ABSTRACT

Lay Leadership Collaboration, Communication, and Succession Among the Baby Boomer, Generation X and Millennial Generational Cohorts

by

Matthew T. Seel

Every local church has lay people who continue to serve as the backbone of the mission of Jesus Christ. Many studies show the importance of solid pastoral and staff leadership, yet fewer studies focus on the importance of lay leadership. This study seeks to identify the lay leaders found in the local church currently. As of this study, the primary lay leadership of the church are among three generational cohorts: Baby Boomers (b. 1943-1964), Generation X (b. 1965-1981), and Millennials (b. 1982-2004). While these three generational cohorts differ in their perspectives and worldview, finding ways to collaborate, communicate, and succeed one another in leadership within the local church is imperative. This study seeks to help foster collaboration, communication, and succession among these generational cohorts.

Twenty-five persons from Petrie Memorial United Methodist Church in Elkton, Kentucky participated in a six-week training designed to help them understand collaboration, communication, and succession within the local church. Nine of the participants were baby boomers, eight were part of Generation X, and the final eight were millennials. Each of the participants are members of Petrie Memorial United Methodist Church.

Through the course of the study the participants all indicated a positive change in their knowledge, attitudes, and behaviors around leadership collaboration,

communication, and succession. Particularly, the female participants showed significant

increase over the male participants. Overall, each participant and each generational

cohort saw significant positive change in their knowledge, attitudes, and behaviors

around leadership collaboration, communication, and succession.

Lay Leadership Collaboration, Communication, and Succession

Among the Baby Boomer, Generation X and Millennial Generational Cohorts

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

Matthew T. Seel

May 2021

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

me. I am grateful to the Church Council and Pastor Parish Relations Committee for giving me not only the time to study and be away, but the financial resources to help pay my tuition. Last, but certainly not least, I am thankful to my 2018 Organizational Leadership doctoral cohort for journeying alongside me.

God's grace has been prevalent to me throughout this process. These people, individually and collectively, have reminded me to joyfully receive God's grace through the assistance of those who know more than I do. I hope to repay each of them by coming alongside others as they have come alongside me. I hope that I and this work may be of benefit to the Church universal as the Church has been to me.

CHAPTER 1

Overview of the Chapter

Chapter One provides the framework for investigating how leaders collaborate, communicate, and navigate leadership succession within the local church. Strong lay leadership is valuable to every congregation and can be found or taught within every congregation. This study's primary focus is on the lay leadership of the local church.

This study involved a six-week training of identified lay leaders within Petrie Memorial United Methodist Church. The participants were asked to complete a student pre-test before the training, a student post-test after the training, student journals during the intervention as well as several follow-up student interviews to assess and evaluate what was learned. Included are the research and tools used to evaluate the progress of the participants.

Personal Introduction

Every church I have pastored has had lay people who lead the congregation either officially or unofficially. I serve as a pastor in the United Methodist Church which has several official lay leadership roles defined by its denominational Book of Discipline. I have had many conversations with long-time members and young members in the church regarding leadership. The long-time members often bemoan the lack of young people rising up into leadership positions, yet it seems as if they inadvertently push the young members away either by refusing to give up their specific leadership roles or by not coming alongside to help mentor the young leaders who have taken a new leadership role.

On the other hand, the younger members I speak with are often frustrated that they are not given ownership of the church or that the long-time members are unwilling to see them as adults. These younger members tend to feel like second-class citizens because they are not able or willing to lead in the ways the church is used to being led. This breakdown in the church has led to the lack of lay leadership succession.

The factors of this breakdown are exhaustive and vary depending on a host of issues. I have witnessed three consistently in my experience. First, I see a lack or inability to communicate effectively between the different generational cohorts. I have observed this mostly in the formats used to communicate such as social media, email, texting, phone conversations and/or face-to-face conversation. Second, there is mistrust. This mistrust is often a result of different family systems within the church as well as territorialism among leaders who cannot hand leadership over, especially to people of different generational cohorts. A third and final breakdown is differing leadership styles. Instances where leaders prefer to lead alone instead of employing a collaborative team approach are the most obvious.

Many members I have spoken with say they want to turn leadership over but often seem to have an inherent distrust in others to do the ministry that they have invested so much of their own time in to. A pervading attitude is that ministry must continue to be done exactly the same way with little opportunity for creativity or fresh thinking. The long-time members seem to believe the younger members do not take things as seriously as they do. The younger members want to spread their wings and fly, but they feel as if the long-time members have tied them down.

The result of all this is mistrust and poor communication between the various generational cohorts present in the church. The church obviously continues to promote a cycle of distrust from one generational cohort to the next when it can and should do better. What if the initial assumption is that everyone in the church wanted the church to succeed? What if, instead of trying to control each other by their presuppositions of how church should look, leaders begin sharing their desires for how the church could look? What could happen if leaders began to speak and work collaboratively for healthy, spiritual leadership succession? This could be achieved by creating a culture of spiritual mentors and apprentices.

Everyone that is part of the church want the church to succeed, but there are different definitions of success. Even if the church body identified a unified vision of success there would still be an infinite number of ways to achieve that success. So how does the church open up communication between generational cohorts, specifically the main generational cohorts present in the church today: Baby Boomers, Generation X, and Millennials?

Is this a language barrier? Could it be a cultural barrier? Is it a value-barrier? Whether it is one of these three, all of these three or a host of other factors, it is imperative that the church find ways to bridge the gaps and remove the obstacles that keep the laity of the church from collaborating effectively and handing leadership over from one generational cohort to the next.

One goal for this dissertation is to provide a framework for training and education around leadership collaboration, communication, and succession within the laity of the church. In the United Methodist itinerant system, it is imperative for the laity to work

collaboratively to provide consistency within each local church, regardless of the pastoral leadership. With the flow of pastoral leadership, the focus must be on the laity in the church before, during, and after any one specific pastor is assigned to that congregation.

A second goal is to provide and offer space for people to use their gifts in the church through their leadership. Above all, if there can be trust within the local church, there will be fruitful ministry. Healthy collaboration within the church will enable the church to focus on the ministry of making disciples and forming them into the leaders God has equipped them to be.

Leadership succession and disciple making are inherently the same issue within the church. Seeking to open lines of communication, trust, and singularity in the approach to leadership helps people grow in their faith in God and the gifts with which he has imbued them. Entering into a process of mentoring involves more than simply teaching people how to lead. Mentors also teach others how they draw their strength from God. Leadership succession and disciple making are not competing goals but are one in the same. As Christian leaders mentor Christian followers, Christian discipleship and leadership should multiply within the local church and the community where that local church resides.

Statement of the Problem

The United Methodist Church structure has a three-year rotation for lay leadership roles within the local church. This structure is healthy because it allows for a balance of leadership and can keep people from assuming one role of leadership indefinitely. However, as with all human structures, it has deficiencies. The main deficiency in this structure is that it has no clear protocol for leadership succession other than people

simply rotating on and off. It does not outline any procedure for mentoring, nor does it develop a process for collaboration. The underlying structure seems to work on the assumption that everyone serving knows how they are supposed to serve within the United Methodist Church and within the local church they serve.

Also, fewer young leaders appear to be stepping up and taking leadership positions within the local church. Unclear expectations, a failure to equip and train new leaders, and possibly a mistrust of institutions and the structure of the church are likely reasons. Overall, a lack of communication keeps laity from collaborating and successfully handing leadership over. Due to family systems and dynamics, this may be especially true in churches with two hundred or less in weekly worship where these systems play a larger role. In 2015, 84% of the churches in the Kentucky Annual Conference had ninety-nine or fewer people attending weekly worship (Kentucky Annual Conference, Finance). Thus, the need for healthy collaboration, communication, and succession in the church is essential.

Purpose of the Project

The purpose of this project was to measure the changes in knowledge, attitude, and behavior among the laity of Petrie Memorial United Methodist Church who participated in a six-week training on leadership collaboration, communication, and succession.

Research Questions

The following research questions guided the overall research. These questions also helped to frame what was taught to the twenty-five participants during the six-week training. These questions helped frame the understanding of the participants before and

after the six-week training. They helped guide the quantitative and qualitative analysis that identified the changes that occurred in the participants knowledge, attitudes, and behavior around leadership collaboration, communication, and succession. These questions were answered using the research tools indicated after each question.

Research Question #1

What were the participants' knowledge, attitudes, and behaviors regarding leadership collaboration, communication, and succession before the training experience?

The research tool used to answer this question is the student pre-test.

Research Question #2

What were the participants' knowledge, attitudes, and behaviors regarding leadership collaboration, communication, and succession after the training experience?

The research tools used to answer this question are the six-week training and the student post-test.

Research Question #3

Which aspects of the training, surveys, and interviews did participants identify as most significant in producing the observed changes?

The research tools used to answer this question are the six weekly student journals prompts and the six student interviews.

Rationale for the Project

This study is important for the continued sustainability and, hopefully, growth of the church. It is crucial that pastors and laity learn how to collaborate internally in order to have appropriate and fruitful leadership succession, regardless of the denomination or

church structure. This could be of particular value for district and conference staff as well as higher levels of leadership within the United Methodist Church.

In Acts 2:44-47 and 4:32 the early church was "united and shared a common purpose." They understood the goals clearly and seemed to have little issues trusting in the leadership of the church. This is further elaborated in Acts 6:1-7 when the apostles, in conjunction with the entire community of disciples, choose seven men to assume leadership roles within the community. Leadership collaboration, communication, and succession is successfully navigated among the entire community of believers.

The issue the early church faced, as is prevalent today, is a divisive spirit focused more on individual agendas than united mission and ministry. Trust is crucial for success in any organization, and the church is no exception. Within the United Methodist Church system, as with other systems, trust is delegated to those serving in official capacities, both within the denomination and at the local church level. However, there appears to be a breakdown of trust within the local churches themselves. This is often manifested towards the denomination, and between the official and unofficial local church leadership.

In Exodus 18:17-27 Jethro, Moses' father-in-law, gave Moses instruction in empowering others to help Moses lead the people and judge between them in various matters. This model served to raise up leaders from within the people of God, as well as help them collaborate and succeed in the ministry of helping the community at large.

The goal of this research is that laity begin to see the gifts they have been given by the Holy Spirit. Not only will they see these gifts, but also will learn to use them wherever they worship and serve. This study will hopefully serve as a valuable resource

to pastors and laity who desire to collaborate fully with all those present in the church. This collaboration will hopefully assist people of every generational cohort learn to communicate and trust each other so leadership not only can be handed off from year to year but also can be transitioned smoothly.

This resource is another tool to be used to help continue to form and make disciples within the local church. If our task is to make disciples of Jesus Christ, then that does not simply mean offering salvation, but offering a means of growing in that salvation through the use of our gifts.

Definition of Key Terms

Throughout this dissertation the following key terms are used repeatedly:

1. Leadership Collaboration – Cooperation among the lay leadership towards succession of leadership

2. Leadership Succession – Handing ministry over to others within the church with trust in the new leader(s)

3. Baby Boomer Leaders – Laity born between 1943-1964

4. Generation X Leaders – Laity born between 1965-1981

5. Millennial Leaders – Laity born between 1982-2004 who are eighteen and older.

6. Six-Week Training on Lay Leadership Collaboration, Communication, and Succession within the Local Church

Delimitations

For the purpose of this research thirty lay volunteers were selected from within Petrie Memorial United Methodist Church. Of the thirty lay volunteers who were invited to participate, twenty-six agreed to participate in this training. The twenty-six volunteers,

divided as equally as possible between men and women, included ten baby boomers born between 1943-1964, eight Gen Xers born between 1965-1981 and eight millennials born between 1982-2002. These ages do not necessarily indicate who has served in the local church and who has not, but they do indicate the main generational cohorts currently serving in most churches as of this study.

This study has been narrowed down to members of Petrie Memorial United Methodist Church. Though this church is in a rural county-seat setting, this specific training will be adaptable for a local church setting of any size or location. It will also only consist of members of the church since most leadership opportunities in the United Methodist Church structure are limited to local church members.

Review of Relevant Literature

For this study, the primary literature focused on leadership collaboration, communication, and succession, specifically between the three primary generations currently leading in the local church setting. These generational cohorts are the baby boomers born between 1943-1964, Gen Xers born between 1965-1981 and millennials born between 1982-2004. In this study, generational theory was of the utmost importance. The study relied extensively on *Generations: The History of America's Future, 1584 to 2069* by William Strauss and Neil Howe along with *Managing the Multi-Generational Workforce: From the GI Generation to the Millennials* by Robert G. Delcampo, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood* by Jean M. Twenge, and others.

Two works by Noel Tichy entitled *Succession: Mastering the Make or Break Process of Leadership Transition* and *The Leadership Engine: How Winning Companies Build Leaders at Every Level* were the primary sources for leadership development and succession. Two leading experts in the field of Bowen family systems were helpful. The first was Peter L. Steinke who wrote *How Your Church Family Works: Understanding Congregations as Emotional Systems* and *Uproar: Calm Leadership in Anxious Times.* The second was Edwin H. Friedman whose book is entitled *Generation to Generation: Family Process in Church and Synagogue.* The other resources consisted mostly of books and articles gathered specifically around areas of leadership collaboration, communication, succession, as well as how the different generational cohorts listed collaborate and communicate with each other.

The primary Biblical issues come from Exodus 18:13-27 and Acts 6:1-7, and focus primarily on collaboration, communication, and succession of leadership among the laity of the church for the common good of the local community. These two passages were chosen because they involve leadership collaboration and succession that includes the entire community and not merely a couple of leaders.

The theological issues raised in this study center around making disciples. The issues include mentoring, stewardship, fellowship and sanctification. Mentoring is vital to making disciples and in leadership succession. Stewardship recognizes the need church leadership has not only to care for resources but also to recognize every person present as assets to the community. Both stewardship and mentoring recognize the importance of covenant. Specifically, the covenant one enters when they become a member of the local church.

Fellowship is also important. When a person enters covenant, fellowship is the primary way that he or she lives it out communally. Specifically, within fellowship is the emphasis on *koinonia* and its relevance to community. The theology of accommodation and hospitality also go hand in hand when considering the collaborative fellowship entered within the church family. All of this is part of the process of sanctification within not only the community of believers but also within the individual disciples and leaders who undertake the task of leadership collaboration and succession within the church.

Research Methodology

The main components of this study addressed were lay leadership collaboration, communication, and succession within the local church. A major emphasis on how this works was to look at how the different generational cohorts present in the church are willing and able to collaborate, communicate, and succeed one another. The training also incorporated family systems theory. In most United Methodist Churches in Kentucky fewer than two-hundred people attend worship on a weekly basis. Specifically, eighty percent of these United Methodist Churches have eighty people or fewer participating in weekly worship (Kentucky Annual Conference, Finance). As such family systems play a large role in how churches that have fewer than two hundred attending worship manage and view leadership.

The project focused on training twenty-six volunteers, represented equally among the three generational cohorts identified, within Petrie Memorial United Methodist Church. The training was designed as a six-week course. The data collection was composed of two quantitative surveys: student pre-test and student post-test. Beth

Stewart, a member of the research team, collected and catalogued the information that was gathered.

Two qualitative methods were also employed. The first was weekly student journals that were emailed to the participants after each session and returned to me (the facilitator). The second was follow-up student interviews with a sub-population of the participants I selected. I also chose two participants from each generational cohort to participate in the student interviews. These student interviews were conducted by Bill Weathers, another member of the research team.

The final member of my research team, Jackie Woolfolk, assisted in running the catalogued information through several T-Tests and Analysis of Variance (ANOVA) to identify any significant changes to the participants knowledge, attitudes, and/or behaviors. She dealt singularly with the quantitative data.

The student pre-test was taken as part of the first session before any teaching was done. The student pre-test consisted of eighteen forced-choice statements meant to gauge the participants knowledge, attitudes, and behaviors around lay leadership collaboration, communication, and succession prior to the training. The reason for collecting this information was to gain an understanding of where the participants were before any training began.

The training consisted of six weekly one-hour sessions with the entire group of twenty-six participants. The weekly sessions focused on the following: Biblical and theological foundations around church leadership, generational theory, family systems theory, mentoring, and leadership succession within the local church.

Each week the students were asked to fill out student journal entries in response to email prompts. These email prompts focused on what the group discussed in the previous session and went out the day after each session. These journal entries assisted in qualifying some of the quantitative data gathered in the student pre-test and the student post-test.

The student post-test was completed at the end of the last session. The eighteen forced-choice statements all remained the same with two added qualifying questions at the end of the student post-test to help flesh out any other necessary information. Once collected, this data was analyzed with the student pre-test to see what, if anything, was learned by the participants. Beth Stewart completed the data collection and cataloguing.

Finally, Bill Weathers conducted six student interviews with a sub-population consisting of one man and one woman from each generational cohort for a total of six participants. These interviews were conducted within two weeks of the final training. I selected the participants for these interviews.

The participants were all members of Petrie Memorial United Methodist Church. Most of the participants have been members for a long time, but some have recently joined Petrie Memorial United Methodist Church within the last ten years. The project lasted approximately two months. Six weeks were the intervention itself and the interviews were done within two weeks of the intervention's close.

There is no shortage of research around leadership collaboration, communication, and succession within the secular business world. Many volumes discuss the collaboration, communication, and succession of paid church leadership and staff. However, very little discusses the need for laity to effectively collaborate, communicate,

and succeed one another. The purpose of this research was to help gain insight into how laity view themselves within church leadership as well as how they collaborate, communicate, and succeed one another.

The goal of this study and its instruments was to show that while there are different generational cohorts present in the typical local church, they can all work together for the common purpose and mission of the church universal as well as their local church. The data collected showed that the process of training was helpful in educating the average lay person in the church as well as helping them to begin to see their role and responsibility within the local church and alongside each other.

Type of Research

The research method used was a mixed method design of both quantitative and qualitative research around a six-week intervention. All participants completed a student pre-test before the six-week training and a student post-test immediately following the six-week training. All the participants were given weekly prompts via email to evaluate progress through student journaling. A selected sub-population was also interviewed to discuss further possible outcomes. The sub-population consisted of one male and one female from each generational cohort, for a total of six participants being interviewed.

Participants

This intervention included twenty-five members of Petrie Memorial United Methodist Church. Nine of the participants were baby boomers (b.1943-1964), eight were Gen Xers (b. 1965-1981) and the final eight were millennials (b. 1982-2004). Each participant has or could serve in any number of lay leadership roles within the church. Every participant volunteered to be part of this intervention. Each of the three

generational cohorts was made up of three to five men and four or five women for a total of eleven men and fourteen women. In all there were twenty-five people who participated in this process.

Instrumentation

The first quantitative instrument used was a student pre-test. This pre-test consisted of eighteen forced choice statements that sought to obtain a baseline around knowledge, attitudes, and behaviors of all the students participating in the intervention around the area of leadership collaboration, communication, and succession.

The second quantitative instrument used was a student post-test. This post-test consisted of the same eighteen forced choice statements to see what, if any, changes occurred in the student's knowledge, attitudes, and behaviors around leadership collaboration, communication, and succession. This student post-test also had two qualitative questions at the end to give the students the opportunity to elaborate on the forced choice questions.

During the six-week intervention the students were asked to respond to the prompts sent via email through student journals. These student journals represent qualitative instrumentation around the weekly lessons on leadership collaboration, communication, and succession. The participants were asked to limit their responses to 300 words or less.

Finally, within two weeks of the final session several selected students were asked to participate in one-on-one student interviews. This qualitative method focused on the student pre-test and student post-test with the intent of gaining further insight around what was learned or what may have happened unintentionally around the training. Those

selected represented an equal balance of men and women as well as representation from each of the three generational cohorts.

Data Collection

The timeline of the data collection was over an eight-week period. There was a student pre-test taken immediately prior to the first session of the intervention. The last day of the intervention included a student post-test that was completed before the participants left. Student journals were filled out weekly in response to email prompts. Finally, student interviews were held with six people after surveys were turned in within two weeks after the intervention. There were three women and three men interviewed, each representing one of the generational cohorts. A member of the research team other than myself conducted these interviews to give the participants the ability to speak freely about the intervention.

Data Analysis

The eighteen forced choice statements on the student pre-test and student post-test were created around the knowledge, attitudes, and behaviors in the areas of leadership collaboration, communication, and succession. Each week's intervention focus was identified in one cognitive, attitudinal, and behavioral statement to be answered. These student pre-tests and student post-tests focused on answering research questions one and two quantitatively.

