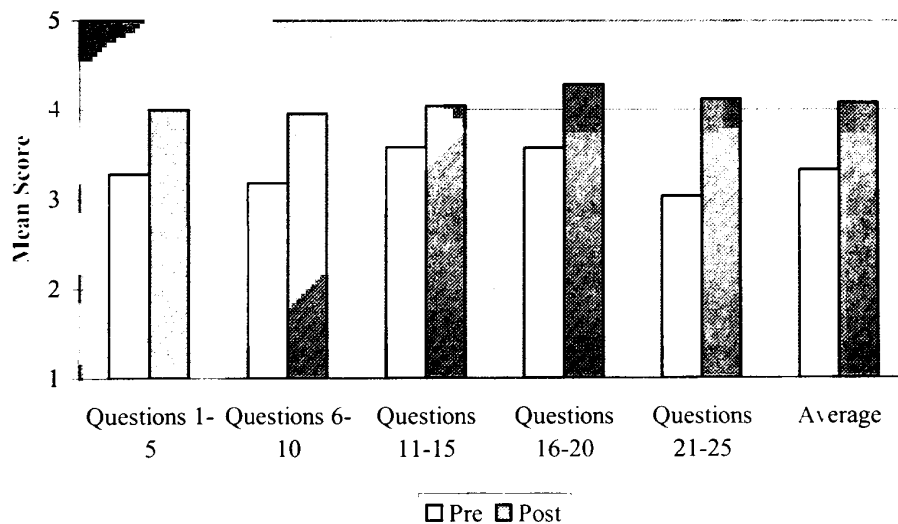


Figure 4.4. Mean variance in pre- and post-training congregational surveys.

The improved scores in the congregational surveys is one indication of the impact of the L.E.A.D.E.R.S.H.I.P. training. That change is supported in several other ways. First, the additional comments provided by the congregation on the post-training survey

indicate the change in perception of leadership quality has merit. Several of the comments are noteworthy. (1) “We are still a work in progress. There has been much improvement, but many still need to be brought along.” (2) “Things are improving slowly.” (3) “I feel we have excellent church leaders and a super minister. The church is moving in the right direction to gain more members. My wife and I feel we made a good move when we joined the United Church of God.” (4) “The church is effectively moving forward. Every effort to sharpen responses to the core values seems to be happening. The enhancement of leadership skills is an ongoing process.” (5) “I truly believe that generally speaking we have strong leadership in our church. In any organization you may find some person in the wrong spot and I think that is the case in our church. I like the idea of constantly training more leadership personnel, especially our younger people. I do think that everyone is dedicated to trying to make United the best it can be.” (6) “We are a church working towards an attainable goal. We are not there yet but have become more aware of where we are going. We are a work in progress—moving forward for God’s glory.”

Second, the improved self-perception of leadership is underscored and further supported by two stories shared by parishioners not involved in the training. Jerry and Lisa and their family started attending United Church of God in the fall of 2003. They had recently relocated to the area and were attending another Church of God before moving. They began attending and quickly made United Church of God their church home. When asked why they chose United Church of God, they mentioned that they felt more welcomed at the church than at any other they visited. Lisa added, “I also liked the children’s ministry and we heard about the children’s worship service that was coming.

Everything was exciting here.” When Jerry was asked what he noticed first, he said, “You seem to have strong leadership and a clear purpose. Lisa and I sensed that from the pulpit the first Sunday. I was also impressed that your council president greeted us the first Sunday in the parking lot. That shows a servant’s heart.” Lisa and Jerry and their family are now actively involved in the church.

In January 2004, a congregational meeting was held. During that meeting, a comprehensive strategic plan was evaluated that included several ambitious goals to transform United into a dynamic, thriving church. The plan was discussed and eventually approved for implementation. After the meeting concluded, one parishioner shared with me the following his perception of the strategic plan.

Ten years ago, if you had said we should do this I would have said no way. But now, I think with you as our pastor and with our current leaders, we can make this plan happen. It’s ambitious but not impossible. Doesn’t the Bible tell us, “With God all things are possible?”

The strategic plan has been accepted and is currently being fulfilled through the leadership of the United Church of God.

Third, the improved self-perception of leadership is supported by the t-test analysis of the pretraining and post-training mean scores. The following section seeks to validate that the change in the mean scores was statistically significant.

Statistical Analysis of Pre- and Post-Training Congregational Mean Scores

The t-test assesses whether the means of two groups are statistically different from each other. The t-test gives the probability that the difference between the two means is caused by chance. Specifically, the analysis was to determine if the improved mean scores in the congregational surveys was mere chance or a statistically significant finding.

First, the standard deviations were determined for both the pretraining and post-training results. The calculations were done for questions 1-5, 6-10, 11-15, 16-20, and 21-25. The standard deviations were then input into an online statistical program entitled SISA (Uitenbroek). The mean scores, standard deviations, number of cases were inputted. The confidence interval of 95 percent was used. Thus, the alpha level or risk level was .05. The t-tests were then generated for each of the five data sets.

In each case the t-value generated was negative because the second mean (post-training) was larger than the first mean (pretraining). The change was statistically significant if the p-value was equal to or less than .05. Table 4.2 summarizes the results of the t-tests.

Questions	Pretraining (N=37)		Post-training (N=35)		p-value
	Mean	SD	Mean	SD	
1-5	3.28	.77	4.00	.69	0.0001*
6-10	3.18	.70	3.96	.65	0.00*
11-15	3.58	.06	4.04	.71	0.0035*
16-20	3.57	.59	4.28	.61	0.0*
21-25	3.03	.74	4.12	.62	0.0*
Total all 25	3.33	.58	4.08	.60	0.0*

*indicates statistical significant at $p \leq .05$

Table 4.2. Statistical Summary of Change in Congregational Perception of Leadership Quality

For questions 1-5, the t-value was -4.193, and the p-value was .0001. Similar results were noted for the remaining data sets. When the t-test was generated for all twenty-five questions versus the five-question subset, the results were even more convincing. The results showed a t-value of -5.384 and a p-value of 0. Thus, at the both at the data sub-set level and at the population level, the t-tests verify that the change was statistically significant and not mere chance. Thus, t-test validates the research on the congregational level. Appendix I has the results of the t-tests.

Summary of Significant Findings

United's self-perception of leadership quality at the conclusion of the L.E.A.D.E.R.S.H.I.P. training was improved from the self-perception prior to the L.E.A.D.E.R.S.H.I.P. training. The congregation's self-perceived change in leadership quality was statistically significant and not mere chance.

Of the ten L.E.A.D.E.R.S.H.I.P. participants, six completed all three post-training goals, one completed two of the goals, and three participants completed only one. The participants' surveys showed an improved mean score in three of the five categories: mission, vision, and core values; leadership competency; and, spiritual development. The participants' growth in leadership improved in three areas and remained virtually unchanged in two areas.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The origin of this research can be traced directly to the experience I had in serving my first pastorate. After four years of successful, growing ministry, I left and saw the church's momentum quickly dissipate. I had failed them as a pastor because I did not develop the leaders around me. That discovery was reinforced after spending a year in residence as a Beeson Pastor. While studying in the School of Advanced Church Leadership, I realized the critical importance of developing other leaders.

After studying the life of Jesus and his relationship with his disciples, I learned that Jesus essentially mentored twelve men to be leaders in his church. Knowing that I would be in a different parish after my schooling, I developed L.E.A.D.E.R.S.H.I.P. to be a foundational approach to mentoring new leaders into ministry for Christ and his Church. The L.E.A.D.E.R.S.H.I.P. model uniquely uses biblical principles of mentoring to develop leaders and raise the self-perceived leadership quality within the local church.

The purpose of this chapter is to interpret the findings of this study, reflect upon these findings from a biblical and theological perspective, and evaluate the result of this study. I discuss the limitations as well as the practical applications for pastors who are intent upon developing leaders and improving the quality of leadership in their churches. Finally, I give recommendations based upon the findings for further research.

Evaluation and Interpretation of Data

This program evaluation study was guided by four questions. The major findings of this research were determined through survey evaluations and observations of the participants.

Research Question #1

What is the self-perceived level and quality of the leadership at United Church of God prior to the start of the leadership development program?

Every church has some leadership. Leaders are like cream; they rise to the top. When I began as pastor of United Church of God, I recognized strong leadership in certain areas of the church. United Church of God was run by an elected administrative council, many of whom had been in leadership positions for years. Four functioning committees with as many as twelve persons on some committees carried out the ministries of the church. Easily up to fifty persons in a church of 150 were in “leadership” positions.

In the weeks after my arrival, I learned that many who were in leadership positions were not leaders. Many were simply advisors who added little to decision making. Moreover, I discovered that the administrative council was far more concerned with managing than leading the church. The leadership had been brought up to control the church rather than to lead and multiply the ministry of the church.

I quickly realized that the L.E.A.D.E.R.S.H.I.P. model had a critical need at United Church of God because it was specifically designed to develop ministry team leaders. United Church of God had no plan for leadership development and certainly was not developing leaders to advance the ministry of the church. In the fall of 2002, a baseline of the church’s perception of their current leadership was taken. In general, they believed that their current leaders were functioning well in communicating the mission, vision, and core values of the church. They were impressed by the current leadership’s competency, character, and spiritual development. They also believed that their current

leadership was, in fact, developing the ministries of the church.

Research Question #2

What is the self-perceived level and quality of the leadership of the United Church of God after the completion of the leadership development program?

About one year after the initial congregational survey and after the training was completed, a second survey was done. During the year between the surveys, the congregation heard about the training. Participants were included as illustrations in sermons. Each of the participants was profiled as an emerging leader in the newsletter. The ministry teams were developing and, as a result, these participants were bringing new people into ministry.

In the late summer of 2003, the congregation was surveyed to determine their self-perceived level and quality of the leadership of United Church of God. The mean scores of the post-training surveys were significantly improved over the pretraining survey. In each of the five question areas, the mean score improved no less .62 on a 1-5 Likert scale. Further analysis using t-tests verified that the improved mean scores were statistically significant and not mere chance.

Research Question #3

What aspects of the L.E.A.D.E.R.S.H.I.P. model contributed to the perceived changes in leaders and leadership quality?

The effectiveness of the L.E.A.D.E.R.S.H.I.P. model is evident in the increased mean scores in the post-training congregational surveys. The L.E.A.D.E.R.S.H.I.P. model contributed to that increase in several ways. First, the mentoring idea that is the foundation of the L.E.A.D.E.R.S.H.I.P. model was new to United. Prior to my arrival,

leadership development was cursory at best and only for the elected leaders of the church. For example, before my arrival, the interim pastor began teaching leadership principles to the administrative council. He would show a John Maxwell video about thirty minutes before the beginning of each monthly administrative council meeting. The teaching was not required; however, several of the council members consistently participated. The interim's predecessor served at United Church of God nearly twenty years; however, no indication of intentional leadership development occurs during his tenure. As a result, when I began as senior pastor of United Church of God in 2002, I found a dearth of young leaders. Also, the lack of intentional leadership development was underscored by the absence of funding in the church budget. The L.E.A.D.E.R.S.H.I.P. model was an intentional leadership process that included both elected and emerging leaders in the training.

Second, leadership development had been a low priority at United Church of God for many years. No budget money existed for developing leaders, and the previous pastor was often in conflict with the elected leaders of the church. For many years, private industry remained the training ground for leadership at United Church of God. When I became pastor, leadership development became a priority. It received a significant amount of my time and energy. The impact of the L.E.A.D.E.R.S.H.I.P. model can be attributed to the increase in time, energy, and resources given to the process.