The two open-ended questions added to the student post-test as well as the weekly student journals and the student interviews conducted after the intervention answered question three more thoroughly. These instruments helped to identify how any changes

occurred in the quantitative analysis through the qualitative responses that the participants gave.

Generalizability

This project is significant because it deals with the three primary generational cohorts present in lay leadership currently found within the local church as of the year 2020: baby boomers, Generation X and millennials. Regardless of the size of the congregation there are people within each of these generational cohorts present. Each generational cohort is unique and each church they worship in is equally unique; however, the issue of leadership collaboration, communication, and succession is one all churches and generational cohorts deal with on a regular basis.

The particular six-week intervention can be adapted to other local church settings. While this specific context was a rural county-seat church, the training is adaptable for local church use regardless of the size or location of the church. It should be understood that the sample size used in this study was for legitimacy of the project as a whole. This training can be used with smaller or larger groups and/or churches, depending on the need of the specific church and leadership models within those different settings. While there are no one-size-fits-all approaches to ministry, this project could be adapted to any setting.

In order to make this study legitimate a mixed methods approach was used, including two quantitative methods as well as two qualitative methods. I created these methods, and they went through expert review in order to make sure they adequately addressed the three research questions that served to answer the purpose of this study. The results gained in this intervention will help to further clarify how churches can grow

in their understanding and practice of lay leadership collaboration, communication, and succession.

Project Overview

Chapter two deals primarily with a review of pertinent literature around generational theory, leadership collaboration, communication, and succession as well as looking into both Biblical and theological foundations. Chapter three showcases the six-week intervention process as well as the instrumentation used to identify the changes in knowledge, attitudes, and behaviors of the participants. Chapter four illustrates the quantitative and qualitative data received through the student pre-test, student post-test, student journals and student interviews. Chapter five considers the major findings from the quantitative and qualitative data identified in chapter four as well as provide more information on the project as a whole. It also includes recommendations for possible future directions this study can go.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This chapter focuses primarily on leadership collaboration, communication, and succession among the laity of the local church. The issues of importance are collaboration, communication, and succession between the three primary generational cohorts currently in leadership positions within the local church: baby boomers (1943-1964), Generation X (1965-1981) and millennials (1982-2004). Collaboration, communication, and succession are vital for the sustainability of the local church as well as for growing leaders within the church.

The chapter considers collaboration, communication, and succession from the lens of Scripture, as well as the theological implications of this within a community. It draws heavily on generational theory as well as leadership succession and mentoring within organizations. It looks at how family systems theory affects this within churches of two hundred members or less. It uses qualitative and quantitative research methods to ascertain how this collaboration, communication, and succession can be measured in the local church.

Biblical Foundations

When thinking of leadership in general, one tends to focus on the paid staff of a company or organization. When issues such as collaboration, communication, succession, and leadership style are added to the conversation they tend to further limit attention to an organization's paid staff. In *The Lay Driven Church: How to Empower the People in Your Church to Share the Tasks of* Ministry, Melvin J. Steinbron correctly calls this way

of thinking into question within the local church by emphasizing Paul's imagery of the Body of Christ to "combat the hierarchical gap that tends to exist between clergy and laity" (49). Churches and most non-profits cannot function without the volunteers who give of their time and resources. The lay people in the local congregation are the work force behind the ministry of the church. As such, this research will focus on the laity of the congregation and not the paid staff.

Scripture often speaks of the different generations, and actually lists them in great detail in both the Old and New Testaments. These genealogies seem to give us a clear sense that we are responsible for one another (Gen. 4:9), and that we are responsible for handing off our faith from one generation to the next (Deut. 6:7). The Great Commission Jesus leaves with his disciples echoes the call throughout scripture that we are responsible for one another and for those who come after us (Matt. 28:19-20). Making disciples is not relegated merely to leading people to salvation in Jesus Christ but is also the process of forming them for leadership as disciples of Jesus Christ.

This study focuses on two primary passages that bring understanding to the role of leadership collaboration, communication, and succession within the church and community of believers. Though the study focuses primarily on two passages, it is important for us to recognize, as Scott J. Hafemann points out in *Biblical Theology: Retrospect & Prospect*, that "any part of the Bible must be read in light of it all so as to inform and empower the church" (loc. 2993). We will also cite many biblical references, thus reinforcing the use of these two primary passages.

The primary Old Testament text is Exodus 18:13-27. In this passage, Jethro and Moses meet after Israel's exodus from Egypt. At this meeting Jethro gives Moses advice

about how to lead the people of Israel more efficiently by appointing officers to help him govern the people of Israel. The primary New Testament text is Acts 6:1-7. In this passage the twelve apostles resolve a conflict by engaging the entire community in a solution. They choose seven men to oversee the daily distribution of food and, subsequently, establish a new generation of leaders from within the community.

Both of these passages show how God's appointed leaders raise up and hand the responsibility of leadership over to others. An important point of emphasis in both of these passages is the desire to involve others from within the community either as leaders or as those who decide on the leadership. There appears to be a multigenerational approach that emphasizes the need for collaboration in both passages. The leaders in question seem to assume and expect their forms of leadership to be replicated from one generation to the next. These are not quick fixes, but rather they are systematic approaches to leadership collaboration, communication, and succession.

Old Testament Biblical Foundation: Exodus 18:13-27

The story of Moses and Jethro in Exodus 18 is an interesting story for many reasons. Of utmost importance for this study is the collaboration and communication between "the different generations that Moses and Jethro each represent" (Van Brugge 8). The love and respect between these two men enables them to communicate and collaborate together. Moses appoints officers over the people of Israel who will succeed him in administering justice to Israel (18:25). He makes the appointments at the advice of Jethro, and the selection encompasses not only how it should be done but also who among the people is qualified for the task.

The advice Moses receives and puts into practice comes from his Midianite father-in-law. This is all the more interesting given the intriguing history between the Midianites and Israelites. Both Viktor Ber and John Goldingay indicate that the Midianites and Israelites have a shared history in Abraham. "Moses is from Sarah's family line and his father-in-law would be from Hagar's family line" (Ber 153). As Moses follows through on this advice, he chooses officers from within the people of Israel and, thus, Israel begins to take some ownership in its own governance before they receive the Law at Mount Sinai in Exodus 20.

Exodus 18 is the "final part of the journey narrative to Mount Sinai encompassing Exodus 15:22-18:27" (Hamilton 185). On this journey to Mount Sinai, Jethro comes to meet with Moses. "This meeting of the two men is similar to their previous meeting in Exodus 4 with the exception that Moses seeks out Jethro for that meeting and requests permission to leave for Egypt" (Fox 331). Ber rightly points out that both of these meetings (Exod. 4 and 18) "encompass *shalom* between the two men" (161). Between the two is a mutual respect and admiration. This admiration is interesting given that in their previous meeting Moses does not tell Jethro about his purpose for going back to Egypt, yet here in Exodus 18 Moses tells Jethro everything that God has done for Israel through him.

"This pericope also immediately precedes Moses' receiving of the Torah on Mount Sinai in Exodus 19-31" (Fox 331). This passage seems to prepare Israel for the law that will be given by God himself on Mount Sinai. It must also be pointed out that "God is only spoken of in Exodus 18 and does not play an active role" (Ber 150). Instead, Jethro gives Moses this advice that would have seemed more likely to come from the

Lord (Fretheim; Hamilton). It is likely this is a purposeful omission, highlighting

humanity's responsibility in providing justice and care for one another as partners with

God (Ber; Fretheim; Keck Vol. 1). With this groundwork laid, it is now important to look

at Jethro's advice to Moses and how that will affect Israel's leadership moving forward.

When Jethro arrives, he realizes that Moses is stretching himself too thin, and

Jethro is concerned that Moses will burn out. For reasons that are unclear, Moses does

not delegate any responsibilities to anyone else in Israel (Keck 1:827) until Jethro makes

that suggestion (Hamilton; Noth). The great respect Moses and Jethro have for each other

almost certainly opens up the door for Jethro and Moses to mentor one another in the

various ways present in this passage.

"Jethro is referred to as Moses' father-in-law thirteen times in this chapter" (Fox

329) and five times in verses 13-27. Interestingly, "Jethro is not named at all in verses 13-

27" (Jeon 298) but is referred to simply as Moses' father-in-law. This may further

highlight the importance of the "family dynamic" (Ber 150) in this relationship as well as

how Moses and Jethro collaborate with each other.

Moses and Jethro serve as mutual mentors in this meeting. Van Brugge points out

that "Moses mentors Jethro into faith in God by telling him all that God has done for

Israel" (9). The result appears to be Jethro's belief in God and, thus, we have the "first

detailed conversion story in Scripture" (Goldingay 74). This is even more interesting

given Jethro's role as a Midianite priest who, it seems, has come to act as a priest for

Moses and Aaron (Ber 153). In a mutual mentoring relationship like Moses and Jethro

seem to have, there is no hierarchy, only collaborative respect and mutual concern for one

another.

As such, Goldingay also informs us that "Jethro does not offer Moses any advice or counsel until after he offers sacrifices to God per his conversion" (74). Jethro only offers Moses his counsel after seeing how Moses spends his time judging over Israel (18:14). Out of Jethro's love for Moses, "he feels obligated to state the problem and intervene" with a suggestion (Keck 1:827).

The first thing Jethro tells Moses is that what he is doing is "not good" (18:17). The Hebrew word Jethro uses here is *la-tob* which is the same word used in Genesis 2:18 when God states that Adam's isolation is "not good" (Bibleworks; Fretheim). The direct implication here seems to indicate that people are not meant to bear in isolation the responsibilities that God has given them. It is crucial for followers of God to surround themselves with other people. The suggestion Jethro gives is to put officials over the people who would work in conjunction with Moses and help him bear the burden of leadership.

Now that Jethro has identified the problem, he gives Moses some practical advice about how to resolve the issue. He tells Moses to choose officers over the people, specifically officers over thousands, hundreds, fifties and tens (18:19-21). He then tells Moses the qualifications for these officers. They are to be "able men, God-fearing, trustworthy, and hate dishonest gain" (Keck 1:828). These qualifications are likely those that Jethro embodies as a Midianite priest.

The qualifications are an important matter especially when we consider how they will be understood from generation to generation. "These qualifications are similar to the qualifications given to the Levitical priests in Deuteronomy 17:8-13 and 2 Chronicles 19:4-11" (Keck Vol. 1; Jeon). The Deuteronomy passage serves as a type of "constitution

for the Levitical priests who will continue to represent the authority of Moses" down through the generations (Keck 1:828). The fact that these qualifications are given as part of the Torah likely affirms the earlier advice Moses received from Jethro. 2 Chronicles highlights Jehoshaphat's judicial reform in Jerusalem during the ninth century and his desire for the priests to serve in the roles previously prescribed for them (Keck Vol. 1; Jeon).

The application of these qualifications, along with the worship that Jethro offers God in the first half of Exodus 18, seems to indicate that this "civic work of judging is also a sacred act that the priests will be responsible for moving forward" (Noth 150). Moses invites other leaders to participate in this holy work. Moses "immediately puts this advice into practice" (Hamilton; Fretheim) with great success among the entire people (18:26).

Moses' immediate successor, Joshua, is first mentioned in Exodus 17:9, immediately prior to our current story. Moses calls on Joshua to lead the Israelites in battle against the Amalekites. While it is obvious that God is actively present in this victory, Moses thought of Joshua as a leader when Jethro gives him this advice about officers for Israel in the very next chapter.

Joshua is never mentioned specifically in the role of an officer; however, he goes with Moses to Mount Sinai along with the other leaders of Israel whom Moses likely identified as a result of Jethro's advice. Joshua is referred to as Moses' assistant in Exodus 24:13. It is likely that many of the leaders who were present were in successive generations from Moses, with Joshua serving as the prime example for those who would follow the current generation of leaders.

The mutual love and respect between Moses and Jethro illustrates the fruit of that collaborative work in the administration of the Israelites. While it has been important to see this collaboration, communication, and succession, it becomes even more important when one considers who Moses and Jethro truly represent in this story.

Moses represents the people of Israel, Abraham's promised descendants; Moses, himself, "being part of Sarah's lineage" (Ber 153). Jethro, also a descendant of Abraham, is "a Midianite who also represents the Amalekites who were descendants of Ishmael" (Goldingay 73). As previously noted, in Exodus 17:8-16, the Amalekites confront and attack Israel. They do not succeed, but when Jethro approaches Israel immediately following this in chapter 18, the contrast in the way different peoples received the nation of Israel surfaces. Unlike Egypt, the Amalekites and Midianites represent a shared history and a familial lineage, thus making things tense between them; a tension that is worked through in the collaboration of Moses and Jethro.

When Moses adopts the advice that Jethro gives him, he looks to those in Israel who meet the specific qualifications that Jethro sets forth. While Joshua is not specifically named here, he continues to be present throughout the rest of Moses' life and he succeeds Moses as Israel's leader before Moses dies (Numbers 27:18). Moses does not ask Jethro to assist in finding these people or to remain and serve as one of his officers. Jethro, in fact, returns to his own country (18:27).

It is also noticeable that "the Israelite elders who worship with Jethro in verses 1-12 are seemingly ignored in the new judicial system" (Jeon 298). Moses apparently makes a distinction between elders and officers. Given that Deuteronomy and 2 Chronicles further elaborate these roles as those of the Levitical priests, it may be that

Moses identifies people from his own tribe of Levi to serve as officers. So, while there is a bridge built between the Israelites and Midianites, they will part ways as two distinct people each seemingly self-governed in the same way.

Moses and Jethro's encounter seems to provide hope for the future of all God's people. Their collaboration and mutual respect help to set the stage for future events, especially the succession of Joshua as Israel's leader. This is continued throughout the subsequent genealogies in the Old Testament. These genealogies all lead towards the fulfillment of Christ's death and resurrection, thus calling and bringing all people to himself as the family of God, which is the task of each generation. This is but one example of God bringing people together for the good of the entire present and future community.

This collaboration and succession continue throughout the rest of the Old Testament as well as in the New Testament. In fact, a similar story is found in Acts 6:1-7. Victor P. Hamilton points out that, "like Moses, the twelve realize that they cannot be involved in every issue, and they delegate leadership to seven qualified persons who will be identified as deacons" (191). Many of the details of these two stories differ, but their main issues of leadership collaboration, communication, and succession link them as episodes of God's continued presence among his people from generation to generation.

New Testament Biblical Foundation: Acts 6:1-7

The early church in Acts sets an example of how the laity of the church collaborated and participated in training the next generation of leaders. Acts 2:44-47 and 4:32 shows the unity and common purpose among the early church. They were united

and shared everything, including a common set of values, which sets the stage for the multiplication of the church throughout the rest of the New Testament.

Acts 6:1-7 highlights and emphasizes this collaboration and succession in a way that empowered the entire multigenerational community of disciples to take part in leadership. This is the first instance where the church, as a whole, takes on the role of establishing and empowering leaders. The eleven remaining apostles, along with the other believers who numbered approximately one hundred twenty persons (Acts 1:15), appoint Matthias as a replacement for Judas in Acts 1:26. This decision, however, is made before the Holy Spirit arrives on Pentecost (Acts 2), and raises the question if the apostles overstepped their bounds when Jesus later appoint Saul of Tarsus as an apostle in Acts 9.

The present passage includes both the presence of the Holy Spirit in the decision along with the collaboration and communication of the entire multigenerational community of disciples. This decision pleased the whole community (6:5) and is different than the apostle's earlier decision in Act 1. This adds credibility to this decision, and it also sets up the events that would move the Christian faith beyond Jerusalem into Judea and Samaria, and the ends of the earth per Jesus' earlier direction (Acts 1:8). It also establishes the need for other leaders who are equipped to take the good news into the world in each successive generation.

The result of the community's collaboration and communication is the choosing of seven men. They are appointed to the ministry of providing food for the Hellenist widows who had previously been neglected. They are officially set apart as *diakonein*. This literally translates to "waiting on tables." Yet Gerhard P. Kittel indicates that this

points to "service in genuine love (3:87) and not service in a purely servile fashion." The entire multigenerational community of disciples chooses these seven men as leaders, and the twelve, then, officially appoint them to this leadership role by laying hands on them (Acts 6:6).

The main issue in this passage deals with the Hellenist widows being neglected in the daily distribution of food (Acts 6:1). What results from this initial complaint is the collaboration, communication, and succession of leadership within the multigenerational community. When this complaint comes before the twelve, it appears that they wanted to solve the problem quickly but did not want to solve it themselves. Rather, they engaged the multigenerational community in this work.

While there is agreement that their action was swift, there is disagreement about the disciples' rationale for turning this ministry over to others. Both N. T. Wright and William H. Willimon advocate that the twelve needed to implore others to act because their current responsibilities were already exhaustive, much like Moses in Exodus 18. F. Scott Spencer, on the other hand, sees the twelve "setting up a hierarchy," thus passing this on to others so they could be busy with their "more important" work (716). Spencer's interpretation, however, seems unlikely due to the twelve's "immediacy in seeking a resolution to the issue presented by the Hellenists" (Bruce 120).

This service never appears to be an obligation to be viewed as menial but as an opportunity to truly follow after Jesus as his disciples. While Spencer offers the disciples' decision as one of distinguishing ministries in a subordinate way, others take this further to indicate that the twelve are overwhelmed trying to do all of the ministry themselves (Marshall; Tyson). What is important here is that there are now nineteen people actively

engaged in ordained Christian ministry in collaboration with each other and in response to the multigenerational decision of the entire community.

This passage is unique not only because of the immediacy of the response but also because the leadership of the twelve included the multigenerational community of disciples in the process of setting these seven men apart for this task. The twelve encourage and empower the community to decide who should step into this specific leadership role by giving the community high criteria parameters in Acts 6:3. Like Moses, the community identifies those from within the community who have the specified leadership potential and allow them to lead with apparently little oversight from the twelve beyond their initial affirmation. This is further evidenced in the expanded ministry and missionary roles that Philip and Stephen both step into later. While Stephen and Philip are not mentioned in detail until after this passage, they move into the larger regions of Judea and Samaria.

Leander Keck sees this passage in Acts 6 as a "literary interlude" (10:110); however, it appears to David W. Pao, Tyson, and Willimon to be more than this. They see this as a succession story. This passage does bridge a gap between the Jerusalem ministry of the apostles that started in Acts 2 and their ministry beyond Jerusalem which will begin when the church scatters after Stephen's martyrdom in Acts 8:1. However, this passage does more for us in terms of leadership collaboration, communication, and succession than as simply a literary device to move from one section of the letter to the next.

Philip and Stephen, especially, appear to serve the same literary role that Joshua serves in the Pentateuch. All three of these successive leaders help to successfully

transition the focus of their respective stories from a certain group of leaders, such as Moses and the twelve, to the overall communities of Israel and the early church. Joshua, Philip and Stephen are all strong leaders who represent the movement of God's redemptive work from one generation to the next. They are all recognized as leaders by the previous generation and all of them lead and guide the next generation of God's people in specific ways unique to each of them.

The twelve establish criteria for leadership among the community just as Moses did in Exodus 18. They are to be "men of good standing, full of the Holy Spirit and of wisdom" (Acts 6:3). These qualifications serve as guidelines for the community to identify who can step into these leadership roles and, thus, future leadership roles. What is of interest here is not only the qualifications the twelve establish but also their trust in the multigenerational community to know what these qualifications look like and their ability to discern who the seven new leaders will be within their midst.

The choosing of seven men was not some random number, but this would have been the standard practice within the synagogues of the day (Keck Vol. 10; Marshall). The twelve felt no need to reinvent the wheel of leadership succession but to adapt the current Jewish practices to suit the needs of their ever-increasing community of believers. The criteria established for selecting these men stands at the center of this particular passage. This passage forms a "chiasm" (Bauer and Traina 118) that highlights the qualifications of these potential leaders.

The chiasm begins and ends with the community of believers increasing in number (6:1, 7). This is important to note because this increase is attributed to the Holy Spirit. If this passage falls in between this increase, it further affirms what this

multigenerational community has done. After this we are told the specific leadership

roles of the twelve. They tell the community what they will not do and then what they

will do. First, they are not going to neglect God's word to wait on tables (6:2); second,

they will devote themselves to prayer and the word (6:4). In the center of all of this, we

see the qualifications for the seven new leaders (6:3). See Fig. 2.1 below:

A – The community of believers increases in number (6:1)

    B – The twelve will not neglect God's word to wait on tables (6:2)

        C – The qualification of the new leaders (6:3)

    B` – The twelve will devote themselves to prayer and the word (6:4)

A` – The community of believers increases in number (6:7)
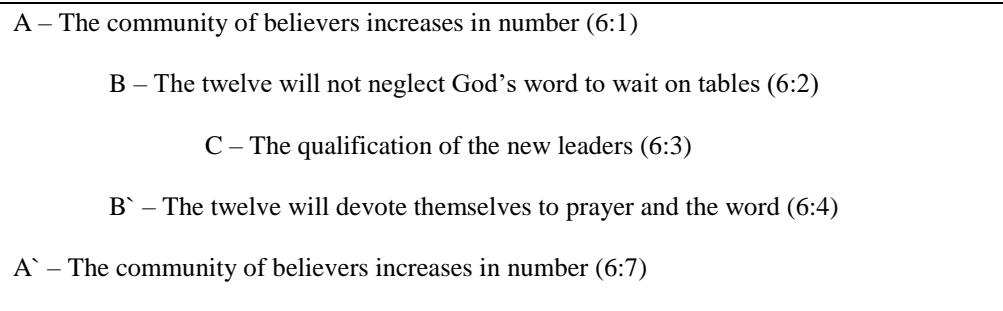
Fig. 2.1. Acts 6:1-7 Chiasm Structure

These roles are distinct from the role of the twelve, but they are now establishing

other leaders. Stephen and Philip's ministries that are mentioned later in the book of Acts

shows that feeding widows was not all they did. It is likely the twelve realized that those

who are being set apart would inherit the mission of preaching, teaching and healing as

they did themselves.

Also, these seven men were Hellenists and not Hebrews (Bruce; Keener; Keck

Vol. 10; Marshall; Willimon). This fact indicates that their leadership potential was more

important than their cultural backgrounds. The distinction between Jews and Gentiles was

difficult to navigate. It appears, however, that this begins here as a direct result of the

Holy Spirit's presence beginning in Acts 2 and in preparation for the decision that will be

made at the Jerusalem Council in Acts 15.

The responsibility of the seven was great given that there were a vast number of widows were present in Jerusalem. This was due primarily to the "Jewish desire to be buried in and around Jerusalem in order to participate in the resurrection of the dead" (Wright; Keener). Carl Holladay rightly points out that these women are not some sub-group of people simply being brought before the church, but "they are a distinct sub-group" (152) within the existing early church. They have been displaced not only during the original Diaspora but again by their spouse's desire to be buried in Jerusalem.

Tyson also notes that this story, along with the story of Ananias and Sapphira in Acts 5:1-11, are "true threats to the peace within the early community of believers" (160). To combat this threat to peace, the twelve engage the multigenerational community in a solution. Undoubtedly the seven new leaders feel pressure to do well because of the expectations of the entire community, including the twelve, who have set these men apart for these specific leadership roles.

Acts 1:8 establishes the book's overarching theme which is to bring the message of the Messiah to the whole world. Acts 6:1-7 stands as a unique and critical passage for this overarching theme of the book of Acts as well as the overarching narrative of Scripture highlighting our covenant expectation to love God and love others. The twelve realize that they are the product of God's teaching in Jesus that continues to point back as the fulfillment of the Old Testament. While it is not directly stated here, the twelve ordain and set apart the next generation for ministry as was done for them in Christ and went back all the way to Adam per Luke's genealogical record in Luke 3:23-37.

When the twelve set these seven apart for ministry in Acts 6:6 the apostles show their "evolution as leaders and recognize a bottom-up leadership approach" that seems

consistent with Scriptures' view of leadership succession (Willimon 59). Similarly, Moses established officers to help him lead the people Israel (Exodus 18:25). This leadership succession model trains and equips leaders from within the organization rather than looking for outsiders (Aldulaimi; Bell; Burke and Hutchins; Dollhopf and Scheitle; Fletcher; Forman et al; Greer and Virick; Tichy). Noel Tichy calls this a "leadership pipeline" (loc. 291). This succession is important for the continued sustainability of the church in every generation.

Theological Foundations

In Matthew 28:19, Jesus tells his disciples to go and make more disciples. This is one of Jesus' most well-known statements and is "typically adopted by churches for their outreach programming" (Long, loc. 935). The obvious implication of this passage is that the church must be busy reaching out to introduce people to Jesus and bring about salvation for those who are not yet following Jesus. What is often missed with this focus, however, is that disciple making is an on-going, lifelong process. Making disciples is not merely the act of introducing people to Jesus but is an ongoing process of making people more like Christ every day.

The importance of this is highlighted in the nuances present in the different versions of the Great Commission given in the different gospels. Matthew focuses more on discipleship by emphasizing Jesus' instruction to not only baptize disciples but also to teach them as well (Matthew 28:20). Mark, in contrast, focuses mostly on the proclamation of the good news. Jesus tells his disciples to proclaim the good news to the entire world in Mark 16:15. Mark further illustrates that some will believe and others will not, while also emphasizing the signs present in those who believe (Mark 16:17-18).

Luke places this commission within the parameters of Jesus opening the minds of the disciples to understand (Luke 24:45) and promising the coming of the heavenly power (Luke 24:49). This message is meant to go to the world, but it must first start in Jerusalem (Luke 24:47). Luke's commission appears to serve as part of a transition between his first letter to Theophilus in the gospel of Luke and his second letter of Acts. In Acts 1:8 Jesus tells the disciples that they will be his "witnesses in Jerusalem, Judea and Samaria, and to the ends of the earth" (Acts 1:8). This is only preceded by the reminder that they will, first, receive power from the Holy Spirit that Jesus promised in Luke 24:49.

Finally, in John the emphasis of Jesus' commission focuses on peace and forgiveness. This is evident when Jesus breathes on the disciples, giving them the power of the Holy Spirit (John 20:22-23). His first words after giving them the Holy Spirit is that the power of forgiveness is entrusted to them. We also see Jesus offering peace and forgiveness to Thomas (John 20:27) after he refuses to believe the apostle's initial testimony about Jesus' resurrection. Finally, and most notably, we see Jesus forgiving Peter on the beach with his three-fold question of "do you love me?" in John 21:15-19. Jesus gives Peter the opportunity to make up for his lack of faith on the night of Jesus' betrayal (John 18:15-18) with these three statements of belief in John 21.

It is the church's responsibility to embrace the full process of making and growing disciples of Jesus Christ. This process begins by introducing people to Jesus as the first, vitally important step. It must, then, continue to be a process of forming, teaching, and mentoring. In the very act of Jesus giving us this commission, he shows us that he is not going to be the one who does it nor does he expect only the twelve to

participate. He, instead, tells us that he will be present with us while we are busy with this work (Matthew 28:20).

According to Matthew, disciples themselves must teach the act of making disciples. Therefore, every disciple must be willing to learn so that collaboration with other disciples in this disciple making process will succeed generation after generation. This collaboration will also find success through the reception of the Holy Spirit who provides peace and forgiveness that all disciples are called to receive and give to others, as is seen in Luke and John. Jesus gave his disciples and his church a decentralized way of organizing the church through generative disciple making. This "decentralization" (Brafman and Beckstrom 6) is less formal and changes the rules so that disciple making can be more collaborative and successive.

By considering the stories of Moses and the twelve apostles in Exodus and Acts, we have seen the importance of collaborating with other people to teach the commands of God and serve the neighbors around us. These two passages have emphasized that this is the work of a collaborative community that cannot be done by a single person. Jesus further exemplified this by only investing in a few people, specifically the twelve. Jesus was able to do this by coming to terms with his own human limitations. The expectations of the twelve were that they would collaborate with each other as well as invest in the next generation of those who would succeed them. If Jesus handed the ministry over to the apostles, it stands to reason that we are to continue handing this collaborative responsibility on to others.

Jesus, as the second person of the Trinity, exemplifies this collaborative work in two ways. First, he empowered and enabled his disciples by sending them out to do

ministry and by walking with them for three years teaching them everything his Father

told him to say (John 12:49). Jesus, in fact, "frames his entire ministry with his disciples

in light of his death and resurrection" (Davis 216). Everything he taught them pointed to

his fulfilling of the Old Testament scriptures, and everything his disciples said of him

after his ascension pointed back to his resurrection.

Second, the Trinity is a team offering shared, collaborative leadership that sets the

example for the church as a community of individuals learning and working together

(Cladis; Long). If God sees the importance of collaboration amongst the Godhead, then it

stands to reason that Christian leaders must collaborate with others in order to sustain and

grow the community of believers. George Cladis speaks of "perichoretic collaboration,

reminding us that *perichoresis* literally means 'circle dance'" (93). Shared ministry

means that leaders collaborate with each other for all the fullness of God to be

experienced in the life of the local church. Just as no one person can do the work of

making disciples, no one person can be the community of believers.

Moses had to learn how to share the responsibility of leadership in Exodus 18 just

as the twelve shared in Acts 6. In these two instances, leaders make disciples. They were

not evangelizing incoming leaders so much as the established leaders were empowering

the incoming leaders so their work would continue through collaborative succession.

When making disciples is defined as growing Christian leaders, we begin to see the

natural applications of this in mentoring, stewardship, and fellowship, all of which are

aspects of sanctification, become evident. John Wesley spoke of sanctification as "being

renewed in the image of God" (*A Plain Account* 41). Each of these aspects are discussed

in reference to collaboration, communication, and succession. Also, disciple making is the lens through which these applications are made.

Mentoring is an important and vital aspect of the Christian faith. It shows how Jesus made and formed his disciples in the gospels and how they appeared to understand his expectations of them moving forward. Mentoring, however, is not merely handing information from one generation to the next, but it is meant to be a "collaborative and mutual process" (Murphy 559) that "benefits both the mentor and mentee" (Hall and Maltby 71). Holly Catterton Allen indicates that intergenerational mentoring has been "an aspect of the people of faith throughout the Old Testament and in Acts as well as throughout the entirety of the New Testament" (181). Disciple making cannot occur without mentoring because, as has been made evident already, Christians are a relational people made by a relational God.

Biblical mentoring implies the succession of leadership from one generation to the next. As such, it is important to consider the examples scripture gives of those mentoring relationships. Scripture confirms that mentors come alongside others to hand the faith down through the succeeding generations. Therefore, it appears that each subsequent generation has received the faith from their mentors and now serves to mentor those who will lead after them.

Jethro and Moses had a mutual respect for one another as did Moses and Joshua, Naomi and Ruth, Eli and Samuel, Elijah and Elisha, Paul and Timothy, and many others. Along with these examples, several genealogies in the Old Testament also encompass the many generations of God's people. These genealogies are not merely lists of names but successive generations that are tasked with collaborating and leading God's people

forward. They show us God's faithfulness with his covenant people and his desire to collaborate with us in redeeming the fallen world in each generation.

First and foremost, these genealogies show that God keeps his covenant to make Israel a great nation. God promises this to Abraham several times in Genesis and ultimately fulfills this promise to Abraham in the birth of his son Isaac (Genesis 21:2). Through this covenant, God established Abraham's blessing on all his descendants, generation after generation. Jesus (John 8:39) and Paul (Galatians 3:29) both speak about how the descendants of Abraham are not merely biological descendants but those who have been mentored and made into disciples of Jesus Christ.

Second, these genealogies remind us that God's people are to continue passing on God's instruction to those who come after them. Deuteronomy 6:7 implies that this is a collaborative effort expected among all the people of Israel. It is not only the officers that Moses appointed who would teach people God's instruction but every leader who would come after them. Mentoring from one generation to the next was a way for Israel to continue to remember and honor God's presence with them.

In their book *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, Holly Catterton Allen and Christine Lawton Ross indicate that "generations were typically understood in three different ways throughout Scripture. First, generations are seen as simply a period of time in the Old Testament" (144). The repeated cyclical pattern of the book of Judges makes this clear. Every time a new generation arose, they would forget what took place before, fall into sin and cry out to God to save them. In God's faithfulness, he did save them.

Second, "generations are represented in the various Old and New Testament genealogies" (Allen and Ross 144). The New Testament accounts in Matthew 1 and Luke 3 are specifically meant to show us how God has kept his covenant from Adam and Abraham onward to the Messiah. Finally, Allen and Ross indicate that "a generation is seen as a group of people connected to one another by common chronological boundaries, events, or people" (144). Genesis 6:9 indicates this when it tells how Noah was the moral exception during his generation. Jesus also speaks words of warning to those in certain times who would face various trials (Matthew 24). Each of these biblical uses of the generations show the need and expectation of God's people to mentor one another through collaborative succession.

All of these generational aspects of Scripture should foster a desire for "shared leadership that recognizes and involves everyone" (Perry and Easley 283). God invites believers to collaborate with him by giving them the gifts of the Holy Spirit (1 Corinthians 12). In fact, these gifts are given to believers for the common good of the entire community. These gifts are not meant to be "coercive or manipulative" but rather to help persons to be "persuasive leaders" within the church (Greenleaf 43). Through the collaborative use of these gifts God makes his love available to those who would choose to be his disciples. And Jesus promises to be present with the disciples who keep these commands through their teaching (Matthew 28:20), signs (Mark 16:17-18), power from on high (Luke 24:49), and peace and forgiveness (John 20 and 21).

The implication of this successive mentoring is that Christians not only need to collaborate and communicate with each other but that they must help one another hone their spiritual gifts through mutual mentoring. Kevin Watson sees this mutual mentoring

taking place best in the class and band meetings that were vital to the early Methodist movement under John Wesley. "When these groups were central and intentional, the movement grew rapidly" (loc. 477). The collaborative process of mutual mentoring continues to be a vital key to the sustainability of the local church.

Churches where two hundred or fewer people worship on a regular basis will see this mentoring relationship both succeed and fail within the framework of family systems. As these groups are formed, they help those within the church "differentiate from the emotional system" (Gilbert 26) that is inevitable in all organizations, including churches. "Churches are one of a few emotional systems that contain members of every living generational cohort" (Allen and Ross 29). Thus, it is important to recognize the anxiety that will likely be present with such a diverse grouping of people.

"Anxiety is inevitable and unavoidable in any system" (Holeman and Martin 33) and can easily move from one group or person to the next (Gilbert 5). This is especially true in the context of the local church where different generations emphasize different values. When a system is "flooded by anxiety," it can cause massive problems within the church (Steinke, *Uproar* 28). This will typically affect leaders the most because "people with chronic anxiety will look for scapegoats" (Steinke, *Uproar* 19) and the leaders are the easiest targets. When mentoring takes place, it can help alleviate the issues born from chronic anxiety by allowing people space to be together. These relationships can help people rise above the emotional system in healthy ways that will foster mutual growth and accountability. The role of the leaders in the church is to be stewards of the church as well as those in it.

Mentoring is a collaborative work. Within the church mentoring implies disciple making as a part of proper stewardship. Rowland Forman et al. tell us that "mentoring in the church is a necessary function of church leadership" (loc. 1281). Since handing the faith on from one generation to the next is a vital aspect of church sustainability, leaders must be good stewards of the people God places in their care. Stewardship is a crucial aspect of mentoring.

Stewardship in the church means focusing attention and resources on the task Jesus set before the church to make disciples. The Great Commission in Matthew 28 specifies and builds on one of God's earliest commands in Genesis 1:28. Here God tells Adam and Eve, and subsequently all descendants, to be fruitful and multiply. This is, in a sense, a covenant command given by God. Bernard W. Anderson states that "covenant between God and humanity is the reality of the believer's relationship with God" (75). The people of God are called to be in shared community and covenant with God and each other. This community begins and is exemplified in the triune God as well as in God's desire to be in community with his created humanity.

The command to be fruitful and multiply goes beyond merely biological procreation. Leadership collaboration, communication, and succession finds its roots in this command as it stands both biologically and symbolically. Biological procreation cannot be done without the collaborative effort and communication of the father and mother. As such, leadership succession cannot be done outside of the collaborative effort and communication of the community of disciples. Making disciples is very similar to the process of raising a family.

Abraham's descendants are not limited to his biological children but encompass all those who follow Christ. Those who cry out, "Abba, father" are descendants of Abraham and adopted into the family of God (Romans 8:15). Kyu Seop Kim elaborates and confirms that "Paul's use of the adoption metaphor means that Christians become joint heirs with Christ according to the adoption laws of Rome" (136). This adoption metaphor helps to bridge the gap between the biological and symbolic implications of being fruitful and multiplying. It also implores the community of disciples to be stewards of all those within the church, recognizing and remembering their own adoption as children of God. When adoption and stewardship are paired together the implication emphasizes mutual accountability and, thus, collaboration and communication.

This command to be fruitful and multiply also implies being spiritual parents, mentors and collaborators for the succession of disciple leaders. In the genealogy of Jesus found in Matthew 1, Tamar, Rahab, Ruth and Uriah's wife, whom we know as Bathsheba (2 Samuel 11:3) are all included. These four women are not "biological descendants of Abraham" (Richter, 28). However, they are adopted into the people of God and become collaborators and stewards of the succeeding generations that ultimately lead to the birth of the long awaited and prophesied Messiah.

These genealogies also show that God first uttered the words "not good" when he saw that Adam was without a companion (Genesis 2:18). Isolation was a problem that God sought to fix when he created Eve to collaborate and come alongside Adam as a mutual partner. God collaborated with Adam in this endeavor by allowing Adam to name all the animals and come to his own conclusion that none of these would suffice as a suitable helper (Genesis 2:20).

Adam and Eve were not only stewards of the created order, but they were also stewards of each other as well as the generations who were the result of their fruitful multiplication. In contrast to this, Genesis 4:9 stands as a dramatic example of when humanity falls short of this stewardship command. Cain's refusal to collaborate with Abel causes him to isolate himself, and the result is the murder of his brother and his subsequently being cursed as an isolated wanderer for the rest of this life (Genesis 4:12).

Scriptures emphasize stewarding one another because individuals are created as relational people. This takes specific form in the qualifications of leadership, specifically in the story of Jethro and Moses (Exodus 18:21), in the story of the seven ordained for service (Acts 6:3), and in the further qualifications that are given for elders in the church (Titus 1:5-9, 1 Timothy 3:1-7 and 1 Peter 5:1-4). These qualifications are meant to keep the stewarding leaders accountable to each other as well as to those whom they oversee because "leaders are, first and foremost, servants of those they lead" (Perry and Easley 200).

As stewards of one another, shared leadership keeps leaders accountable and grounded within the communities that they lead. Making disciples, mentoring others, and practicing stewardship can only happen within a community of people. These are not isolated events or expectations but are grounded within communal relationships. As such, leaders must consider the community and their place within that community.

The gathered community is the church working as it was intended. The body of Christ that Paul defines in 1 Corinthians 12 is a collaborate group of people who come together for a common purpose, namely the worship of God through service to and with others. Jurgen Moltmann speaks of "the community as being completely dependent on

the presence of the Holy Spirit" (loc. 1107). Without the Holy Spirit to guide and direct

the church, there would be no community or collaboration. The Holy Spirit empowers us

to participate in mutual fellowship that is beneficial to the whole community.

Fellowship is understood best through the Greek term *koinonia*. "*Koinonia* is the

mutual fellowship and partnership we have as the community of faith" (Kittel 6:798).

This fellowship builds on the bonds of mutual mentoring and collaboration for the

purpose of building a strong community that will last from one generation to the next.

Mark Lau Branson and Mark F. Martinez identify that the fellowship of a church is

properly realized in a "collectivist culture which challenges the boundaries that often seek

to separate communities, especially those in individualistic cultures like the United

States" (loc. 1799). Fellowship embraces all differences to allow for the proper inclusion

of all people. This fellowship is best exemplified in our willingness and ability to

accommodate one another and show hospitality to those who might wish to join our

fellowship, and thus become disciples alongside us.

H. C. Allen rightly identifies intergenerational ministry in light of the "theology

of accommodation" (51). Accommodating others is a mutual process that involves

recognizing the needs of those present in the community so that true fellowship and

growth can occur. Through accommodation and reciprocity, everyone in the community

recognizes their need to sacrifice something for the benefit of the entire community.

"This sacrificial giving of self is the epitome of faithful hospitality" (Pohl, 34) that is

beneficial to all involved. There is no real loss when the community works together to

include and embrace everyone.

Hospitality and accommodation are sacred acts meant to include the entire community in worship through fellowship. When the community gathers together in corporate worship, the very acts that it undertakes seek to accommodate the intermingling of the infinite and finite. Revelation 7:9 gives just one example of every tribe, language, people and nation gathering together to worship God. This future fellowship is meant to be a current reality that Christians experience together as disciples through mentoring and stewardship.