Third, I believe that the mentoring concept of this model cannot be overlooked. At the heart of the L.E.A.D.E.R.S.H.I.P. model is relationship. These ten participants heard my heart and my vision for eight months. These ten became an extension of the ministry of the pastor as they shared what they were learning. In Acts 4:13, the Sanhedrin

are impressed with the courage of Peter and John and realized that they had been with Jesus. I believe that same principle applied at United Church of God. These ten became emerging leaders because they had spent time with the pastor. The congregation realized that these ten participants were engaging in a process that would change not only them, but also the leadership quality and future of United Church of God.

The possibility exists that these changes were simply a Hawthorne Effect which suggests that improvement in performance, as by workers or students, result from mere awareness that experimental attempts are being made to bring about improvement. I believe that this research is not simply a Hawthorne Effect but indicative of actual changes in attitude, competency, and ministry awareness. First, leadership development is now at the center of the church. The church has adopted a core value of raising godly trained leaders. My leadership class is becoming foundational for those desiring to serve in leadership. The congregation is realizing that leadership does not just happen; it must be cultivated. These are recognized changes that have occurred and, in part, have contributed to the attitudinal changes of the congregation.

Second, the administrative council is no longer attempting ministry without strong leadership. The council has placed on hold a desire for a ministry to stay-at-home mothers and an after-school ministry to children in the community. Both ministries are desperately needed and would advance the mission and vision of the church; however, both need strong leadership not currently available.

Lastly, I believe that these changes are not a Hawthorne Effect phenomena because of the stories shared in Chapter 4. One of the results of this research is fruit for the kingdom. United Church of God now has more trained leaders but also more

ministries, more people attending, and more hope and optimism than the church has had in years. In ministry, the bottom line is always changed lives and many stories of changed lives have resulted from the L.E.A.D.E.R.S.H.I.P. training.

Research Question #4

What other factors may have contributed to the self-perceived change in leadership? Several other factors may have contributed to the self-perceived change in leadership quality. First, I preached extensively in my first year on the mission, vision, and future of the church. I preached a series entitled, "The Church You've Always Dreamed of" and a series entitled, "Rediscovering Our Purpose," based on Rick Warren's five purposes of the church (103-06). We also established, published, and consistently reinforced the core values of the church during the year.

Another factor that cannot be overlooked is the likeability of the pastor. An old leadership principle states that an organization measures the quality of its leadership by the leadership of those at the top. The leadership that I gave as pastor in the first year is a factor that is difficult to measure but probably influenced the congregation's self-perceived level and quality of leadership.

Finally, United realized a measure of healing and growth after my arrival. For nearly ten years, the church had been in decline, and the leadership and the pastor were often at odds. A new spirit of optimism abounded when I became their pastor. When people realize positive change around them, they are more likely to give credit to the leadership of the church.

The ten L.E.A.D.E.R.S.H.I.P. participants remain active in the church, and most are continuing to emerge as leaders. Several of the ministry teams have flourished such as

children's, clothing, evangelism, prayer, and welcome. The men's ministry team continues to struggle. Church repairs and kitchen team function on an "as-needed" basis. I remain close with each of the participants and often task them with additional duties beyond their ministry teams. All participants seem to be continually growing in their devotion and service to the Lord.

Ideally, this project needs to be evaluated in the coming years. Questions about the effectiveness and longevity of the ministry teams are difficult to evaluate now. Time will be the ultimate determinant of the success or lack of success of this research. My success as a leader is indefinitely linked with the success of these ten participants.

Biblical and Theological Reflections

The theory of mentoring as leadership development has strong biblical precedent. Chapter 2 outlines the effect of mentoring in the lives of Moses and Joshua, Jesus and his disciples, and Paul and Timothy. The findings of this research indicate the effectiveness of an interpersonal approach to leadership development. The theological foundation for this research was the necessity of developing leaders in relationship through a process of growth to achieve a predetermined goal. This research validates the necessity of relationship, process, and a goal in an organization's leadership development strategy.

Leadership development, however, is much more. At its core, spiritual leadership development is the work of the Holy Spirit in transforming a follower into the image of Christ for the sake of others. This research has validated the importance of being versus doing. Spiritual ends require spiritual means, and spiritual means come only by the Holy Spirit. Blackaby and Blackaby similarly suggest that the best thing leaders can do for their organization is to grow personally (31). In the process of developing leaders and

evaluating leadership quality, too often overlooked is the supernatural transforming work of the Holy Spirit. This research has validated that spiritual growth is at the heart of leadership development.

Jesus' words from John 15:5 are important: "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit" (NIV). His promise reminds followers that if they stay in close connection with him, he will infuse their leadership with power, creativity, and courage. The supernatural component of the leadership development is the least realized and arguably the most vital part of the process.

This research project is further grounded theologically in the character of God to change and equip his called servants to greater service. It seeks to amplify the words of Christ who said, "You have been faithful with a few things; I will put you in charge of many things" (Matt. 25:21, NIV). Furthermore, this project enhances the principles of church health and growth. That is, a healthy church will be a reproducing church—not just in followers of Jesus Christ but in leaders of Christ's Church as well.