True worship and fellowship cannot be a reality without God's hospitable and accommodating nature. God initiates this and invites us to participate together. Thomas Allen Seel rightly points out that "the ultimate purpose of worship is to bring humanity and God together." This cannot occur without the "corporate nature and character of worship" (132). Without mutual collaboration, no true *koinonia* or its most basic expression of worship can exist. Thus, there would be no disciple making, mentoring, stewardship, or leadership succession.

Hospitality and accommodation require people to "make space" for others (H. C. Allen; Pohl). These are non-negotiables in God's kingdom because God has created us to be collaborative with him and each other. *Koinonia* with others can be a messy and difficult endeavor, however, it is vitally important and necessary. Jesus, himself, creates an environment of hospitality when he gathers the disciples around the table and extends this invitation for each succeeding generation to "remember" during the sacrament of Holy Communion (Long; United Methodist Hymnal). This seemingly stands in contrast to the inhospitality of the world around us.

The culture of independence in the United States of America suggests that an individual does not need others. Miroslav Volf tells us that Christians must "embrace others at the expense of self" (149). This, however, must be held in tension as Virginia Todd Holeman and Stephen Martin indicate when they remind their readers that "they need both individuality and connection in order to be the fully functioning people of God" (24). Peter L. Steinke indicates that Bowen's idea of differentiation is this reality and is properly understood within relationships, not apart from relationships (*How Your Church* 72). Jesus is the prime example of laying everything aside for others. Yet we must remember Jesus did this through the incarnation, implying God's desire to work within a relationship with humanity and not apart from it. In fact, John 3:17 says that God the Father sent Jesus in order to save the world. If the church is going to be Jesus' disciples and join in the business of making disciples of Jesus, then the church must embrace all those God embraces in Revelation 7:9.

This corporate aspect of human nature and worship is all part of God's grace. His grace calls people and shows them what it truly means to be disciple-makers. The fact that they are given the opportunity to collaborate with God and others for the redemption of the world means that they are an important aspect of this work. "Sanctification is the process of this growth in the grace of God through careful examination of the self" (Wesley, *A Plain Account* 63). It is a work Christians are to be involved in on a daily basis. As they seek to make disciples, they grow in the image of God. Disciple making is the product of their growth and maturation as Christians.

When believers recognize that God gives them a part to play in leadership collaboration and succession, they begin to see the true essence of their relational nature.

They recognize the need to help others succeed is the same need that God has to sustain and grow his church. Phyllis Tickle indicates that there is a "cyclical pattern of emergence that seems to change the structure of the church every five hundred years or so" (16). This is similar to Strauss and Howes' idea of generational cycles but for the organized church as a whole. It is imperative that leaders in the church recognize their place in this shared story so that they can collaborate together now as well as hand the church off successfully to the next generation.

Much can be said about the need for pastoral leadership to focus on leadership succession, but it is vitally important to recognize the power of the laity in this same endeavor. Hospitality, accommodation, and *koinonia* are aspects of the pastoral vocation but are truly lived out among the lay people who gather week in and week out. In denominations such as the United Methodist Church the ministers rotate through the itinerancy. Due to this structure, it is vital for the laity to embrace not only each other but also the mission of making disciples within their church and community.

Sanctification is not the work of the pastor or the staff alone but the work of the people in collaboration with God and each other, including the pastor and staff. John Wesley identified the primary means of grace as "prayer, searching the scriptures, and Holy Communion" (*Works* 188). These are meant to be the work of the laity with and for themselves and others. Each of these means of grace are also corporate in their very nature. Growing in grace is meant to enable the leaders of the local church to truly embrace those who can be disciples so that the church will continue as the collaborative people of God who pass that faith on from generation to generation.

The fruit of the Spirit that Paul lists in Galatians 5:22-23 serve as markers for this sanctification process. Love is often viewed as the culmination of the Christian life; however, it is evident from 1 John 4:19 that humanity is only able to love because of the love initiated by God. Love leads to and grows through joy, peace, patience, kindness, goodness, faithfulness, and gentleness, and it finds its fullness in self-control.

Paul seems to list love first to emphasize our starting point as disciples of Jesus Christ with self-control intentionally listed at the end. It would seem from this ordering of Paul that self-control is the target for the covenantal people of God to reach. Self-control is the actualization of the sanctified life that Paul desired for his disciples and that they should desire for themselves and one another. Leadership in the church must exhibit self-control in order to fully accommodate and show hospitality to new disciples whom leaders steward as part of the Christian covenant they have entered into.

Leadership collaboration, communication, and succession in the local church happens most effectively when the laity of the church recognize the very real necessity of making disciples. This process of making disciples sanctifies those involved by God's grace through the sacred acts of mentoring, stewardship and fellowship. What makes these acts sacred is the covenantal nature through which they occur among the membership of the local church. This necessitates mutual respect and accountability within all the laity of the local church regardless of the generational cohort they are a part of. Thus collaboration, communication, and succession are vital to the ongoing ministry of the church.

Generational Cohorts Currently Present in Church Leadership:

Baby Boomers, Gen Xers and Millennials.

To understand how lay leaders in the church collaborate, communicate, and succeed one another, it is important to understand who the current lay leaders are. It is also imperative to understand who the future leaders are as they are being shaped by the current leadership. Therefore, it becomes crucial to consider the different generational cohorts that are present in the church, including those who are currently serving in leadership and those who will inevitably lead in the future. Identifying the different generational cohorts and learning about them will undoubtedly help in collaborating and communicating successfully from generation to generation.

Currently for the first time in history, "four different generations are working side-by-side in the workforce" (Beekman 15). This includes the silent generation (1925-1942), baby boomers (1943-1964), Generation X (1965-1981) and the millennials (1982-2004). The dates of each generation are discussed later, but given this information, it can be ascertained that there are at least six generational cohorts currently present within the church. Jean M. Twenge has labeled the generational cohort following millennials as "iGen" (loc. 81), while James Emery White and others identify them as "Generation Z" (37). They began entering the world between 1995 and 2005 and are still in the process of being born. Their chronological end point can be estimated somewhere between 2015 and 2025, given the typical timeline that will be discussed later in this chapter. For the purposes of this study, they will be referred to as the iGen generation.

Each generational cohort approaches life, work, family, religion, community, and technology differently. No single generation is inherently inferior or superior to the

others; they are simply different. Generational theory seeks to understand the nuances that make each generational cohort unique. It also tries to identify patterns based on the different "generational cohorts and constellations" which comprise those specific generational cohorts (Strauss and Howe 33).

A generational cohort is comprised of a group of people who have "shared life experiences unique to their formative years that have helped shape their values and worldviews" (Delcampo; Strauss and Howe). This is often experienced on a national, and even worldwide, scale. Every person is grouped into his or her own generational cohort involuntarily and are a part of that generational cohort based solely on the year they were born. Generational theory sees each generational cohort as a collective whole and does not consider personality types of individuals nor highlights anything that is not generally true of each generational cohort as a whole.

One of the most difficult aspects of generational theory is identifying the chronological boundaries of each generational cohort. As illustrated above, the iGen generational cohort's beginning and ending dates fall somewhere within a ten-year period each. Strauss and Howe have identified the different generational cohorts over the last three centuries of American history. Their research shows that generational cohorts typically last around "twenty-two years with a few exceptions to this rule" (34).

Others base their dating of each generational cohort specifically around "shared experiences and do not necessarily look at the chronological birth years as preferred boundaries" (Zemke et al. 16). This study will ascertain the dates of each generational cohort that seem to fit the typical timeline and encompass the broadest number of shared experiences for each generational cohort.

Most agree that the baby boomer generation was born sometime between 1943 and 1964. The two primary dates attributed to baby boomers are 1943-1960 (H. C. Allen; Sandeen; Strauss and Howe; Zemke et al.) and 1946-1964 (Beekman; Delcampo; Jenkins; Malphurs; Murphy). Given the fluidity of every generation, the date decided on for the purposes of this study encompasses both of these and simply designates baby boomers as representing those born between 1943-1964. This fits within the twenty-two-year period identified by Strauss and Howe, and it includes both primary dates typically given to this particular generational cohort.

Those found in Generation X were most likely born between 1960 and 1983. Authorities disagree more on these dates than the baby boomer generational cohort; however, the dates chosen in this study are 1965-1981. Most agree with 1965 as the start date (Beekman; Delcampo; Creps; Malphurs; Moran; Murphy), and most agree with either 1980 or 1981 as the end date (H. C. Allen; Beekman; Delcampo; Moran; Sandeen; Strauss and Howe; Zemke et al.). This generational cohort is notably smaller than the baby boomer generation and the millennial generation (Zemke et al.). This is the primary reason why Generation X comprises a significantly smaller time period than the baby boomers or millennials.

Finally, those in the millennial generational cohort were most likely born between 1980 and 2004. There is even more discrepancy around the millennial timeline than the previous two generational cohorts which makes it a little more difficult to ascertain. Several suggest 1982 as the start date for the millennial Generation (H. C. Allen; Sandeen). Given the overwhelming support of the Generation X end date as 1980 or 1981 this study puts the millennials start date at 1982.

The two primary years identified for the Millennials last birth year are 2000 (Beekman; Delcampo) and 2004 (H. C. Allen; Zemke et al.). Though it must be noted that Twenge identifies the iGen generational cohort beginning in 1995 because it coincides with the release of the internet to the public in that same year. This study, however, will make the end date for the millennial generational cohort 2004 to ensure that this generational cohort is sufficiently covered as the baby boomers and Generation X were covered. So, the millennial generational cohort will encompass those born between 1982 and 2004. This also fits within Strauss and Howe's twenty-two-year cycle that was previously mentioned.

For this study, the primary focus on leadership collaboration, communication, and succession centers on the baby boomer, Generation X and millennial generational cohorts. The two primary reasons for this are: First, these are the three primary generational cohorts currently in leadership within the local church. While the silent generation is still present, they tend to live into their generational cohort's name and remain silent for the most part. Their time of leadership has passed in many ways, and the baby boomers have taken the lead.

Second, the "typical generational constellation comprises four different generational cohorts in each cycle" (Delcampo; Strauss and Howe). The silent generation is the last cohort in the last full generational constellation indicated by Strauss and Howe's generational study of American history. This generational constellation also included the missionary generational cohort (1860-1882), the lost generational cohort (1883-1900), and the G.I. generational cohort (1901-1924). This generational constellation is known as the "Great Power cycle" (Strauss and Howe 36).

The current generational constellation, then, consists of the baby boomers, Generation X, and the millennials as listed above. It also includes the iGen generational cohort (1995/2005-present) that is either just finished or are still in the process of being born. Strauss and Howe have named this generational constellation the "Millennial cycle" (84). So far, this current generational constellation has followed a similar pattern as those of the past. Again, each cohort and each constellation is unique but the general patterns are consistent with the previous generational constellations identified by Strauss and Howe.

The theory of generational constellations says that each succeeding generational constellation follows a specific pattern that is like the pattern that the previous generational constellation followed. "The theory identifies archetypes for each cohort in any given generational constellation. The archetype for the first cohort is prophets, the archetype for the second cohort is nomads, the third is heroes, and the fourth is artists" (Delcampo; Strauss and Howe). The theory also associates a typology with each of the archetypes. Idealist is the typology for the prophets; reactive is the typology for the nomads; civic is the typology for the heroes; and adaptive is the typology for the artists. (Straus and Howe 33).

The baby boomers fit into the prophet archetype and idealist typology, Generation X falls into the nomad archetype and reactive typology, the hero archetype and civic typology encompasses the millennial generational cohort and the incoming iGen generational cohort is likely to fill the artist archetype and the adaptive typology as the silent generational cohort has done before them. Identifying the generational cycle leads to a better understanding of what generational cohorts are and who are the primary

generational cohorts that are the focus of this study. The three primary generational

cohorts in this study, the baby boomers, Generation X, and millennials are now discussed

in greater detail.

Generational theory identifies and speaks of each generational cohort in very

broad terms. Individuals in each generational cohort will identify with some aspects of

his or her generational cohort as descriptors of who they are, but some in each cohort will

not identify with some of the aspects of their generational cohort as descriptors of who

they are. In either case, people are assigned to their specific generational cohort based

solely on the year they were born.

An overarching description of each generational cohort gives a proper

understanding of the cohorts as a whole while keeping in mind that each person in every

generational cohort is individual and unique. Generational theory does not delve into

personality types or emotional characteristics. Zemke et al. remind us, also, that "the

specific markers of each generational cohort during their formative years does not

necessarily bind them in exclusive ways" (5) and that "life for every generational cohort

becomes increasingly unpredictable and nonlinear" (14).

Generational theory is a fluid discipline with some defined parameters; however,

any study of people is complex given the unique nuances every person in every

generational cohort encompasses. It is vital to recognize these nuances as overarching

descriptors that fit the majority of the generational cohorts but that do not completely

define each member. These nuances give each generational cohort character and guide

the study of each of them. The key traits of the baby boomer, Generation X and

millennial generational cohorts can help guide this study.

Table 2.1: Key Traits of Baby Boomers, Generation X and Millennials

Baby Boomers	Generation X	Millennials
Nurtured well by parents – Primarily had one working parent and stay-at-home mothers	"Latch key" children – Little to no oversight due to both parents working. First generation whose parents took pills to avoid pregnancy	Cherished by parents – Parents very involved in their lives and tend to be overprotected
Affluent upbringing	Primarily raised themselves. First to experience blended families. Witnessed increases in divorce, abortion, incarceration, suicide and crime	Parents have tried to give them the very best of everything. They have been the focal point of the family in unprecedented ways
High value on Education	Very proactive in the workplace. Seek out training to add value to their abilities	Most educated generation. Building their resumes since pre-school.
Strong loyalty to organizations	Many saw parents lose jobs during recession. Loyal to self and families. Not strong organizational loyalty	Strong loyalty to their parents. See their parents as friends
Optimistic about work and life	More cynical and inquisitive by nature. Very resilient and adaptable. Seek balance between work and life.	Value optimism, civic duty and diversity
Titles give value to self	Value what they are able to do outside of work with family and friends	Value authority but do not know how the hierarchy systems work
Prefer face-to-face interaction		Have constant access to community via social media
Value collaboration and teamwork. High value in mentoring	Value efficiency. Typically like to work alone	Value collaboration and teamwork. High value in mentoring relationships
Seeking spirituality outside of the church	Do not have time for church	Do not see the importance of organized religion because parents have not handed down that importance in word or practice
A consumer-driven mentality		
Sees value in hierarchy and structure	Tolerates hierarchy and climbs the corporate ladder to make more money	
Prefer the 9am-5pm work structure. Slowly incorporating more flexibility in the workplace	Flexible with hours. More concerned with completing the job.	Desire flexibility in the workplace
	Good at problem-solving and fixing things. Very adept at technology	Adept at multi-tasking

As mentioned previously, the baby boomer generational cohort falls into the prophet archetype (H. C. Allen; Delcampo; Strauss and Howe) of this generational constellation and fills the role much like those who have filled it previously, most recently the missionary generation born between 1860 and 1882 (Strauss and Howe 32). The prophet archetypes are usually born and raised after a large event or crisis and are

typically nurtured well by their parents, in this case the G.I. and silent generations (Delcampo 6). The large event in the baby boomer's case was World War II which ended in 1945. This was two years after the baby boomer generational cohort began and in the aftermath of this historic victory it is easy to see that they fit the idealist typology well (Strauss and Howe 33).

Most of the scholarship (Andert; Beekman; Delcampo; Sandeen) agrees that the baby boomers enjoyed an affluent and nurtured life at home. The typical baby boomer had a father who was gainfully employed while most mothers remained at home to take care of the household. With this great degree of care in the home, "education was highly valued" (Sandeen 15). Baby boomers learned early on that an education would enable them to climb the corporate ladder and rise to the top of the corporate hierarchy.

Along with education, the baby boomer's values include an inherent optimism about work and life. In fact, most baby boomers place a high value on their vocation. Their sense of identity is intricately tied to their careers and to the titles they hold in these careers. They tend to be workaholics who believe that their titles are what give them value (Zemke et al. 69). While this may be mostly true of the first half of the baby boomer generational cohort, it is generally true for the entire generational cohort.

Baby boomers also "value face-to-face interaction" (Beekman; Delcampo; Sandeen). They are people persons who are adept at reading people and saying what needs to be said as well as knowing when and how it needs to be said. With this emphasis on face-to-face interaction, they also prefer to receive recognition for their accomplishments (Beekman 15). They want people to know who they are, what they have done and that they can be of benefit to you if you can be of benefit to them.

Regardless of what position they hold, baby boomers "value collaboration and teamwork" (Beekman; Zemke et al.) in what they do. They have been taught teamwork from a very early age by their parents and grandparents who had to work together to win two world wars. This value of teamwork and collaboration is one they share with the millennial generation as will be seen later.

Organized religion plays a part in the lives of the baby boomers, but it is not as prevalent as their forebears. One of the major contributors to this is that they lacked a major crisis to bind them as a generational cohort. As such, "their spiritual quest has led them down many paths" (Allen and Ross 147), typically outside of the church, and has focused much more on "self-realization or actualization" due to their self-centered focus (Zemke et al. 63).

The unchurched baby boomer population was about "fifty-one percent in 2007" (Malphurs 20). Some studies show that twenty percent of the unchurched Baby Boomer generational cohort is now more receptive to the church than they were before (Rainer). This is certainly great news for the gospel; however, this has both helped and hurt the local church, especially in the United States of America.

As a whole, baby boomers are consumers, and they take this approach with the church. They are the generational cohort that invented "church shopping" (H. C. Allen 79). In their quest to meet their needs, they had to look beyond the capabilities of the typical local church. While this led to the increase of the mega-church movement of the 1990s, it has also led to the decline of many of the local community churches that the Baby Boomers' parents raised them in.

In very great contrast to the baby boomer's affluent and nurtured upbringing, Gen Xers were typically seen as more of a hindrance than a joy. As has been identified, Gen Xers were born between 1965 and 1981. Their early years were defined by loss and crisis rather than the affluence of the baby boomers before them and the millennials after them. Gen Xers saw fathers lose their jobs during a recession as well as "increases in divorce, abortion, incarceration, suicide, and crime" (Sandeen 15). They were the first generational cohort whose "parents took pills to prevent them from being born," and they were the first children to "navigate blended family life" (Sandeen; Zemke et al.). This naturally led them to a more "inquisitive and cynical nature" as a whole (Beekman, 16).

Gen Xers are the children and grandchildren of the silent and baby boomer generational cohorts. Both of their parents typically worked outside the home. As a result, Generation X became the "latch key" children who "came home from school to an empty house" (Sandeen 16) and had to largely fend for themselves at home between when they got out of school and when their parents got home from work. This time of solitude coupled with living in multiple homes because of their blended families, Gen Xers tend to be "survivors who want options" (Sandeen 17). They are a resilient group who can easily adapt to almost anything that is thrown at them.

It seems evident based on what has been seen so far that Generation X fit their nomad archetype well (H. C. Allen; Delcampo; Strauss and Howe). Nomads are the children of prophets who are typically under-protected by their parents, thus they place great value on their "liberty and ability to survive" (Delcampo 7). They tend to approach work at face value and strive for a healthy work-life balance (H. C. Allen; Beekman;

Delcampo). The previous Nomad archetype in the last generational constellation was the

lost generational cohort who were born between 1883 and 1900 (Strauss and Howe 32).

Generation X is the thirteenth generational cohort in American history. Strauss

and Howe (31) identified them as "13ers, to not only designate the fact that they were the

thirteenth generational cohort, but also to reference how this generational cohort tends to

think of itself in comparison with the baby boomers before them and the millennials after

them." Robert Wuthrow points out that Generation X became a popular name for this

generational cohort because of their "clear lack of identity and subsequent search for

identity and meaning" (4-5). Gen Xers tend to be a reactive group who found their way in

life with "little guidance by their parents" (Allen and Ross 147). They learned to problem

solve and fix things early on. This is part of why they tend to be very adept at technology

(Delcampo 12).

The values of Generation X have been touched on briefly above by referencing

their great need and love of liberty and survival. Added to this is their great desire to have

balance in their work and life. Gen Xers do not place great loyalty in organizations

mainly because early in their lives they saw their parents lose their jobs. They are very

proactive workers who "value training to make themselves more marketable in the

workplace" (Delcampo 12). They use the training they have received to get ahead either

in the organization they are part of or another organization that offers them more pay and

more flexibility that enhances the work-life balance which they crave. For Generation X,

work is about making money so they can afford life outside of work (Delcampo 8).

Gen Xers do not base their own self-worth or identities on their job or titles like

the baby boomers before them. Instead, their value is derived from who they are outside

of the workplace. It is important to note, however, that they do want to climb the corporate ladder to afford the lifestyle they want to have and offer to their families.

Generation X is the generational cohort "responsible for introducing casual dress in the corporate world" (H. C. Allen 79). This matches their casual attitude towards authority and hierarchical systems and structures in general (Zemke et al. 96). They are better at working on projects that have clear expectations and are more focused on getting the job done with the option for flexible hours. Filling the typical nine to five office hours that baby boomers prefer is not important to Generation X (Zemke et al. 106). Their independent childhoods have made them exceptional at problem solving in the workplace. They appreciate teamwork when it is efficient and helpful but would prefer to work on their own to accomplish tasks when teamwork appears to be unnecessary or a hindrance to the task at hand.

Generation X is still present in the church, but they are not as involved as their baby boomer parents are or their silent generation grandparents were. Malphurs reported "seventy-one percent of Generation X were unchurched in 2007" (20). More current numbers indicate that "thirty-four percent of Generation X attend church weekly, and another thirty-five percent attend at least a couple times a year" (Pew Research Center). As has already been stated, Gen Xers have a very casual approach to work, life, and authority. As such, membership in anything is approached cautiously (H. C. Allen 79). This is not only true of the organized church but of all organizations in general.

As a whole, Gen Xers prefer life, work, and everything in between to be straightforward and accessible. They are "creative entrepreneurs" (Sandeen 20) who have made their own way in the world with an almost complete rejection of the way their baby

boomer parents approached things at their age. All of this makes Generation X very different from the baby boomers who preceded them and the millennials who are following them.

The millennial generation is the last complete generational cohort currently living in America as of this study. The millennial generational cohort was born between 1982 and 2004. This encompasses the vast majority of scholarship regarding this generational cohort, and also fits within the twenty-two-year period identified previously by Strauss and Howe.

Millennials fall into the hero archetype (H. C. Allen; Delcampo; Strauss and Howe). Their immediate predecessors in this archetype are the G.I. generational cohort born between 1901 and 1924 (Strauss and Howe 32). "This archetype is typically born during a time of independence and a more matter-of-fact outlook on life" (Delcampo 8). Like the baby boomer generational cohort, the parents of millennials cherished them and continue to be very involved in their lives. They also tend to be very overprotective (Zemke et al. 4). Heroes are typically the children and grandchildren of prophets and nomads (Delcampo; Strauss and Howe) as is certainly the case with the millennial generational cohort.

It is understandable that the baby boomer parents of millennials' place a high value in this cohort's lives. Baby boomer parents have sought to provide their children with the same upbringing they had themselves. As baby boomers have aged, they have begun to desire more of the work-life balance that Generation X brought with them into the workplace. This has manifested in how baby boomers have filled the roles of parents and grandparents to the millennial generational cohort.

Millennials who have Generation X parents are receiving a very different upbringing than their Generation X parents experienced. This is likely very intentional as Generation X seeks to be what they perceived their parents were not. In either case, "millennials have had eyes on them from day one and have been assessed and graded since their earliest years" (Sandeen 18). Sandeen points out that millennials have been "building their resumes since preschool" (18). Their parents have intentionally tried to give them the very best in school, life, and everything in between.

As a result, the millennial generational cohort is the "most educated generation of workers today" (Jenkins). This can be corroborated by the "affluence and technology at their disposal from a very early age" (Delcampo 8) as well as the high priority education continues to play in their lives. Their parents' strong desire for them to succeed has made them the "focal point of the family in unprecedented ways" (Sandeen 18); even more so than the baby boomer generational cohort was at their age.

Zemke et al. point out that "millennials are the first generational cohort in history that exercised authority as children" (121). They are the generation of children whose parents allowed them to set the tone for their lives. Millennials are extremely busy, having most of their time scheduled between school and extra-curricular activities, most of which has now become a focal point of college applications (Zemke et al. 126).

Due to all of this, some may see the millennial generational cohort as entitled and arrogant; however, the values of the millennial generational cohort seem to paint a very different picture. "Millennials highly value optimism, civic duty, and diversity" (Allen and Ross; Delcampo; Zemke et al.). They seem to share the optimism of their baby boomer grandparents which contrasts with the Generation X generational cohort.

The millennials' sense of civic responsibility is only rivaled by the G. I. generational cohort which has already been identified as the previous hero archetype (Strauss and Howe; Zemke et al.). The value millennials place on diversity is largely because they are the most ethnically diverse generational cohort in America's history.

Approximately "forty-two percent of Millennials identify as other than 'white'" (H. C. Allen 176). Diversity is the reality of their lives and not something they have had to get used to like previous generational cohorts. This is due largely to the baby boomer generational cohort who was primarily responsible for the civil rights movements that sought a fair playing field for everyone in the 1960s and 1970s (Zemke et al. 21).

One value that is shared among the baby boomers, Generation X and millennials is "flexibility in the workplace" (Delcampo 26). This desire for flexibility is also one of the central reasons that those in each of these generational cohorts give for not attending church more frequently or at all. Aubrey Malphurs notes that the "unchurched population in each of these generational cohorts do not necessarily believe that faith should be tied only to the church" (35). They also believe that people should come to their own spiritual understanding apart from any formalized religion (Malphurs 31). H. C. Allen adds that "a major factor in the millennial generational cohort's lack of church attendance is due to the poor job the baby boomers and Gen Xers are doing in handing that faith down" (42). This seems evident in the continued decline in local church attendance across the board.

Malphurs notes that "in 2007 sixty-five percent of millennials were unchurched" (20). In 2014, the Pew Research Center indicated that thirty-seven percent of millennials were strongly associated with their church. Of interest is that these numbers are similar to Generation X attendance at the same age (Pew Research Center). Given their proclivity

for civic duty, it is very probable that church attendance for Millennials may increase in churches where social justice ministries are emphasized. Given their constant access to community via social media, H. C. Allen also indicates that "brick-and-mortar churches offering weekly communal gatherings struggle to compete to this constant access to community that millennials enjoy apart from the church" (80). This trend is only likely to increase for the iGen generational cohort following the millennials (Twenge, loc. 1693).

What will be interesting to see in the future is how COVID-19 affects how millennials and successive generational cohorts view the church after 2020. With social distancing and the inability of many for in-person worship, most congregations have found ways to move to online virtual formats. No doubt the invasion of local church worship services on social media platforms may have an interesting effect on how these younger generational cohorts begin viewing church. The response that comes from the baby boomer and Generation X generational cohorts to the worship services on social media may be significant. Time will tell.

The millennial generational cohort is still young but of rising interest among this generational cohort is how they view their parents. "Many see their parents as friends and highly value what their parents think" (H. C. Allen; Zemke et al.). Not surprisingly, millennials have a high view of authority though they do not completely understand the hierarchical systems that the baby boomer generational cohort has established in the organizational world.

Due to this, millennials need mentors who are willing to come alongside and help them. It is of the utmost importance for organizations to help them because while millennials may lack monetary resources, "they truly want to make a difference in the

world" (Beekman 16). The millennial generational cohort also currently has the energy to make a difference while the baby boomers and Gen Xers are losing their energy with age.

Working with millennials, Generation X and baby boomers is the reality of corporate life as well as church life. For good or bad, these generational cohorts share a generational constellation. They also share workspace and worship space. As such, communication between these generational cohorts is a crucial tool for collaboration and sustainable succession. Having looked at each generational cohort individually, it is now time to look at how they can function together in the church.

Leadership Collaboration and Communication Among the Different Generational Cohorts in Church Leadership

Each of the three primary generational cohorts presently in leadership in the local church has a responsibility to recognize the assets and liabilities they and the other generational cohorts bring into the church and the leadership of the church. This is illustrated in Table 2.2 below. "No single generational cohort is better than another; they are simply different due to their formative experiences" (Delcampo; Zemke et al.). Being mindful of this will allow for those in each generational cohort to learn from those in their own cohort as well as the other cohorts they are collaborating with in the local church.

All leaders should know the strengths and liabilities are for each generational cohort. Similarities of strength exist between the three generational cohorts. Robert G. Delcampo concisely lists the strengths that many have attributed to each generational cohort. The shared strengths in the baby boomers, Generation X and millennials are "accountability, adaptability, organization, diversity, technology, problem solving,

collaboration, and initiative" (12). None of these are completely shared by all the cohorts, but they all are found within at least two of the three generational cohorts. As mentioned earlier, flexibility in the workplace appears to be the only value they all share equally.

Table 2.2: Assets & Liabilities of Baby Boomers, Generation X and Millennials

	Baby Boomers	Generation X	Millennials
Assets	• Accountability • Collaboration • Initiative • Problem-solving • Organization • Clear Communication • Flexibility	• Managing resources • Diversity • Initiative • Problem-solving • Training • Technology • Adaptability • Flexibility	• Accountability • Diversity • Collaboration • Technology • Adaptability • Multitasking • Flexibility
Liabilities	• Constant need of instant gratification • Afraid of technology • Do not value diversity	• Cannot speak in layman's terms • Poor at: project management, service orientation and collaboration • Lacks loyalty to organizations	• Unable to communicate intergenerationally • Lack basic problem-solving abilities • Over-reliant on technology • Lacks loyalty to organizations

The baby boomer generational cohort independently brings the strength of clear communication to this generational constellation. As a cohort of people persons, baby boomers are well equipped to bridge the communication gap. Generation X adds to this list the strengths of managing resources and a high value on diversity and training. These strengths benefit the generational constellation by helping it keep its focus. Finally, millennials bring the strength of multi-tasking (Delcampo 12). These positive attributes will continue to help this generational constellation recognize the coming future of organizational leadership within the church. As they learn to collaborate, they will be able to usher the iGen generational cohort into the role of leadership as well.

The need for all these strengths is evident in any organization, and it is the responsibility of the leadership of those organizations to take advantage of the strengths that are present. These strengths can be taught and are not merely isolated to the generational cohort where they are found. The possibilities for collaborative mentoring can certainly help build on these strengths within the organizations where these generational cohorts co-exist.

In addition to understanding the strengths listed above, understanding the liabilities that each generational cohort brings to an organization is also imperative. None of these liabilities are obstacles that cannot be overcome. Just as the strengths listed above can be taught, these liabilities can be unlearned.

Delcampo has put this list together concisely. The baby boomer generational cohort is in constant need of instant gratification. "They tend to be afraid of technology, and they do not typically value diversity" (12). Generation X is typically unable to speak in layman's terms. They are poor at "project management, service orientation, and collaboration. They also lack loyalty to organizations in general" (12). Finally, the millennial generational cohort is severely "limited in their ability to communicate intergenerationally. They lack basic problem-solving abilities, are over-reliant on technology, and, like Generation X, they have no sense of loyalty to organizations" (12).

The liabilities each generational cohort has are strengths in the other generational cohorts. It would seem vital, then, to include all three generational cohorts in the leadership of an organization. This will, however, require intentionality among the leadership regarding team building and collaboration. The rewards far outweigh any of the risks of bringing these three generational cohorts together for a common purpose.

Amy C. Edmondson speaks of a collaborative process that she calls "teaming" (loc. 275). She has effectively made the idea of "team" a verb indicating the need to "collaborate through building relationships with others that can and should certainly be applied intergenerationally." Teamwork is not a new idea, but teaming is an appropriate approach that can be applied to the work of those who are attempting to find harmony among the different generational cohorts in the workplace (Andert; Beekman; Delcampo; Donahue; Harvard; Moran; Zemke et al.). Beekman further points out the very great need for organizations to "build awareness among the generational cohorts" (16) present as a first step in fostering collaboration. Recognizing the strengths and liabilities of each generational cohort helps to build awareness of what leadership is capable of looking like in an organization.

Much of the work done around generational collaboration centers on the corporate environment but it offers a glimpse of what is being done to help baby boomers, Generation X and millennials work together. The strengths and weaknesses of this intergenerational collaboration are shared in this study from the corporate world only as they appear applicable to collaborative leadership within the laity of the church.

As a whole, baby boomers, Generation X and millennials all value the benefits that come from teamwork (Delcampo; Donahue; Zemke et al.). Baby boomers and millennials especially enjoy collaborating in this way as a group and in one-on-one mentoring relationships. Much research has been done to emphasize the benefits of mentoring for both the mentor and the protégé (Chao; Creps; Hall and Maltby; Murphy). Those who enter life together in this way grow mutually through intentional and reciprocal listening (Andert; Creps).

Some authorities elaborate on the benefits of mentoring to include the idea of "reverse mentoring" (Creps; Murphy). Reverse mentoring identifies and focuses on the fruitful nature of both parties participating as mentor and protégé at the same time. This engages both persons in the act of intentional listening, so that growth can occur collaboratively. It also keeps an unnecessary hierarchy that could be detrimental to both the mentor and the protégé from forming.

Reverse mentoring assumes that those of different generational cohorts have something to offer to those in other generational cohorts. Specifically, "younger mentors offer relevance of the current culture to older mentors who, in turn, offer applicable experience back to the younger mentor" (Creps 36). Throughout her writing, H. C. Allen implies this is one of the main benefits of intergenerational ministry within the church. This helps avoid "cutoff" (Gilbert 52) in an organizational system. Like H. C. Allen, Roberta M. Gilbert emphasizes the benefits of an "intergenerational transmission process as a way for individuals in a system to feel connected and function better within that system" (69). Intentional collaboration and communication between the generational cohorts is imperative for everyone involved.

This collaborative mentoring has been beneficial in the corporate world because it helps to develop and equip current and future leadership. In the church, this is also underscored as a benefit of intentional small group ministries. Small groups can give all those involved the opportunity for collaborative mentoring and support (Watson, loc. 1643). The emphasis of these groups, as Watson points out, is in sharing life together and growing spiritually through accountability with others. These groups do not focus on

collaborative mentoring solely to strengthen the organization, but strengthening the organization is certainly a major benefit of intergenerational collaboration.

This understanding of collaborative mentoring underscores the value of teamwork. Unfortunately, teamwork tends to focus on the work of teams within a hierarchical structure of existing systems. In response to this narrow understanding, Gwen Moran insists that Generation X has brought an emphasis on efficiency into the workplace that did not exist before. This emphasis has manifested itself in more flexibility in the workplace that has increased collaborative leadership as well as a more casual approach to leadership in general (H. C. Allen; Zemke et al.). This relational leadership boosts communication across the board by helping leaders know how to communicate intergenerationally (Harvard; Jenkins).

This further indicates that buildings, teams, and teamwork should be utilized more efficiently by recognizing that teams will not solve every problem and "a team never needs to form simply for the sake of having a team" (Katzenbach and Smith 19). Teams can be detrimental to an organization that relies on teamwork in general and to those individuals who are a member of teams that serve no organizational purpose. Teams must have a purpose within the organization, or they will only frustrate those involved and stall productivity.

While all of this is applicable to the leadership of the church, some difficulty and reasonable objections to bringing the leadership models of the corporate world into the church do exist. "Many church leaders simply assume that what works in their offices will work in the church" (Long, loc. 1085), and others believe that the way their generational cohort or organization communicates is the only way effective

communication happens. However, this does not always translate to the church, especially when the corporate world begins to change its own leadership model from hierarchical systems that serve that specific system to systems that serve the people (Long, loc. 909).

In the church, people are more important than systems or even goals. The church's main mission is to love God and love others as Jesus reiterated in Matthew 22:36-40. Simon Sinek would identify this as the "just cause" (32-33). The "just cause" is part of a leader's infinite mindset that allows a value to dictate the direction instead of a product or assumed goal. The emphasis of the church is to make disciples of Jesus Christ. The emphasis is the people. While the four gospels differ in their emphasis of what that looks like, each gospel's command to make disciples is relational in nature and is the "just cause" the church is working towards.

In Matthew's gospel, teaching is emphasized. This implies a relationship between the student and teacher, as Jesus modeled throughout his ministry. The signs in Mark's gospel are to be done to point people to God. The power from on high that Jesus promises in Luke implies the relationship between God and humanity through the Holy Spirit. And finally, the peace and forgiveness shown and expected in John 20 and 21 are the highest forms of collaboration and communication among the people of God. Leadership principles from the corporate world do apply to the church, but there must be an intentional shift among the leaders in how this looks so that Jesus' model of leadership is emphasized. When this happens, Jesus promises that he will be with us through the present age (Matthew 28:20).

In the Kentucky Annual Conference of the United Methodist Church, "eighty-four percent of the congregations have an average weekly attendance of ninety-nine people or less" (KAC Finance and Administration). Due to these smaller average numbers, family dynamics and systems theory begin to enter the discussion of leadership and church life in general. In corporate entities, there can be hierarchical systems that work independently of one another without much face-to-face collaboration. "In the average church, however, leadership must be viewed within a network of people who are in covenant relationship with one another" (Allen and Ross; Friedman; Steinke *How Your Church*). While the main goal of the church is to make disciples, the process of disciple making is a relational endeavor and not a cookie cutter process that is found in most corporate organizations. People need to be valued within the process of making disciples.

Edwin H. Friedman insists that family is the central aspect of leadership within the church (1). In churches where two hundred people or less are worshipping, a very real familial presence has many benefits such as feeling connected in very tangible ways with everyone in the church. However, overfamiliarity among church members that results in not allowing emerging leaders to step into the ranks of leadership can be an issue. This issue can be compounded when a small local church is also in a small community.

In *How Your Church Family Works*, Steinke recognizes that systems theory is necessary to navigate leadership within this familial dynamic (3). Being aware of and being able to identify the systems within the local church enables those in leadership to view situations and people from a productive vantage point that will allow for appropriate interaction between leaders. When smaller churches recognize the family dynamic within their congregation, they have the opportunity to address the assumed systems and change

them to improve leadership collaboration, communication, and succession within their own community.

This is where mentoring begins to take shape as a viable process for leadership collaboration, communication, and succession. Mentoring, and especially reverse mentoring, relationships help those in the church to see one another differently. They begin seeing others in positive ways because they begin to recognize the opportunities to grow and learn together. Most agree that "mentoring is best done when the mentor and protégé can choose the role they have in this type of relationship since that gives both participants concrete ownership of the relationship and the mentoring process" (Andert; Chao; Creps).

The opportunity for this choice helps set mentors and protégés up for continued success. "It is important to keep gender, race, ethnicity, and personality types in mind when pairing mentors and protégés largely because of the investment that takes place on a regular basis" (Chao; Greer and Virick; Hall and Maltby; Murphy). This type of mentoring in the church can and should be closely associated with making disciples. In fact, to emphasize the purpose of the mentoring, making disciples should be foremost in the minds of those involved in the mentoring relationship.

This type of mentoring is much more meaningful and practical among those who have the most in common because the bond is stronger. The mentoring process within the church has a covenantal nature because those who are professing members of the local church have entered a covenant community through baptism. The covenant becomes the central focus of these mentoring relationships.

Adding the aspect of "intergenerational integration" (Allen and Ross; Gilbert) to this mentoring family dynamic demonstrates that the different generational cohorts are a positive attribute of the church and not an obstacle to be overcome. Different generational cohorts need to be present for positive spiritual formation of those within the church as well as for the continued leadership of the church (Allen and Ross; Rendle). This gives further evidence that the church and the leaders within it are not meant to serve in a hierarchical system but in a collaborative system that grows the people within the system and not merely the system itself.

"Stretch collaboration" becomes essential within the church (Kahane 38). Conventional collaboration assumes control while stretch collaboration "offers a way forward without the assumed need for control" (46). Stretch collaboration is vital within the church because it allows for the complexity of family systems dynamics while also allowing the freedom for those in leadership to figure out, together, how to move forward without a clear idea of the result. Stretch collaboration plays well into the infinite game of disciple-making.

Stretch collaboration is extremely beneficial when interpersonal dynamics bubble up around perceived versus actual leadership within the church. Many people serve in unofficial capacities in the church and though they do not have an official title everyone assumes their continued leadership role. These roles often arise because someone stepped in at some point due to a great need and continues either to be perceived as a leader or to hold a certain position longer than necessary. Many of these positions are assumed without creating a problem unless a change takes place that threatens the role of the current leaders. This is where collaborative teams become important.