When the Holy Spirit is actively working through the Church, the Church becomes an unstoppable force. Souls are won to Christ, disciples are maturing, ministries flourish, and God's kingdom grows. Bill Hybels in his book Courageous Leadership writes, "The local church is the hope of the world and its future rests primarily in the hands of its leaders" (27). Spiritual leadership is the key to being a healthy, dynamic reproducing church:

People supernaturally gifted to lead must yield themselves fully to God. They must cast powerful, biblical, God-honoring visions. They must build effective, loving, clearly focused teams. They must fire up Christ followers to give their absolute best for God. And they must do it with a pit bull determination. (27-28)

The church remains the hope of the world, and the future still remains in the hands of the leaders. When pastors and spiritual leaders honor God with healthy, reproducing churches that multiply not just disciples but leaders, the kingdom of God is exponentially advanced. Cladis, in Leading the Team-Based Church, speaks to the value of relational ministry in the postmodern world:

Relational ministry best sums up the ministry of Jesus. God did not send a committee or an organization to die on a cross for us, God sent the Son who loves us, teaches us, rebukes us redeems us, and empowers us—all very relational dynamics! Ministry teams that are relational and network forming rather than bureaucratic have wonderful opportunities to grow and thrive in the postmodern world. (168)

Limitations of the Study

This study is limited to the unique experience at United Church of God, Harrisburg, PA. The L.E.A.D.E.R.S.H.I.P. model and the researcher-designed questionnaires were designed specifically for the context of United Church of God. The surveys were not statistically tested for validity and are further limited in that they seek to measure qualitative changes over time using a numeric scale.

The study is further limited by the church dynamics at United Church of God. The variables of the likeability of the pastor and the spirit of optimism no doubt influenced the overall perception of leadership quality.

The study is limited to the effectiveness of ten leaders who subjected themselves to this model. If these leaders fail, the study will be further limited. Originally developed as a one-year mentoring model, the program was modified to eight months. Ideally, this study would have been enhanced by a full one-year mentoring program followed by one year for implementation. The pretraining and post-training congregational questionnaires would have benefited from a two-year interval instead of a one-year interval.

Implications of the Findings

The results of this research can help future pastors in developing a leadership development model unique to their ministry setting. This study confirms the vital role of mentoring in developing spiritually mature and effective leaders in the church. Because of the perceived change in leadership quality and the decisive change in the developed leaders, this study confirms the necessity for an ongoing plan for leadership development. Therefore, I want to underscore the importance of all pastors in taking a hands-on approach to leadership development. Jesus taught, trained and disciplined his followers up close and in relationship. In the same way, pastors must teach, train and disciple leaders in the church. Pastors need to be intentional about developing leaders to advance the Church and grow the kingdom of God effectively. The role of the pastor in leadership development is vital (Blackaby and Blackaby 31; Maxwell, Developing Leaders around You 12).

According to Tichy and Cohen, winning companies develop leaders at every level (11). The same principle applies to the Church of Jesus Christ. This research mirrors the results seen in corporate America where companies with a plan for leadership development and who have top leadership involved in training have had remarkable success. This research further validates the importance of team ministry in an organization. Barna suggests that leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision (8). The results of this research are similar. The ministry of the Church of Jesus Christ is based on shared ministry. Cordeiro underscores the importance of team ministry to the Church of Jesus Christ:

God places each of us in a community of faith, and more specifically in a local church with a divine purpose. He fits us alongside others who have a similar assignment and calls us a family, a team, the Church. No one person is meant to carry this assignment alone. It wasn't designed that way. We were created to do church as a team! (16)

Based on the findings of this study, I would make the following recommendations concerning mentoring and leadership development in the local church.

1. I recommend that senior pastors carefully develop a hands-on, mentoring approach to leadership development that is conducive to the needs of the church. No one way exists to develop leaders. The L.E.A.D.E.R.S.H.I.P. model was designed specifically for developing ministry team leaders. A different model using the principles of mentoring would be suggested for developing biblical elders or small group leaders. The mentoring model allows pastors to share their hearts and vision in a way that will move leaders to be an extension of the pastors' ministry. At a minimum, this research indicates the importance of intentional leadership development in the church.

2. I recommend that church leaders consistently evaluate the self-perceived leadership quality of the church. When leaders are in place for a long time, leadership often gets stale and predictable. Long-time leaders can become content with the status quo and fail to take risks for the kingdom. One implication of this study is the necessity for taking the leadership temperature of the congregation on a regular basis. The pre- and post-training questionnaires of the congregation revealed several areas that needed improved leadership. The surveys gave the congregation a forum to raise questions and express their concerns.

3. I recommend that churches hold pastors and staff accountable for developing other leaders. One way pastors can be held accountable is through job descriptions and

annual evaluations by the administrative council or similar committee that measures the effectiveness of the pastor's leadership development process. A second level accountability needs to be established at the conference or district level. Those in leadership over churches need to be evaluating the effectiveness of pastors in raising up leaders in the local church. The conference or district level can aid pastors with resources and guidance in developing a leadership development model that integrates relationship, goal, and process. Lastly, congregations have both the right and responsibility to hold the pastoral leadership responsible for reproducing leaders. Congregations must allow pastors the freedom to mentor and multiply leaders for the sake of the congregations and the ministries of their churches. In my first pastorate, neither my church nor my administrative council held me accountable for leadership development. As a result, the ministry of church floundered after I left. The L.E.A.D.E.R.S.H.I.P. model reinforces the importance leaders developing other leaders. Because of my passion for leadership development and the intention of investing in others, United Church of God is blessed with eight new ministry teams and ten persons who have been mentored to be extensions of the ministry of the pastor.

4. Finally, I recommend that every church and every pastor evaluate their organization for effectiveness in developing leaders and ministry teams. The church of Jesus Christ will only advance as leadership and ministry are multiplied. An evaluation should include organization structure, accountability, and assessment and placement of people in ministry.

Contribution to Research Methodology

The greatest contribution this study makes to research methodology is in the area

of leadership development. This study sought to wed the theory of mentoring in leadership development with the congregation's perception of leadership effectiveness. My goal from the beginning was to determine if investing in a few leaders over a period of time through a process of leadership development would impact the congregation's perception of quality leadership. The contribution this research makes is in the correlation between the development of leaders and the impact those leaders have on the congregation.