Teams are vitally important in a collaborative system, but, again, they are not the goal of a system. John R. Katzenbach and Douglas K. Smith indicate that "when an organization puts a high expectation on performance, the teams of that organization will be the means of reaching the marks that have been set" (6). Building a team is not a priority in and of itself. Teams are only properly formed when there is a defined action. Nothing supports the idea that teams are better than individuals, especially when the tasks are minor and routine (Harvard; Katzenbach and Smith); however, both would conclude that teams are crucial when necessary.

In the church, teamwork is a basic foundation of the organization (Forman et al., loc. 303). With disciple making as one of the main focus areas of the church, "building teams is crucial not simply to complete a task but because creating collaborative space for growth is the task" (Pohl; Volf). Teamwork is emphasized in the church partly to move away from "solo and isolated superstar ministry" (McIntosh 113). Teamwork helps to bear the burden of ministry so that people do not fall into the various temptations of leadership or burn out. When done properly, teamwork allows for the maturation of the leaders who are able to differentiate themselves appropriately within the organizational system (Gilbert; Steinke).

Successful teams foster collaborative relationships. "Teams built around trust and shared purpose, such as those found in the church, serve similar functions to mentoring relationship and small group dynamics because they build on mutual trust and increasing intimacy" (Murphy 560). Teams form and function well when their abilities and strengths complement each other and when they provide clear goals and a unique culture that is not

afraid to have fun (Katzenbach and Smith 12). Teams, especially those in the church, cannot be forced together but must happen in light of a central purpose.

When these types of teams form, "conflict, tension, and anxiety will be inevitable" (Gilbert; Holeman and Martyn; Steinke). The difference in this "collaborative teamwork is that conflict, tension, and anxiety will be embraced as an opportunity for transparency, honesty, and growth for all involved" (Donahue; Katzenbach and Smith). In churches, conflict is often avoided at all cost to keep peace. However, as Erica J. Dollhopf and Christopher P. Scheitle point out, "conflict will occur often, especially around congregational leadership transition" (678). The key is not to avoid these uncomfortable situations; rather, it is to learn how to function in the midst, and to continue to be objective and focused on the overriding purpose of the organization.

While they are speaking specifically of pastoral transition in their work, Dollhopf and Scheitle's observation seems applicable to those official and unofficial lay leaders in the congregation, especially around those who have a hard time letting leadership go. "A major component of the mentoring process is knowing when a protégé becomes a peer" (Chao 315). Steinke emphasizes the need for differentiation in relationships (*Uproar* 32). To enhance their individual and collective growth, a mentor and protégé must know who they are separately from this mutual relationship.

These issues tend to be the result of solo, hierarchical, and overly dependent dynamics within leadership. While they are detrimental to organizations and the leaders within these organizations, they can likely be resolved through mutual collaboration, communication, and appropriation of succession. Succession of leadership, then, should

be viewed as a positive step forward through the lens of team when this trust is a part of a team's foundation.

Lay Leadership Succession and Mentoring within
the United Methodist Church Structure

Succession of leadership is the next practical aspect and outcome of mutual collaboration and communication for consideration. When considering leadership through the lens of making disciples, the next step is to hand leadership over from the current leaders to the next group of leaders as a collaborative process of stewardship. This is how the gospels portray Jesus passing leadership over to his disciples (Forman et al.) and how we see the apostles, specifically Paul, "multiplying leaders in the early church" (R. Allen).

Roland Allen points out that "Paul did not find only one successor in each church he started, but he identified and empowered several leaders who would lead in his absence" (83). The natural succession of the early church focused on collaborative leadership and not isolated leadership. This "decentralized" (Brafman and Beckstrom 19) succession recognized the need for "collaboration with the existing church structure in conjunction with the new communities being birthed through Paul's ministry" (Hammond and Cronshaw 173). These leaders were also tasked with training up those who would follow them just as Paul had trained them to do.

Leadership succession in the local church today is not necessarily being handed down from one generational cohort to another in a hierarchical fashion or from an older leader to a younger leader per se. This does happen, but because lay leadership in the church encompasses all the generational cohorts present in the church and those being

focused on in this study, it can also be handed over between leaders of the same generational cohort as well as from a member of a younger generational cohort to a member of an older generational cohort. Regardless of who the successor(s) may or may not be, the success of these "leadership transitions are vital for organizations that want to continue to sustain and grow as they move forward together" (Mullins 8).

For leadership succession to be successful, it must become a value of the organization long before any transitions actually take place. Leadership development and succession in any organization (Aldulaimi; Bell; Burke and Hutchins; Dollhopf and Scheitle; Greer and Virick; Tichy), and particularly in the church, must be an ongoing process (Forman et al., loc. 444) so when times of transition do come all are prepared for continued success. Tom Mullins believes that leaders must not only prepare organizations to receive new leaders but to expect that "these new leaders will lead the church to greater heights than the previous leaders" (19). The culture must assume that when new leaders step in, it is the best thing for the organization.

Succession is, and should be, synonymous with ongoing leadership development. Noel Tichy notes that "winning organizations make leadership development a part of their culture" (*The Leadership Engine*, loc. 189). Leadership development and succession are natural outcomes of disciple making and the mentoring processes in the church. As a result, waiting until it is time for a transition to take place for the succession means that an organization has already failed to appropriately steward its resources. Within a church, it likely means that the church has lost its focus on disciple making and stewardship and has become complacent with its current trajectory. These processes must be active values that are addressed on a regular basis by the existing church leadership.

In the United Methodist Church, local church leadership among the laity rotates every three years in all of the administrative committees present within the church [*Book of Discipline* ¶258.1(d)]. This is also typically replicated in any additional teams or committees that are put together for non-administrative ministry. This system is in place to engage the laity in leadership as well as to keep people from assuming and keeping unhealthy leadership roles within the congregation. Due to the itinerant nature of pastoral leadership within the United Methodist Church, this system helps to keep leadership spread throughout the congregation and decentralized from just the pastor and/or staff.

As a result of this structure, a high value is placed on the laity in the church. The laity are the constant factors in the local church because they remain whereas pastors in the itinerant system move from church to church. The recent trend, at least in the Kentucky Annual Conference, has been to keep ministers in local churches for longer periods of time than in the past. However, the culture of itinerant pastors still exists, and it is still more frequent in the United Methodist Church than in other denominations. This makes leadership collaboration, communication, and succession among the laity even more important for the sustainability of the United Methodist Church.

As has been shown, succession occurs readily through the United Methodist Church system. Though the United Methodist system is set up for succession it does not always function as a healthy part of the culture. Most of those in the congregation simply know the rotation occurs without really understanding why it occurs. Education is vital to help the local church understand this importance. Succession happens not only systematically, but also strategically so that disciples continue to be made and the church continues to grow.

To help with this reality in the United Methodist Church, one of the committees that functions in the administrative aspect of the church is the lay leadership committee. This committee is responsible for identifying and developing the laity within the church (*Book of Discipline* ¶258.1). The pastor of the congregation chairs this committee, offering direct oversight to the active development of the laity. The strength of a United Methodist Church lies in this committee's ability to build and sustain a strong leadership pipeline (Fletcher; Forman et al., Tichy) regardless of how often pastoral changes may or may not occur.

Tichy elaborates on this idea of a "leadership pipeline." He sees this as the essential work of an organization's leadership. Sanderson emphasizes that finding leaders within a Christian organization is a "grace-filled approach to building up the body of Christ" (Dockery 212). The purpose of this pipeline is identifying the leaders already present in the organization. In the United Methodist Church, and for the purposes of this study, leadership is limited to professing members of the local church. Those serving in leadership positions must be professing members of the local church according to *The 2016 Book of Discipline of the United Methodist Church* (¶258.2).

Tichy believes a sure sign of a broken organization is the need to hire a new leader from outside the organization. "When this pipeline is broken, it likely means the organization is broken" (loc. 335). A broken pipeline seems to indicate an organization's contentment to function as it always has without trying to adapt or innovate in an ever-changing world. In a church, the stewardship and the disciple-making process by the leadership of the church would have broken down.

Dollhopf and Scheitle echo this sentiment and indicate that transitions run much more smoothly when a "successor comes from within an organization" (681). Raising the lay leadership from within the church means there is no need to teach the culture of the church to someone new (Forman et al., loc. 428). The culture of the church is strengthened when they are able to draw from within their own congregation for leadership. This clearly indicates the strength of a church. To continue the strong leadership succession within the church, it would be beneficial for churches to develop and inundate new members with the church's mission, vision, and values before assigning them to leadership roles.

Most of the scholars that I have cited are writing about the corporate world's efforts to collaborate and develop leaders who are compensated for the training they receive and whose livelihood is dependent on that training. The dynamic is different in the church because most of the lay leaders are volunteers. The laity typically give freely of their time and resources with no coercion from the vocational ministers or staff. Thus, the expectations of leadership development and succession in the local church are different from those of the corporate world.

Melvin J. Steinbron confirms this reality and advocates that "the laity should be viewed as ministers and not only be seen as volunteers" (190). For Steinbron, "volunteer" seems to diminish the work of the laity within church. Identifying the work as ministry and the laity as ministers is certainly a much better way of identifying those who give their time and resources to the church. Fletcher takes this one step further by "removing 'volunteer' from his church's vocabulary because 'volunteer' does not usually equate to leader" (66). Both of these highlight the church's focus on making disciples and the clear

indication that all the believers are participating in the holy priesthood that all are called to in 1 Peter 2:5.

In the local church these leaders are most readily identified among the professing membership. Professing members of the congregation have stepped into ownership of the church's mission, vision, and values by officially joining the church and attending new membership classes of some form or another. Restricting leadership roles to members of the local church is not meant to exclude people from ministry but rather it emphasizes the covenant entered into through baptism and professing membership. This further solidifies the work of the laity as a ministry within the bounds of the local church as part of the covenantal expectation of followers of Jesus to make disciples.

For the laity to see their leadership roles as their "ministry" is very positive and healthy because it gives them ownership in the ministry; however, problems can arise when these leaders shift and change. For many people, change means loss and "with leadership that is always the case" (Mullins 62). Mullins emphasizes the importance of conveying what will remain the same to those in the organization during a time of change. When those in leadership know the culture of leadership succession and have been part of the mentoring process as both mentors and protégés, change can be easier to manage.

Leadership collaboration, communication, and succession tend to be much more personal in the church. Steinke, in dealing with the emotional sensitivities present in the church family, speaks of the three levels of the brain that leaders must keep in mind when dealing with those in family systems, such as the local church. These "three levels function in ascending order from Reptilian to Mammilian and finally to Neocortex" (18).

When issues such as leadership collaboration, communication, or succession enter the picture, people tend to gravitate into the Mammilian level of the brain where the emotions are housed. When left unchecked, people will revert to fight or flight mentality when change or anxiety appears. "Leaders must learn and understand the power of their own instinctual lives so they will be able to lead in the midst of change" (Steinke, 8).

When leaders think on this emotional level, collaboration can be difficult. Inevitably, there will be leaders in the local church who do not get along with each other for an infinite number of reasons. Another issue is that some leaders may not know or trust other leaders. Sometimes leaders "falsely assume that they have the trust of others simply because they hold a position of leadership in the church" (Mullins 117); however, trust is not automatic. Trust needs to be earned and is part of building teams and working with others over time.

This becomes even more problematic when family is involved, especially in smaller churches and communities. Some leaders in the church are not only biologically related to others in the congregation but also feel that all those in the church are part of their extended family. Steinke points out that "some will see the church family as their property" (*How Your Church* 41) which will inevitably lead to a misuse of power that views people as obstacles rather than fellow disciple makers who are in collaboration with them. This can be exacerbated when a small church is located in a small town. In small church and small-town cultures, family systems play out daily both in the lives of the local church membership and in the community at large.

Succession is often difficult because of the change involved. As a result, it becomes imperative that the leaders of the church understand this and formulate

strategies for getting people to think on the Neocortex level rather than the Reptilian or

Mammalian (Steinke, *How Your Church* 18). This will open up communication and allow

for productive collaboration, communication, and succession within the culture of

disciple making. People can differentiate only at the Neocortex level (Gilbert 26) and,

therefore, make the most rational decisions that will benefit the organization as a whole

rather than just themselves.

Leadership is a necessity in every organization. As companies and organizations

continue to step away from hierarchical structures, the need for collaboration,

communication, and succession will increase. Within the church, this means identifying

and seeking to understand the different generational cohorts present so that collaboration,

communication, and succession can become a productive reality. Clear communication,

leadership development, and succession planning need to become values of the church as

they continue to steward existing resources. The desired result is continued vitality,

sustainability, and growth in the coming generations.

Research Design Literature

The research design has been focused primarily on leadership collaboration,

communication, and succession among the three primary generational cohorts currently

present in leadership within the local church. These primary generational cohorts were

baby boomers (b. 1943-1964), Generation X (b. 1965-1981), and millennials (b. 1982-

2004).

A mixed-methods approach was used to gather pertinent quantitative and

qualitative data. This approach used "concurrent triangulation strategy" (Creswell 213).

This was accomplished by using a quantitative student pre-test and student post-test with

eighteen forced choice statements. These eighteen statements were divided equally into six statements around the participants changes in knowledge, attitudes and/or behaviors.

On the student post-test there were two additional qualitative questions to help flesh out these statements and to give insight into which of the six-week sessions was most beneficial and least beneficial. These quantitative measures were used in conjunction with two other qualitative instruments: the weekly student journals and the student interviews.

This approach was used to help facilitate "data triangulation" (Sensing 73) that would help enhance the qualitative and quantitative data gathered as well as add validity to the study throughout the process. The intention was to allow the qualitative data to flesh out the hard numbers identified in the quantitative data for a richer and fuller understanding of why the participants knowledge, attitudes, and behaviors changed and/or stayed the same before and after the six-week intervention.

Summary of Literature

The main themes of the research conducted centered around leadership collaboration, communication, and succession. These were further evaluated through scripture, specifically Exodus 18:13-27 and Acts 6:1-7. Both scripture passages deal with leadership collaboration, communication, and succession. The importance of both passages is seen in generating leadership across the community to decentralize the responsibility of ministry. In the case of Moses and Jethro, it was given to people who could oversee others. In the case of the twelve disciples, the entire community decided to put seven capable men in charge of the distribution of food to the Hellenist widows.

These passages reveal the importance of stewardship over other people through disciple-making. Stewardship is further elaborated in terms of mentoring, including peer mentoring and reverse mentoring as well as traditional top-down mentoring. The mentoring process is important when the different generational cohorts present in the local church seek to work together for the mission of making disciples as Jesus lays out at the end of the gospels. While each gospel shares Jesus' command to the disciples differently, they all emphasis sharing the gospel with others. The implication of this is disciple-making succession among all those present within the church.

This stewardship model of discipleship is understood best through the covenant relationship the members of Petrie Memorial United Methodist Church entered into when they became members of the local congregation. It includes the importance of accommodation and hospitality as Christians seek to live in community together and foster succession from one generational cohort to the next. The emphasis on generational theory and family systems theory helps give context to the need for leadership collaboration, communication, and succession among the laity of the local church.

As this study focused exclusively on lay leadership, it was important to help the lay leaders understand that they are more than volunteers. The laity are ministers in their own right. Both of the scripture passages on which the study focused dealt with laity in the church stepping into leadership roles with the assumption that these continued to be passed down through succession to other laity. Relationship in terms of covenantal stewardship was integral to setting the stage for understanding how the laity approach leadership alongside people of different generational cohorts and life experiences.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

Chapter three identifies the mixed methods approach used to measure the changes in the knowledge, attitudes, and behaviors of the participants from Petrie Memorial United Methodist Church regarding lay leadership collaboration, communication, and succession over the course of a six-week intervention. The participants completed a student pre-test immediately before the first session and a student post-test immediately following the sixth and final session. They also answered weekly prompts through student journal entries. Finally, six participants participated in student interviews conducted by a member of the research team, Bill Weathers.

All the participants represented one of the three generational cohorts being studied. Ten of the participants were baby boomers, eight of the participants were Gen Xers and eight of the participants were millennials. In the millennial group all the participants were born on or before 2002 in order to assure everyone going through the training was eighteen years old or older. There was a total of twenty-six participants who began this training and twenty-five who completed the training.

Nature and Purpose of the Project

The project was a six-week intervention intended to help educate the laity of Petrie Memorial United Methodist Church in the areas of leadership collaboration, communication, and succession. The particular focus of this intervention was on generational theory as it relates to the baby boomer, Generation X, and millennial generational cohorts as well as considering family systems theory. The purpose of this

project was to measure the changes in knowledge, attitude, and behavior among the laity of Petrie Memorial United Methodist Church who participated in a six-week training on leadership collaboration, communication, and succession.

<div align="center">

Research Questions

</div>

Research Question #1: What were the participants' knowledge, attitudes, and behaviors regarding leadership collaboration, communication, and succession before the training experience?

To answer this question a student pre-test was conducted. This quantitative test sought to identify the participants' knowledge, attitudes, and behaviors before they participated in the six-week intervention. The student pre-test had eighteen forced choice statements for the participants to answer. Questions 3, 6, 9, 12, 15, and 18 addressed each participant's knowledge about the issues of leadership collaboration, communication, and succession. Questions 2, 5, 8, 11, 14, and 17 addressed each participant's attitudes about the same issues. Finally, questions 1, 4, 7, 10, 13, and 16 addressed each participant's behaviors surrounding these issues. The intended purpose of the six-week intervention was to help move the participants from this base-line information received in the student pre-test to a further understanding through education.

Research Question #2: What were the participants' knowledge, attitudes, and behaviors regarding leadership collaboration, communication, and succession after the training experience?

Following the six-week intervention, each participant took a quantitative student post-test to identify any possible changes in the participant's knowledge, attitudes, and behaviors around leadership collaboration, communication, and succession. The student

post-test included the same eighteen forced choice statements as the student pre-test. Questions 3, 6, 9, 12, 15, and 18 addressed each participant's knowledge about the issues of leadership collaboration, communication, and succession. Questions 2, 5, 8, 11, 14, and 17 addressed each participant's attitudes about these issues. Finally, questions 1, 4, 7, 10, 13, and 16 addressed each participant's behaviors about these issues.

Two additional qualitative questions that were not asked in the student pre-test were added to the student post-test. The first question asked about the extent that the six-week intervention prepared participants to collaborate, communicate, and implement succession within the church. The second question asked the participants to rank the six sessions to see what was most beneficial and least beneficial for their learning. They were given a chance to explain their answers.

Research Question #3: Which aspects of the training, surveys and interviews did participants identify as most significant in producing the observed changes?

During the course of the six-week intervention the participants were encouraged to respond through qualitative student journals. Each student was asked to journal responses to a weekly email prompt based on that week's intervention emphasis. The prompts were either a statement or a question for reflection that the participants were encouraged to answer and email back to the facilitator for documentation.

Finally, within two weeks of the conclusion of the intervention six participants were identified to be part of the qualitative student interviews. I asked a select number of participants to participate in interviews to gain further clarity about the qualitative questions found in the student post-test survey and student journal entries. One of the members of the research team other than the myself conducted the interviews. I selected

two people from each generational cohort and attempted to get both male and female participants for the student interviews.

Ministry Context(s)

Petrie Memorial United Methodist Church is located in Elkton, Kentucky. Elkton is the county seat of Todd County and, as of 2017, had around 12,107 residents (MissionInsite, 4) in the entire county. Todd County's population puts them as "ninetieth of the one hundred, twenty counties in the Commonwealth of Kentucky" (Kentucky Demographics). The primary employers of Todd County are the school system and agriculture.

Due to the agricultural nature of the community, a large population of Mennonites and Amish live in the area. As a part of the Bible belt, the residents of Elkton tend to assume a more conservative bent toward scripture and theology. The specific members of Petrie Memorial United Methodist Church value education. Most of the congregants have undergraduate degrees and a large percentage of those have also had some post-graduate studies.

The congregation itself averages approximately one hundred, eighty-three in attendance on a typical Sunday. This includes both the morning service and the evening alternative service. Petrie Memorial United Methodist Church is the fourth largest church in the Pennyrile District of the Kentucky Annual Conference. Petrie Memorial United Methodist Church has a current history of only male pastors serving in their church. The tenure of the last several pastors have been five to six years each.

The generational breakdown of this church reveals a good mix of the five generational cohorts currently living as follows: silent generation: 7%, baby boomers: 42%, Generation X: 18%, millennials: 20%, and iGens: 13%. This breakdown was arrived at

through a straw-pole I conducted in the church through email correspondence with over one

hundred, fifty of the church members responding.