Much of this research was based on a researcher-designed survey that measured attitudinal and perceptual changes of leadership within an organization. The reliability of the tool is limited in that it was designed to complement the L.E.A.D.E.R.S.H.I.P. training. For this research, the survey proved effective in evaluating the self-perceived changes in leadership quality at United Church of God. A church that is intentional about developing ministry team leaders can use the tool effectively. Nevertheless, the tool is less reliable if the training focuses on developing elders or small group leaders. Furthermore the reliability of the tool is jeopardized by the small population and sample in the research and the lack of a control group. Such factors would limit the effectiveness of reliability testing on the data and the researcher-designed survey.

Further Studies

Leadership development is vital within the Church of Jesus Christ. This study has sought to measure the critical link between mentoring leaders and the perceived quality of leadership within a congregation. A follow-up study to this research could explore this correlation over a longer term. A follow-up study could include evaluating post-training participant behavior, organizational structure, accountability, and assessment and

placement of people in ministry. Future research could evaluate the link between emotional intelligence and spiritual leadership. Furthermore this research could be supplemented by an evaluative tool that measures behavioral changes rather than attitudinal changes.

Another suggested study would be an evaluative project of the mentoring approach to developing spiritual leaders versus a classroom or institutional approach. At the core of this leadership development model is relationship. This model sought to balance being versus doing in the development of spiritual leaders. Further studies could evaluate the difference between a leadership development model that focuses on competencies versus one that focuses on spiritual formation.

Lastly, the vital link between mentor and protégé is communication. A further study might evaluate current communication theory with leadership development for developing leaders for the local church.

APPENDIX A

St. Luke United Methodist Church Lay Pastor Covenant

As a Christian disciple, I daily commit myself to responding in obedience to God's call, to daily centering my whole life on Christ, and to daily opening myself to the power of the Holy Spirit. Together, with the other Lay Pastors of St. Luke, I covenant to seek the heart of and will of God through:

DEVOTIONAL LIVING

I will daily practice the spiritual disciplines of prayer, Scripture reading, worship, and formative listening to the voice of God.

RELATIONAL STRENGTHENING

I will faithfully nurture the primary relationships through which God forms my life including my relationship with my spouse, my family, my spiritual friends, my accountability group, and my church family.

VOCATIONAL SERVING

I will well manage the spiritual gifts, the physical life, and the material goods the Lord has entrusted with me for the sake of fulfilling the particular ministry to which He has called me.

I pray for grace to live out this covenant and give thanks for how the Lord will enable me to participate in the Great Commission, fulfill the Great Commandment, ever grow in the fruit of the Holy Spirit, and continually expand my awareness of His presence.

APPENDIX B

The L.E.A.D.E.R.S.H.I.P. Model

L—Lead by example

E—Educate on the mission, vision, and core values of the Church

A—Assign tasks and evaluate

D—Demonstrate an effective small group

E—Equip with biblical understanding of leadership and spiritual gifts

R—Require retreat and continued spiritual formation

S—Share opportunities for dreaming and visioning for the church

H—Help with developing ministry teams

I—Invest with time and resources

P—Partner in prayer and praise.

L—Lead by Example

Jesus invested three years of his life modeling leadership for his twelve followers. They saw him model the spiritual component when he went off by himself to pray and when he regularly worshiped in the synagogue. They saw the professional component of leadership in how Jesus communicated biblical truth in relevant ways. They watched as Jesus wisely listened and carefully spoke. Such modeling is powerful and must be evident in the life of the senior pastor. The initial core group must understand the pastor's personal spiritual plan of development and be witness to his professional development. My knowledge, skills, and excellence must be evident in the task of ministry and the interaction that I have with others. I believe that effective leadership development begins by example. Effective modeling and mentoring is a powerful learning tool because

leadership is as much caught as it is taught. My example can powerfully influence the next generation of leaders.

Goal: To model effective leadership training spiritually, professionally, and relationally.

Key Resources: Holy Bible, particularly the life of Christ.

Developing the Leader within You by John C. Maxwell

E—Educate on the mission, vision, and core values of the church

Leaders need to understand the purposes for the church. They must also understand mission, vision, and core values of the church. Rick Warren's book The Purpose Driven Church is instrumental for these concepts. The pastor communicates the mission and vision of the church in a variety of ways. These leaders in training understand the vision and begin to communicate the vision to others. By the end of the training, these leaders need to see with as much clarity as the senior pastor where the church is heading. Vision casting is key to developing leaders.

Goal: To communicate the mission, vision and core values of the church

Key Resources: The Purpose Driven Church by Rick Warren

Leading with Vision by Dale Galloway

A—Assign tasks and evaluate

Effective leaders must be doers. The goal of this component is to task trainees with creative assignments that enhance their leadership development. The teaching here includes visiting a local cutting-edge church for evaluation. Also included is interviewing a key leader in the community on the principles of leadership. Church leadership is also about being a servant to God's people. I will task each leader with one servant-

evangelism project. I will have one meeting where the leaders are sent out in the neighborhood to question individuals on the community perception of the church. Other tasks might include pre-evangelism and evangelism tasks like visiting a local bar. Identifying unchurched people in the leader's circles of influence is an essential component of tasking.

Goal: To assign tasks that will develop leadership skills and provide constructive evaluation

Key Resources: Conspiracy of Kindness by Steve Sjogren

An Unstoppable Force by Erwin McManus

D—Demonstrate an effective small group

Leadership must include demonstrating effective small groups. Training on the dynamics of small group and small group development is essential. I will invest at least one session per month on demonstrating an effective small group meeting. I will model how a small group functions while teaching leadership. The dynamics of small group theory must be clearly communicated.

Goal: To demonstrate effective small groups

Key Resources: Leading Life Changing Small Groups by Bill Donahue

The Small Group Book by Dale Galloway

E—Equip with Biblical understanding of leadership and spiritual gifts

Many of the principles of effective leadership can be taught. A study of biblical leaders such as Moses, David and Nehemiah would be appropriate for learning principles of leadership. I also will consider successful leaders from history like Abraham Lincoln. Teaching effective leadership involves lecturing as well as dialoguing on leadership

principles. Utilizing current affairs as examples of effective leadership will be part of the teaching. It is important that leadership be grounded biblically particularly in the understanding of spiritual gifts.

Goal: To develop a biblical understanding of leadership and spiritual gifts

Key Resources: The Empowered Leader by Calvin Miller

Leadership That Works by Leith Anderson

Holy Bible

R—Require retreat and continued spiritual formation

The leadership development training begins with an overnight retreat that I lead. pastor. The purpose of the retreat is to learn each trainee's story and to provide an overview of the year's training. At the midpoint of the training year, another retreat is held for processing what has been learned. This retreat is led primarily by the trainees. The goal is to integrate spiritual formation with leadership development. Effective Christian leaders must develop habits of spiritual growth and development. As such, part of this goal is for each participant to develop a plan for continued spiritual formation.

Goal: To develop spiritual disciplines and provide for intentional spiritual formation

Key Resources: Soul Feast by Marjorie Thompson

Celebration of Discipline by Richard J. Foster

S—Share opportunities for dreaming and visioning for the church

This initial core group of leaders will greatly enhance my effectiveness and help sharpen the vision I have for the church. Potential leaders are often rich with ideas, but they do not always know where to go with the ideas. The initial core group training

includes vision and possibility dreaming and how to align those with my vision and the overall direction of the church. Part of the training here would include visiting local cutting-edge churches as a group or attending a conference together.

Goal: To develop leaders to be visionaries and possibility thinkers

Key Resources: Church for the Unchurched by George G. Hunter, III

When God Builds a Church by Bob Russell

H—Help with developing ministry teams

One of the hardest tasks for potential leaders is organizing a ministry team. Each trainee is responsible for developing a ministry team at the conclusion of the training. I can help them develop a ministry team by identifying possible ministry-team participants and developing a structure that provides for formation and not just task completion. I can also help by developing ministry-team job descriptions and outlining accountability and expectations of ministry-team members. Training could also include recruiting and organizing ministry-team meetings.

Goal: To help assist trainees in ministry-team building

Key Resources: Doing Church as a Team by Wayne Cordeiro

Developing the Leaders around You by John C. Maxwell

I—Invest with time and resources

Leadership development takes effort. It involves a commitment of time from participants but also a commitment of resources from the church. The church must be willing to allow these individuals freedom from responsibilities in order to focus on developing as a leader. The church must also furnish them with resources including books, seminar tapes, and travel allowances as needed. Ideally, I also want to take these

leaders to a conference at Saddleback or Willow Creek in order to enhance their development.

Goal: To invest both time and resources in potential leaders

Key Resources: Money and time

P— Partner in prayer and praise

The final task for training effective leaders is to shower them with prayer and praise. I must encourage all leaders. I believe that these leaders need to be encouraged both in the small group but also in the Sunday celebration services. These leaders need to be applauded in newsletters and sermons. They must be promoted to the point where they are seen as staff on the church, even if unpaid. Building the enthusiasm for these leaders makes them infectious as they are sent out to develop other leaders. I become more of a player-coach who comes alongside in partnership with these new leaders.

Goal: To encourage through prayer and praise the newly developed leaders

Key Resources: Just Like Jesus by Max Lucado

APPENDIX C

Participant Cover Letter and Consent Form

Pastor Kevin Richardson
United Church of God
1211 Fairmont Drive
Harrisburg, PA 17112

November 6, 2002

Dear Friend,

As you know, I am working on my dissertation project as part of my studies at Asbury Seminary in Wilmore, KY. The first three chapters of the dissertation have been completed and approved by my faculty committee. Now is the time to initiate the research dimension of my project. My research involves mentoring eight to twelve spiritually mature individuals from within the church for a period of one year.

I designed the L.E.A.D.E.R.S.H.I.P. model of intentional mentoring in order to make spiritually mature and fully trained leaders for the church. The training requires an eight month commitment to meet one night a week for no less than sixty minutes. The training includes mentoring and teaching by the senior pastor on spiritual leadership, the mission and vision of the church, spiritual formation and spiritual gift testing, evangelism, and small group dynamics. The training balances reading Scripture with reading current resources on leadership and church growth. Part of the training will include visiting and evaluating other cutting edge churches. Upon completion of the program, each newly trained leader will be recognized as a team leader in the church and be accountable for ministry to the senior pastor.

Your voluntary participation in the program is needed. The goal of L.E.A.D.E.R.S.H.I.P. training is to raise the overall quality of the leadership and ministries of the church. Your part requires the completion of a twenty-five-question survey prior to the beginning of the training program and after the training is completed. Please know that your answers will be kept confidential and will not be discussed with L.E.A.D.E.R.S.H.I.P. training participants.

The information that you provide will help me to evaluate how effective the L.E.A.D.E.R.S.H.I.P. training is in raising the overall leadership quality of the church. The information is for this research project only. If you have questions about the survey or the research project, please contact me at 652-2418.

Sincerely,
Kevin E. Richardson
Pastor, United Church of God

Participant Consent Form

Please read each of the following statements completely and then sign and complete the bottom half of this page before completing the survey:

I understand that this survey is part of the evaluation process of the dissertation project of the senior pastor.

I understand that the answers that I submit will be kept confidential.

I understand that the survey is designed to test my knowledge and understanding. Therefore, I will answer each question honestly.

I recognize that my participation in this research enhances the value of the project to the researcher and to the United Church of God.

I agree to give additional feedback (if requested).

I hereby consent to participating in the evaluative process of this research project and will complete the survey to the best of my ability and understanding.