When these numbers are compared to the "overall church population in America

with 90% attendance from the silent through Generation X generational cohorts and 10% of

the millennial generational cohort" (Powell et al., loc. 219), Petrie Memorial United

Methodist Church is slightly more diverse generationally than the average American church.

However, they are a rather conservative church and many in Todd County would consider

the church to be the country club church in Elkton.

Petrie Memorial United Methodist Church has been in existence in some form since

1822. The current sanctuary was built in 1911. Three additional buildings have been built or

purchased since 1911 and are primarily used for Christian discipleship and outreach. The

first addition was built in the 1960s and is now the educational building. This space is

dedicated to discipleship and houses most of the Sunday School classes.

The second addition was the Fellowship Hall and staff offices. This space is where

people gather for shared meals and is typically use for the Wednesday evening discipleship

focus. Finally, the addition of the POPs (Petrie's Outreach Programs and Services) building

and an outreach building across the street have served to facilitate Celebrate Recovery and

Commodities Food ministries, as well as after-school assistance for the middle and high

school students of Todd County. The POPs building also has an alternative worship service

on Sunday evenings.

Most of the church members respect the office of pastor and are also very self-reliant

in terms of visitation and prayer. Many do not want to bother the pastor with issues or

concerns because they believe the pastor is extremely busy. The pastoral role seems very

respected within the church as well as within the local community at large. This sometimes serves as a hindrance to pastoral care yet also allows the pastor to focus on other areas of ministry.

Elkton is also a bedroom community for three larger cities in the surrounding area. Russellville, Kentucky is east of Elkton and Hopkinsville, Kentucky is west of Elkton. Both cities are larger than Elkton and serve the residents of Todd County. Clarksville, Tennessee is located just across the state line south of Elkton. These three cities provide most of the employment opportunities outside of education and agriculture for those living in Todd County.

<div align="center">

Participants

</div>

Criteria for Selection

Thirty participants were invited to participate in this intervention. Of those thirty people, twenty-six initially agreed to participate. Ten of the participants were members of the baby boomer generational cohort, eight were members of the Generation X cohort and eight were members of the millennial generational cohort. In the baby boomer cohort, five were male and five were female. In the Generation X and millennial cohorts, five were female and three were male. Those selected within each cohort also represented the older and younger halves of those generational cohorts. The only exception to this is in the millennial generational cohort. Those millennials who participated were born in or before 2002, thus assuring that all the participants were eighteen years of age or older at the time of the intervention.

Those invited were church members of Petrie Memorial United Methodist Church. In the United Methodist Church leadership structure, church members in good

standing primarily hold office and have leadership positions. A few exceptions to this rule exist, but not enough to justify asking non-members to participate in this intervention. A leadership pipeline is most beneficial if it primarily includes those who are part of the covenant community of the local church. Those members in good standing have been baptized and officially joined the local church.

Description of Participants

Eleven male and fifteen female participants originally agreed to take part in the six-week intervention. Ten of the participants originally chosen were part of the baby boomer generational cohort and were born between 1943 and 1964. Five of these people represented early baby boomers, born between 1943 and 1953 and five other participants represented the later baby boomers born between 1954 and 1964.

Participant BB8, a female, only attended one class and was unable to continue after we were forced to meet via Zoom due to COVID-19 state and denominational regulations. Her student pre-test was shredded and none of it was used in any of the analysis. As a result, the study consisted of twenty-five participants in total and nine of these participants were from the baby boomer generational cohort.

Eight of the participants chosen were part of the Generation X cohort and were born between 1965 and 1981. Six of these participants represented the early Gen Xers born between 1965 and 1973, and two participants represented the later Gen Xers born between 1974 and 1981.

The final eight participants chosen were part of the millennial generational cohort and were born between 1982 and 2004. One represented the early millennials born between 1982 and 1993 and seven participants represented the later millennials born

between 1994 and 2002. The reason that later millennials were chosen only through 2002 was to assure that all the participants were at least eighteen years old or older at the time of the intervention.

The participants include a mixture of those who have served in leadership and those who have not officially served in leadership capacities within the local church. The participants were primarily Caucasian. Due to the location of Todd County and the small nature of the community there is not much diversity present in the church membership. As stated earlier, most of the participants have bachelor's degrees and several have higher levels of education beyond that.

Ethical Considerations

Each participant was informed of his or her rights as it pertained to this study. Informed consent documents (Appendix D) were given and explained to each participant in hard copy format. Each participant filled out the consent form voluntarily before the six-week training began. The participants knew that they could step out of the study at any time for any reason. They also knew that I would ask six of them to participate in the student interviews after the six-week training and they were free to decline that invitation if they did not want to participate in the student interview.

The student pre-test, student post-test, student journals, and student interviews were all done confidentially. Each participant was randomly assigned a number corresponding with his or her generational cohort and number in the cohort. For example, the baby boomer participants were randomly numbered BB1 through BB10. The Generation X participants were randomly numbered GX1 through GX8. Finally, the millennial generational cohort participants were randomly numbered M1 through M8.

Only the research team had access to any confidential information. Bill Weathers conducted the student interviews, Beth Stewart catalogued the student pre-test and student post-test answers, and Jackie Woolfolk ran the T-Tests and ANOVA Analysis. I was the only person, even within the research team, who knew which code belonged to each participant.

Instrumentation

I designed all of the instruments used in this study and they all went through expert review. The student pre-test served as a precursor to the six-week intervention and the student post-test was to be taken immediately following the last session. These quantitative tools were used to help identify both a baseline and to monitor the growth of the participant's knowledge, attitudes, and behaviors surrounding leadership collaboration, communication, and succession. The student post-test had two additional qualitative questions to help add to the quantitative results.

The student journals were used throughout the six-week intervention as a way to help clarify and add to the learning process of the intervention. Statements or questions related to the topic discussed during the previous session were sent through email to the participants the day after each session. The purpose was to help facilitate thinking on the part of the participants as to how to practically apply what was being taught. I expected to receive a response to the statements or questions that I sent out in the email.

Finally, Weathers conducted the student interviews. I identified six participants to take part in the interviews. The intent of the study was to interview two participants from each generational cohort for a total of six interviews. To get as broad a response as possible, I attempted to identify students who seemed fully engaged during the six-week

training as well as those who seemed somewhat interested and/or unimpressed with the six-week intervention to participate in the interviews.

Expert Review

The instrumentation used was researcher-designed. The student pre-test, student post-test, student journal prompts, and the student interview questions were presented for expert review to three persons. The first reviewer was Ellen Marmon. Marmon currently serves as the Director of the Doctor of Ministry Program at Asbury Theological Seminary. She is also the Beeson School of Practical Theology Professor of Christian Discipleship. She helped order the survey questions as well as identify the purpose for the questions and statements used across the different instrumentation for clarification.

The second expert reviewer was Phyllis Casebolt. Casebolt has her Ed.D. in Leadership and Professional Practice. She serves as an adviser and reader for doctoral students at Trevecca University. She currently works for Clarksville-Montgomery County School System in Tennessee as the Director of Federal Projects where she oversees Federal Programs and Teacher Pipelines. Casebolt is a member of Petrie Memorial United Methodist Church and currently serves as the Church Council Chair.

Casebolt reviewed the instrumentation and helped to restate the qualitative questions at the end of the student post-test. The first question originally allowed for a simple "yes" or "no" response and she helped rephrase it so the participants answering would have to clarify their responses. She also helped add a ranking system to the second student post-test qualitative question. This ranking allowed the students to rank the lessons taught from the "most beneficial" to the "least beneficial," and also allowed them to explain why they ranked them in that way. She also suggested that the interviews be

audio-recorded to hear the inflection and tone of voice the participants used in answering the questions posed.

The third expert reviewer was Bill Weathers. Weathers is a Licensed Clinical Social Worker. He received his Ph.D. from the University of Kentucky in Health Communication with research in addiction recovery. Weathers is also a member of Petrie Memorial United Methodist Church.

Weathers helped shape the student interview questions in order to help get the most out of the responses. He also indicated the benefits of doing six individual interviews rather than a focus group to allow for more thoughtful responses from the six participants being interviewed and to allow him to fully engage with the participants in a one-on-one setting. It should be noted that these interviews ended up being done via telephone due to COVID-19 and the inability to meet in-person.

Reliability & Validity of Project Design

The student pre-test, student post-test, student journals and the student interview questions have all been through expert review by three different experts in their fields. Each looked into the individual statements and questions that were put together in each instrument. They also considered how each instrument would work with the other instruments to provide a comprehensive view of the research methodology.

The mixed methodology approach included both quantitative and qualitative aspects of research. The student pre-test and student post-test addressed the first two research questions regarding the quantitative changes in knowledge, attitudes, and behaviors of the participants in the areas of leadership collaboration, communication, and succession within the local church. The student pre-test and the student post-test with the

eighteen forced choice statements were two of the independent variables used (Salkind 103).

Both the student pre-test and student post-test corresponded with the six-week training sessions and gave one cognitive statement, one attitudinal statement, and one behavioral statement. The eighteen forced choice statements were divided equally into three sets of six statements based on the six-week training. The first set addressed the participants' knowledge, the second set addressed the participants' attitude, and the final set addressed the participants' behavior. The two qualitative questions on the student post-test allowed for the participants to elaborate on the quantitative statements they answered. The participants' answers were the dependent variables (Salkind 103) that will be addressed in Chapter 4.

The third research question dealt almost exclusively with qualitative research gained from the final two student post-test questions, the student journals and the student interviews. The responses to these questions and prompts helped identify how knowledge, attitudes, and behaviors either changed or remained the same, and why.

The participants answered the student journals over the course of the six-week intervention. The day after each session the participants received the prompt through email and were asked to respond before the next weekly session. These responses were gathered and catalogued to correspond with the participant numbers that were randomly assigned to each participant. These responses aided me in recognizing what changes, if any, occurred during the six-week intervention period.

Within two weeks of the final session, I identified six participants for the student interviews conducted by Weathers. To help assure a breadth of perspectives and insights

from the interviews I selected two baby boomer participants, two Generation X

participants and two millennial participants to take part in the student interviews. Also, I

chose some participants who seemed fully engaged in the six-week intervention and

others who did not seem to be fully engaged.

During the actual student interviews Weathers asked a series of five questions

related to the six-week intervention. To fully engage with the participants being

interviewed, Weathers conducted one-on-one interviews. The sessions were audio

recorded and emailed to me. Weathers also made notes and emailed them to me for

documentation. The student interviews did not exceed thirty minutes in length unless the

participants requested more time. Each of the interviews were conducted by telephone

due to COVID-19 and the inability to meet in person.

Using a mixed-methods approach and incorporating Weathers in the student

interview process built accountability in the collecting of data and in processing the

qualitative and quantitative data. The intent of the study was to identify what, if any,

changes occurred because of the six-week intervention.

Data Collection

The research was accomplished through an intervention. Each participant was

given an informed consent letter to read and sign (Appendix D). No one was coerced into

filling out the informed consent letter, but everyone was informed about what it meant,

and I spoke with each person who received it. If anyone refused to sign it or did not want

to take part in the study that was their right to do so. Those who did choose to participate

gave me their signed informed consent letter and I kept them in a secure location.

A mixed-methods approach was used to gather data. This approach was done using John W. Creswell's concurrent triangulation strategy. Concurrent triangulation strategy gathers "both qualitative and quantitative data concurrently and then compares the two databases to determine if there is convergence, differences, or some combination" (Creswell 213). This approach was used in order to help facilitate data triangulation, which is "the use of a variety of data sources in a study" (Sensing, 73). This approach helped enhance the qualitative and quantitative data gathered as well as add validity to the study throughout the process.

The concurrent triangulation strategy was done primarily using four different instruments: the quantitative student pre-test and student post-test, the weekly student journals and six student interviews, both of which gathered qualitative data. Acquiring the outside assistance of Bill Weathers enhanced the data collection. He conducted the student interviews without my presence in order to give the participants an opportunity to share as openly and honestly as possible.

I also received assistance from Beth Stewart who input the quantitative data from the student pre-test and student post-test into a Microsoft Excel document to measure the changes in the participants knowledge, attitudes, and behaviors before and after the six-week intervention. Stewart served as another unbiased outside party to assure that the quantitative results were catalogued and tabulated.

Finally, Jackie Woolfolk took the data collected and ran the information through several T-Tests and ANOVA Analyses in order to see if there was any significant change in the participants knowledge, attitudes and/or behaviors. Woolfolk emailed the data to

me only. Woolfolk lives several hours away and does not know any of the participants, thus assuring no bias towards any of the tests and/or analyses run.

Prior to the first teaching session participants took a student pre-test that included a demographic section asking for the participants names, birth year, email address (for student journal use and communication with the participants), and years of membership at Petrie Memorial United Methodist Church. The demographic section also asked them to identify which generational cohort they belonged to, if they knew (Appendix A).

The student pre-test (Appendix A) also consisted of eighteen forced choice statements with the following four choices: Strongly Disagree (1), Disagree (2), Agree (3), Strongly Agree (4). Three statements centered on each of the six sessions of the intervention that dealt with either the participants' knowledge, attitudes, and/or behaviors. Six of the statements were used to help get a baseline of the participants knowledge, six sought to get a baseline of the participants attitudes, and the final six sought to get a baseline of the participants behaviors before the six-week intervention.

The participants completed this student pre-test at the very beginning of the first session before any teaching took place. I added a numerical code to the top of each student pre-test to indicate which participant would have that code throughout the research. The numerical code was based on the generational cohort as well as the participant number. The ten participants in the baby boomer generational cohort were assigned a code of BB1 through BB10. The eight participants in the Generation X generational cohort were assigned a code of GX1 through GX8. Finally, the eight millennial generational cohort participants were assigned a code of M1 through M8.

I kept the numerical codes confidential and was the only person who knew which participant belonged to which numerical code. I added these codes to the top of the student pre-tests after I received each of the participants' completed student pre-test. After the first session, I documented which number I had assigned to each participant and only I had that information.

Beth Stewart entered the quantitative data from the student pre-test and student post-test into an excel document. She had only the numerical codes assigned to each participant along with the participants' answers to each forced choice statement. After the student pre-test I documented which participant belonged to which numerical code. I erased the names of the participants from the document and made one copy of each student pre-test to give to Stewart. After she uploaded the data onto the excel document, she immediately shredded the copy of the student pre-test she had received. She secured the excel document on the computer with a password. I kept the original student pre-test hardcopies in a secure location.

The six-week intervention focused on the areas of leadership collaboration, communication, and succession (Appendix C). The first session dealt with the biblical foundation of this study. This session focused on the story of Moses and Jethro in Exodus 18:13-27 and the story of the seven deacons chosen in Acts 6:1-7. The intent of this session was to ground the participants in the scriptural basis of leadership collaboration, communication, and succession.

The second and third sessions focused on the theological foundations of this topic as they arose from the biblical foundations. Session two focused primarily on the areas of covenant, stewardship, and disciple making. This derived from the biblical understanding

of covenant and stewardship as well as the application of the Christian task of making

disciples as understood from the four different gospel accounts of Jesus' Great

Commission.

The third session focused primarily on fellowship as understood through the lens

of *koinonia*, accommodation, and hospitality. It also looked at how these are each

products of grace as well as active components of sanctification. The intent of sessions

two and three was to further elaborate on the scriptural understanding of leadership

collaboration, communication, and succession as it can be understood and applied in the

local church setting.

Session four focused on generational theory. It specifically focused on the

different generational cohorts currently present in leadership within the local church.

While there are approximately six generational cohorts present in the church today (that

is, silent, baby boomer, Gen X, millennial, iGen, and the latest currently unnamed), this

study's focus was on the baby boomer, Generation X and millennial generational cohorts

specifically. The intent of this session was to educate the participants on the factual

differences and similarities of each of these three generational cohorts to reveal the assets

of each generational cohort rather than the typical obstacles and stereotypes often

associated with them.

Session five looked specifically at leadership collaboration and communication

within the local church between the three primary generational cohorts. This session

centered on mentoring and reverse mentoring, intergenerational ministry, and healthy

team dynamics. The intent of this session was to help the participants begin to see

practical ways to apply what they had learned in sessions one through four.

The final session looked specifically at leadership succession and development. The primary aspects of this lesson dealt with developing a lay leadership pipeline within the local church as well as more fully understanding the specific administrative aspects of the United Methodist Church. All of this was viewed through the lens of family systems theory as this plays a major role in congregations averaging less than two hundred people in worship. The intent of this final session was to help the participants understand the current systems in place and how they can be used in the most beneficial way and to begin thinking through how leadership can be handed off within the specific generational cohorts as well as from one generation to another.

During this six-week intervention I sent the participants student journal prompts to gather qualitative data (Appendix A). The day after each session the participants received one prompt via email and were asked to share their thoughts prior to the next session. Each week I instructed the participants to give in three hundred words or less their thoughts on the prompt and email it directly back to me. I collected the participants' responses, and only I saw the responses. I catalogued the information in accordance with the numerical code assigned to each participant and saved it in a password protected document.

At the close of the six-week intervention the participants took the student post-test. This included the same eighteen forced choice statements as the student pre-test. The purpose was to see and document changes in the participants knowledge, attitudes, and/or behaviors as a result of the six-week intervention. The answers given to these eighteen forced choice statements were given to Stewart to input the data into an excel document.

The same measures were used here as in the student pre-test to keep the participant identities confidential.

Once all the data was catalogued for the student pre-tests and the student post-tests, I gave the information to Woolfolk. She put the information into several T-Tests and ANOVA Analyses to identify any significant changes. This information was emailed directly back to me and kept it in a password-protected document. This information was also double-checked by an outside statistician to verify the results.

The student post-test also included two qualitative questions for the participants to answer (Appendix A). These questions were on a separate sheet of paper from the eighteen forced choice statements so that only I would have access to them. These two qualitative questions gave more information on the quantitative data received through the eighteen quantitative forced choice statements.

Within two weeks of the final session Weathers conducted six interviews with six of the twenty-five participants. I chose the six participants. During the course of the six-week intervention I took note of the engagement of the participants to try to identify those who seemed fully engaged and interested as well as those who seemed disinterested or even resistant to the training. I used this observational information to choose the six participants who would take part in the student interviews.

Two baby boomers, two Gen Xers and two millennials were chosen for the student interviews. I attempted to find both engaged and non-engaged participants in each generational cohort to get broad feedback through the student interviews. Though I chose who the participants in the student interviews would be, the participants had to agree to be part of these student interviews.

The student interviews took place over the phone due to COVID-19. Weathers met with each participant individually for no longer than thirty minutes. There were five questions asked during the student interviews (Appendix A). These questions underwent expert review and were discussed between Weathers and me to assure that the intent of each question was understood. If necessary, I gave Weathers permission to rephrase the questions during the student interviews in order to help the participants understand what was being asked.

The participants were made aware that Weathers would be audio-recording the interview sessions and gave their consent for this to take place. Weathers and I were the only people with access to these audio-recordings. I inserted the audio-recordings into a password-protected Word document in order to secure the information as well as use what was beneficial for the study. This information can be seen in Chapter 4.

Weathers did not know the numerical code given to each participant. Only I had access to the numerical codes assigned to the participants. All of the cataloguing that I did was kept strictly confidential in a password protected document.

Weathers conducted the interviews to help offset any "researcher bias that could come in to play with the facilitator" (Winston 189). Weathers was free to conduct the interviews without bias towards the study, myself or the participants being interviewed. This allowed the participants an opportunity to share their thoughts openly with a third party who was simply collecting data. The purpose was to flesh out the quantitative data with open and honest qualitative information.

To conduct the research for this project, thirty participants were identified to participate. Twenty-six of the thirty agreed to participate. These participants were divided

into three groups based on their generational cohort. Ten were chosen from the baby boomer generational cohort, eight were chosen from the Generation X generational cohort and eight were chose from the millennial generational cohort. In the millennial generational cohort only those eighteen years old and older were asked to participate. Within each generational cohort I attempted to get an equal number of male and female participants.

I approached each participant was approached personally and through email to participate in the study. They were all given an informed consent letter (Appendix D) to sign indicating what was expected of them during the study. They were also given the dates of the study several months in advance to see if they would be able to participate in the study. I did not tell the participants who else was participating in the study, but I did tell them that up to twenty-nine other individuals from Petrie Memorial United Methodist Church would participate.

Due to COVID-19, sessions three through six of the study were pushed back a week. I asked each participant to identify their willingness to continue meeting through Zoom instead of in person and for the training to last one week longer. Twenty-five of the twenty-six participants agreed and continued meeting via Zoom for the remainder of the training.