Signature _____ Date _____

Please Print name _____

Please complete the following overview questions:

1. I am male female.
2. Are you a member of United Church of God? Yes No
3. How long have you attended United? more than 20 years 15-20 years
 10-14 years 5-9 years 1-4 years less than one year
4. What is your age? 25 and under 26-40 41-55 56-70 over 71

You are now prepared to complete the survey. Please read the instructions carefully and complete the survey. Return the survey AND consent form in the enclosed envelope.

Thank you again for your participation.

APPENDIX D

L.E.A.D.E.R.S.H.I.P. Participant Survey

Name:

Date:

Guidelines for Answering Questions

- Be as honest as possible. Don't give what you think is the right answer. Give the answer that best describes your current thinking and understanding.
- Read through the question twice before answering.
- The survey should take 10-15 minutes to complete.
- Your name and answers will be kept confidential.
- Please check the one answer that most closely corresponds to your current view.

To what extent do you agree with the following:

[PLEASE CHECK [X] ONE ANSWER ON EACH LINE]

A. Mission, Vision, and Core Values

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
1. Our church leaders effectively communicates the mission of the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
2. Our church leaders effectively communicate the vision of the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
3. Our church leaders effectively communicate the core values of the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
4. Our church leaders are working together toward common goals.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
5. Our church leaders are optimistic about the future of our church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

B. Leadership Competency

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
6. I believe that church leaders must demonstrate outstanding people skills to be effective.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
7. I believe that church leadership is demonstrated both inside and outside the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
8. I believe that church leaders must be trained to be effective.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
9. I believe that effective church leaders serve in ministries compatible with their talents and skills.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
10. I believe that effective church leaders engage others in ministry.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

C. Character

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
11. I believe that church leaders must demonstrate a consistent Christlike character.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
12. I believe that a leader's character is just as important as a leader's skills and talents	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
13. I believe that church leaders must demonstrate integrity in dealing with parishioners.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
14. Because of their influence, I believe that church leaders must be held to a higher standard for character.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
15. I believe that Christian character and integrity are essential ingredients of an effective church leader.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
16. I believe that all church leaders must be spiritually mature believers.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
17. I believe that church leaders should be engaged in a continuing process of spiritual development.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
18. I believe that leaders must balance leading and serving within the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
19. I believe that a church leader must first be a person of prayer.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
20. I believe that an effective church leader must be regularly engaged in reading the Scriptures.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

E. Ministry Development

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
21. I believe that leaders serve best on committees.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
22. I believe that leaders must encourage the development of new, need-meeting ministries.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
23. I believe that the key to developing ministry is to develop leaders.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
24. I believe that the most effective form of church ministry is ministry teams.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
25. I believe that effective leaders encourage the active participation of every parishioner in ministry.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Additional Comments:

APPENDIX E

Congregational Cover Letter and Consent Form

Pastor Kevin Richardson
United Church of God
1211 Fairmont Drive
Harrisburg, PA 17112

October 27, 2002

Dear Friend,

As you know, I am working on my dissertation project as part of my studies at Asbury Seminary in Wilmore, KY. The first three chapters of the dissertation have been completed and approved by my faculty committee. Now is the time to initiate the research dimension of my project. My research involves mentoring eight to twelve spiritually mature individuals from within the church for a period of eight months.

I designed the L.E.A.D.E.R.S.H.I.P. model of intentional mentoring in order to make spiritually mature and fully trained leaders for the church. The training requires a commitment to meet one night a week for no less than sixty minutes. The training includes mentoring and teaching by the senior pastor on spiritual leadership, the mission and vision of the church, spiritual formation and spiritual gift testing, evangelism, and small group dynamics. The training balances reading Scripture with reading current resources on leadership and church growth. Upon completion of the program, each newly trained leader will be recognized as a team leader in the church and be accountable for ministry to the senior pastor.

Your voluntary participation in the program is needed. The goal of L.E.A.D.E.R.S.H.I.P. training is to raise the overall quality of the leadership and ministries of the church. Your part requires the completion of a twenty-five-question survey prior to the beginning of the training program and after the training is completed. Please know that your answers will be kept confidential and will not be discussed with L.E.A.D.E.R.S.H.I.P. training participants.

The information that you provide will help me to evaluate how effective the L.E.A.D.E.R.S.H.I.P. training is in raising the overall leadership quality of the church. The information is for this research project only. Please complete the consent form and evaluative survey and return to the collection box in the fellowship hall of the church by November 10th. If you have questions about the survey or the research project, please contact me at 652-2418.

Sincerely,
Kevin E. Richardson
Lead Pastor, United Church of God

Congregational Consent Form

Please read each of the following statements completely and then sign and complete the bottom half of this page before completing the survey:

I understand that this survey is part of the evaluation process of the dissertation project of the senior pastor.

I understand that the answers that I submit will be kept confidential.

I understand that the survey is designed to test my knowledge and understanding. Therefore, I will answer each question honestly.

I recognize that my participation in this research enhances the value of the project to the researcher and to the United Church of God.

I agree to give additional feedback (if requested).

I hereby consent to participating in the evaluative process of this research project and will complete the survey to the best of my ability and understanding.

Signature _____ Date _____

Please Print name _____

Please complete the following overview questions:

1. I am ___ male ___ female.
2. Are you a member of United Church of God? ___ Yes ___ No
3. How long have you attended United? ___ more than 20 years ___ 15-20 years
___ 10-14 years ___ 5-9 years ___ 1-4 years ___ less than one year
4. What is your age? ___ 25 and under ___ 26-40 ___ 41-55 ___ 56-70 ___ over 71

You are now prepared to complete the survey. Please read the instructions carefully and complete the survey. Return the survey AND consent form in the enclosed envelope. Thank you again for your participation.

APPENDIX F

Congregational Survey of Church Leadership

Name:

Date:

Guidelines for Answering Questions

- Be as honest as possible. Don't give what you think is the right answer. Give the answer that best describes your current thinking and understanding.
- Read through the question twice before answering.
- The survey should take 10-15 minutes to complete.
- Your name and answers will be kept confidential.
- Please check the one answer that most closely corresponds to your current view.

To what extent do you agree with the following:

[PLEASE CHECK [X] ONE ANSWER ON EACH LINE]

A. Mission, Vision, and Core Values

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
1. Our church leaders effectively communicate the mission of the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
2. Our church leaders effectively communicate the vision of the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
3. Our church leaders effectively communicate the core values of the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
4. Our church leaders are working together toward common goals	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
5. Our church leaders are optimistic about the future of our church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

B. Leadership Competency

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
6. Our church leaders have the necessary people skills to be effective leaders.	1	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
7. Our leaders demonstrate effective leadership skills both inside and outside the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
8. Our church leaders are able to engage others in ministry.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
9. Our church leaders effectively lead rather than manage the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
10. Our church leaders are serving in areas compatible with their talents and skills.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

C. Character

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
11. Our church leaders consistently demonstrate a Christlike character.	1	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
12. Our church leaders are effective servants in the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
13. Our church leaders consistently encourage others.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
14. Our church leaders demonstrate integrity in dealing with parishioners.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
15. Our church leaders interact with others with honesty and accountability.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

D. Spiritual Development

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
16. Our church leaders seem to be spiritually mature disciples of Jesus Christ.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
17. Our church leaders are committed to our church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
18. Our church leaders are actively engaged in ministry in the church.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
19. Our church leaders demonstrate a commitment to prayer, Scripture reading, and worship.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
20. Our church is being effectively led by the Holy Spirit working through our church leaders.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

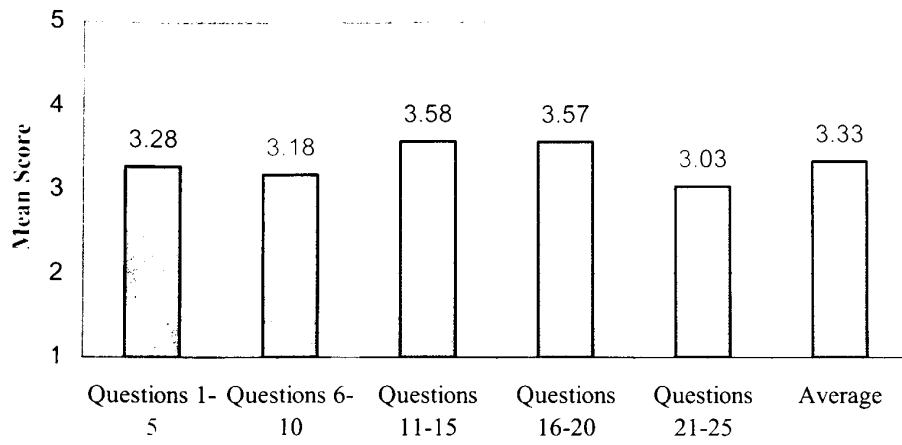
E. Ministry Development

	<u>Strongly Disagree</u>	<u>Disagree</u>	<u>Neither Agree Nor Disagree</u>	<u>Agree</u>	<u>Strongly Agree</u>
21. Our church leaders currently serve in key ministry positions.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
22. Our church leaders encourage the development of new, need-meeting ministries.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
23. Our church leaders are effectively developing ministry teams.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
24. Our church leaders encourage the active participation in ministry of every parishioner.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
25. Our church leaders are committed to developing new leaders for ministry.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Additional Comments:

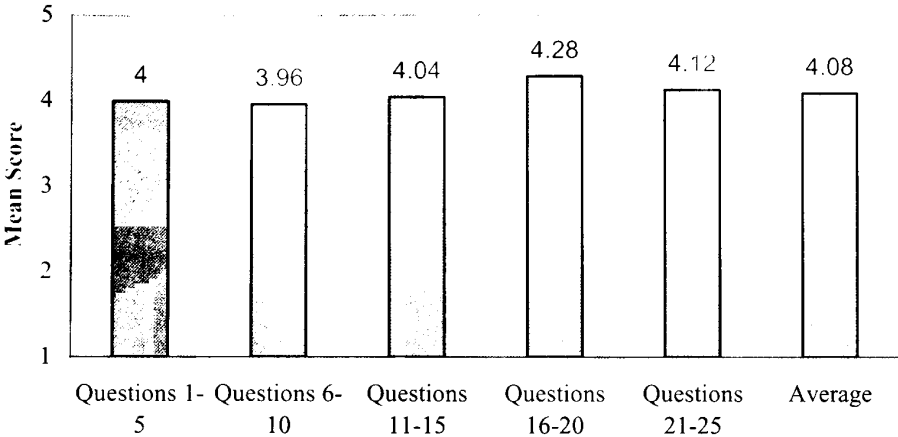
APPENDIX G

Mean Scores of Pretraining Congregational Survey



APPENDIX H

Mean Scores of Post-Training Congregational Survey



APPENDIX I

T-Test Results on Congregational Survey Data

Summary of t-Test Results									
Questions	Pretraining (N=37)		Postraining (N=35)		CI	t-value	Df-t	Prob.	p-value
	Mean	SD	Mean	SD					
1-5	3.28	.77019	4.0	.68633	95%	-4.193	69	0.999961	0.0001*
6-10	3.18	.704239	3.96	.650927	95%	-4.884	69	0.999997	0*
11-15	3.58	.575872	4.04	.707418	95%	-3.016	65	0.998227	0.0035*
16-20	3.57	.593955	4.28	.608404	95%	-5.007	69	0.999998	0*
21-25	3.03	.74422	4.12	.622936	95%	-6.753	68	1	0*
Total all 25	3.33	.575698	4.08	.604754	95%	-5.384	69	1	0*

*indicates statistical significant at $p \leq .05$

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