Only members of Petrie Memorial United Methodist Church were chosen for this study. According to the *2016 United Methodist Book of Discipline* only active church members in good standing within the United Methodist Church can serve on the various administrative teams and committees of the local church. The one exception to this rule was not sufficient enough for this study to be opened up to non-members.

Petrie Memorial United Methodist Church averages approximately one-hundred, eighty-one people in weekly worship and is large enough to have enough people who fit the criteria to participate in the study. Active members in good standing within the United Methodist Church are defined as those who have been baptized, professed faith in Jesus Christ, and regularly "participate in the life of the church through their prayers, presence, gifts, service, and witness" (*United Methodist Hymnal*, 38).

I notified the participants several times leading up to the six-week intervention to remind them of the time, place, and duration of the intervention. I also reminded them of the available child-care. The intervention was held during a seven-week period. Due to COVID-19 the first two weeks were successive and in person. When we were forced into quarantine there was a week off and the final four sessions were conducted using Zoom on the computer. All participants agreed to continue the training using Zoom, and twenty-five of the twenty-six participants completed the training by attending at least four of the six sessions.

The six sessions were designed to last only one hour. The only exceptions to this were the first and last sessions due to the student pre-test and student post-test. I used different methods of teaching to accommodate the various learning styles of those who were present (Appendix C). In each session, I gave the participants handouts with pertinent information and blanks for them to fill in during the session. I used keynote slides with pictures, text, and graphs as needed during the first two sessions, and in session four I used a short video.

Due to COVID-19 the final four sessions were primarily lecture with handouts emailed to the participants prior to each session. There were no keynote slides used so

that the participants could see and interact with each other and me as much as possible. The final three sessions were also recorded on Zoom and made available for participants to watch later if they were unable to attend the meeting live. With COVID-19, adaptability and flexibility became a necessity for everyone involved.

<div align="center">**Data Analysis**</div>

Stewart collected the quantitative data and put into a Microsoft Excel program. The quantitative data in the student pre-test was collected, analyzed, and then compared with the student post-test quantitative data for each individual participant. Woolfolk analyzed the data from both the student pre-test and student post-test comprehensively and comparatively. She comprehensively compared not only for the whole group but also within each generational cohort. She gathered and tabulated the descriptive statistics to gauge the observable changes in knowledge, attitudes, and behaviors of the individual participants as well as the entire group and generational cohort sub-groups who participated in the six-week intervention.

She ran a T-Test to see the changes of the whole group of twenty-five participants as well as each individual generational cohort. An ANOVA Analysis showed the changes based on gender as well and looked specifically at the three primary breakdowns of the eighteen forced-choice statements into cognitive, attitudinal, and behavioral.

I catalogued the qualitative data collected through the student post-test, the student journals, and the student interviews in a password protected Word document. I also sorted the data by key phrases, words, and ideas. I catalogued the information by each weekly session's emphasis as well as where it seemed to fit within the cognitive, attitudinal, or behavioral aspects of the participants' answers.

All of the coding was based on the numerical code randomly assigned to each participant. I based the codes on the generational cohort of each participant and number (1-10) that I assigned to each participant. The baby boomer participants were randomly numbered BB1 through BB10, the Generation X participants were randomly numbered GX1 through GX8 and the millennial participants were randomly numbered M1 through M8. I put this information on each document used in the instrumentation and kept it secure.

Using Microsoft Excel, the researchers put the quantitative data that they collected into several charts to see the descriptive data they had gathered. The charts and tables in Chapter Four represent the data received through the student pre-test, student post-test, student journals, and student interviews. To help give context to the tables and charts, the chapter also discusses several qualitative responses shared from the various participants.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

This chapter looks at the participants who took part in the six-week intervention. The main purpose of this project was to measure the changes in knowledge, attitude, and behavior among the laity of Petrie Memorial United Methodist Church who participated in a six-week training on leadership collaboration, communication, and succession. A break-down of the demographics of the local community and the local church is included, and this information is compared with the actual participants.

This chapter identifies the actual changes in knowledge, attitudes, and behavior of the participants of the six-week intervention by reviewing the quantitative and qualitative data collected through the four primary instruments: student pre-test, student post-test, student journals, and student interviews. I collected forty-nine total pages of data from these four instruments.

Participants

Thirty people were identified and asked to participate in this six-week training. Of those thirty people, twenty-six agreed to participate in the study originally. Of those twenty-six, twenty-five (96%) participants participated in at least five of the six training sessions.

The participants were broken into three subgroups based on their generational cohorts. The baby boomer (b. 1943-1964) participants were each assigned a numerical code BB1 through BB10. The Generation X (b. 1965-1981) participants were each assigned a numerical code GX1 through GX8. Finally, the millennial (b.1982-2004)

participants were each assigned a numerical code M1 through M8. These codes were assigned for confidentiality purposes and only I knew which participant belonged to each code.

Only three of the participants (12%) missed one of the sessions; meaning 88% of the participants attended each of the six sessions. Due to COVID-19, one of the baby boomer participants (BB8) was unable to participate in the final four sessions through the online Zoom platform. Participant BB8 was also unable to participate in the first session due to a family issue, meaning participant BB8 only filled out the student pre-test and participated in session two. Since participant BB8 was unable to attend five of the six sessions her student pre-test was shredded and none of her information was used.

In total, twenty-five participants (83%) of the thirty originally asked took part in the six-week training. Nine (36%) were part of the baby boomer generational cohort, eight (32%) were part of the Generation X generational cohort, and the final eight (32%) were part of the millennial generational cohort. Figure 4.1 below shows the breakdown of the percentages of the three primary generational cohorts not only for the study participants but also for the entire congregation as a whole. A straw-pole I took in 2019 was used to determine the congregational breakdown. I asked for the members of the church to share their birth years through email. The information below indicates the responses from over 150 of the average attenders and members of Petrie Memorial United Methodist Church.
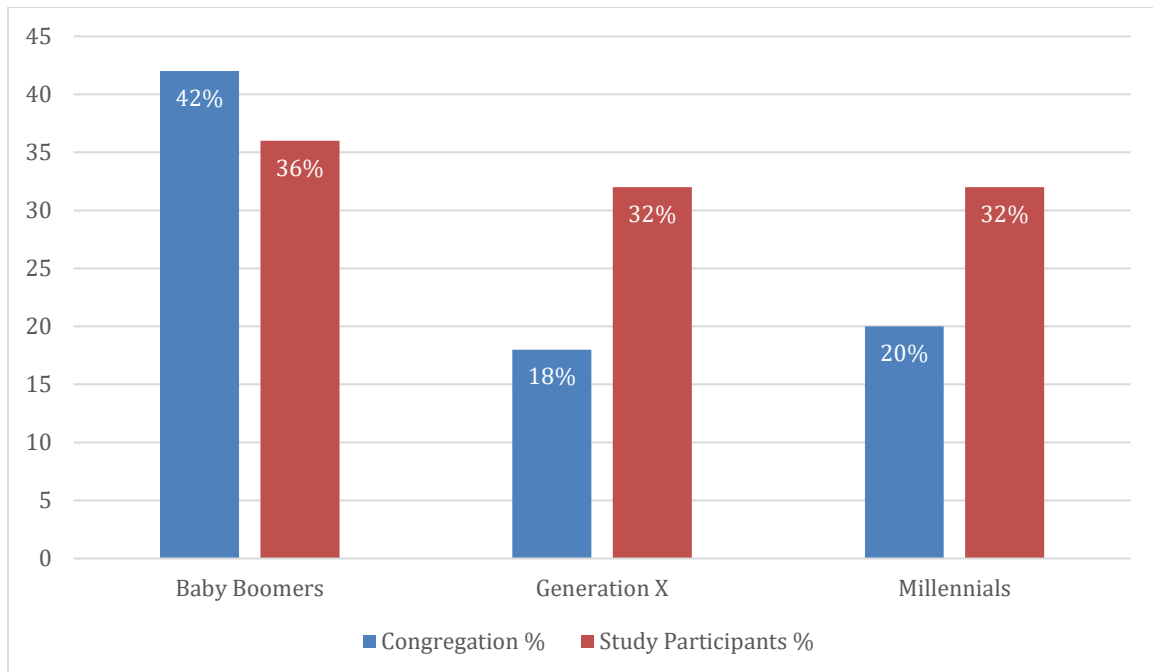
Fig. 4:1. Generational Cohorts of Petrie Memorial UMC

Having classified the participants in terms of the three primary generational

cohorts (baby boomer, Generation X or millennial), it is also important to note the age

range of the participants. Figure 4.2 below shows the age spread of the study participants.

Nine (36%) of the participants were between the ages of 50-59. This was the largest age

group. Four of the nine participants in this age range are part of the Generation X

generational cohort and five of the nine are from the baby boomer generational cohort.

The two smallest age groups each had one participant. These were those between

70-79 years of age and those between 30-39 years of age. A fifty-two-year age difference

existed between the oldest participant (BB9) who was 71 years old and the youngest

participant (M4) who was 19 years old.
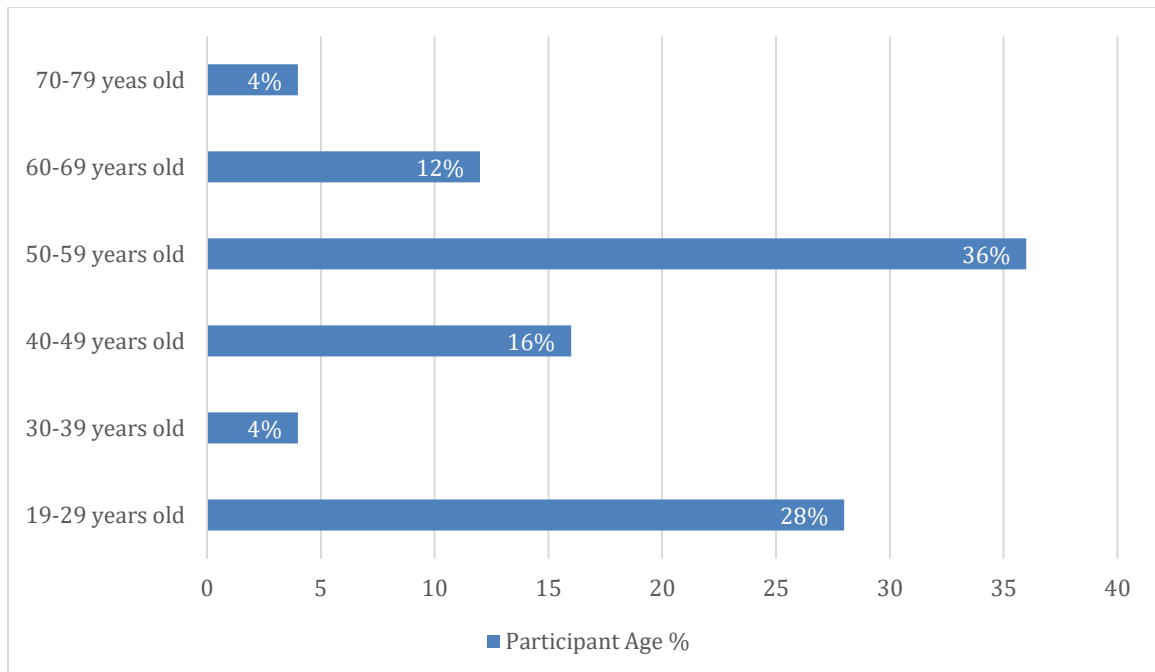
Fig. 4.2. Ages of Participants

The pie chart below (Figure 4.3) indicates the numbers of years the twenty-five participants have each been members of Petrie Memorial United Methodist Church. The longest duration of membership among the participants is forty-eight years (BB7) and the shortest duration of membership among the participants is one and a half years (M7). BB7 grew up in this church and M7 joined recently as a transfer from another United Methodist Church. Eight participants (32%) have been members from 6-15 years and include five of the eight (63%) millennials and three of the nine (33%) baby boomers. This is the largest grouping of membership duration.

The 16-25-year range is the only range that includes all three of the generational cohorts. Two from each generational cohort who compose the six participants in this range. Interestingly, this group includes the two oldest participants (BB9 and BB10) of the entire study from the Baby Boomer generational cohort.
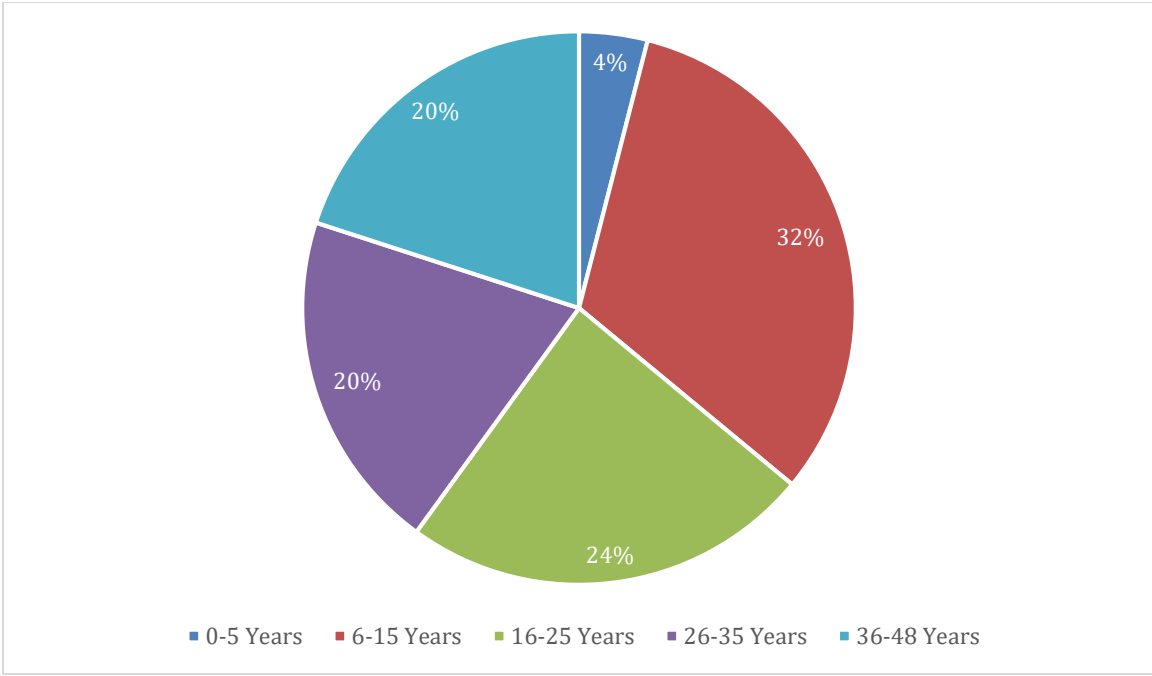
Fig. 4.3. Participant Membership at Petrie Memorial UMC

I intentionally sought to have a 50/50 split between male and female participants.
However, because some people were unable to participate, this was not possible. Six of
the ten total male participants sought out from the Generation X and millennial
generational cohorts did agree to participate. This meant there were three Generation X
males and three millennial males who participated in the study instead of five.

As Figure 4.4 below indicates, there were eleven male participants in total which
constituted 44% of the group and fourteen female participants in total which constituted
56% of the group. This is consistent with the local church breakdown. Currently at Petrie
Memorial United Methodist Church, 48% of the members are male and 52% are female.
These figures come from Petrie Memorial United Methodist Church's 2019 end of year
reports. These numbers are comparable to the gender breakdown of regular attenders in

Evangelical Protestant churches in the United States of 45% male and 55% female (Pew

Research Center).
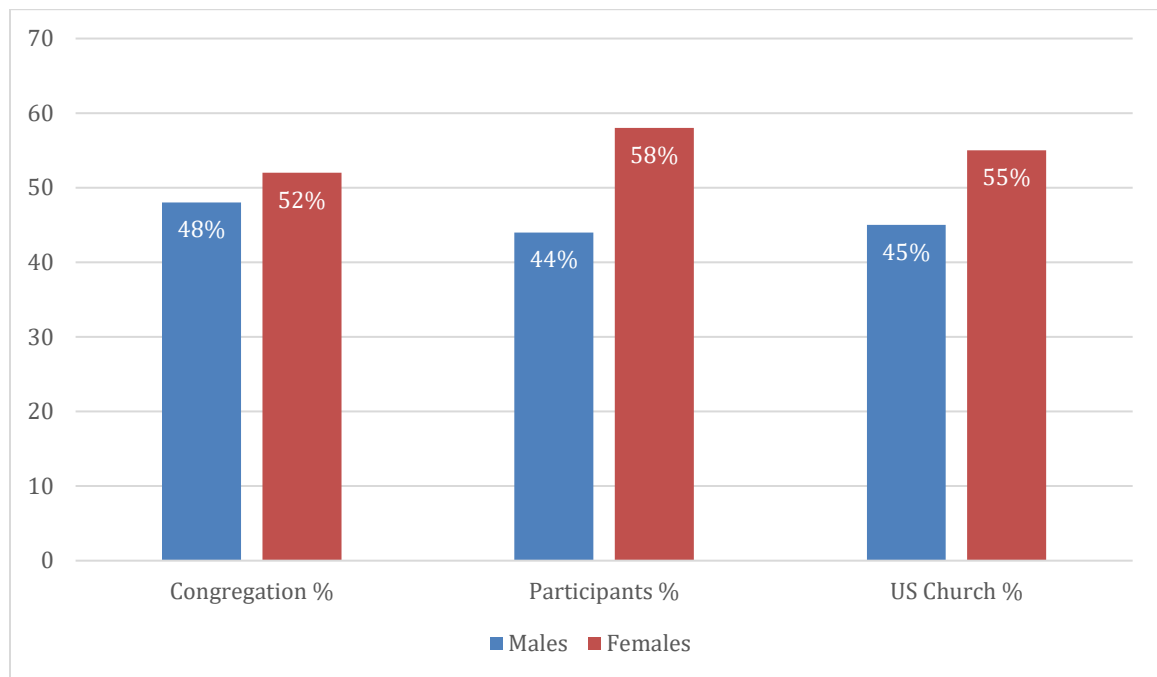
Fig. 4.4. Male and Female Percentages at Petrie Memorial United Methodist Church

The age range and number of participants in the study was beneficial to the

overall study. The participation of twenty-five (83%) of the thirty people asked was

encouraging. This high degree of participation adds to the credibility of the research as

the outcomes seem to indicate.

It is important to note that due to COVID-19 the final four training sessions were

completed in an online Zoom format instead of the in-person training that was originally

planned. The first two training sessions were completed in person on March 4 and 11,

2020. They had perfect attendance with each of the twenty-five participants present.

Session three was the least attended with twenty-three (92%) of the twenty-five

participants present. This was also the first Zoom session after taking a week off due to

COVID-19. I was unaware of the "recording" option on Zoom and so session three was the only session of the final four sessions not recorded and, thus, not able to be viewed later by the two participants who did not attend.

Training sessions four, five and six were all recorded on Zoom and made available to the participants. The Zoom recordings were uploaded into a password protected video on Petrie Memorial United Methodist Church's *Vimeo* page. In the fourth session four participants (16%) who were not present during the training but watched it later. In sessions five and six there were five participants (20%) who were not present during the Zoom training but watched it later. Only two (8%) of the participants missed one session completely. GX4 and GX5 both missed session three and were unable to watch it later because, as stated earlier, it was not recorded. So, twenty-three of the participants (92%) attended and/or watched every training session.

Research Question #1: Description of Evidence

What were the participants' knowledge, attitudes, and behaviors regarding leadership collaboration, communication, and succession before the training experience?

On the first night of teaching before the session started each of the twenty-five participants filled out a student pre-test consisting of eighteen forced-choice statements. This was done so that the participants' knowledge, attitudes, and behaviors could be identified and catalogued before any training took place. This provided me with a baseline of understanding for all twenty-five participants.

The twenty-five participants each responded to the eighteen forced-choice statements on both the student pre-test and student post-test. A total of 450 responses were given in each of the tests. The number of responses noted in Figure 4.5 and Figure

4.6 are the actual number of responses to each of the eighteen forced-choice statements by each of the twenty-five participants. The percentages identified below are based on this formula (25 participants x 18 forced-choice statements = 450 total responses). The results of the student pre-test can be seen in Figure 4.5 below.

These results indicate that before any training occurred most of the participants in the study primarily agreed with the eighteen forced choice statements. Statements 1, 3, 7, 8, 12 and 15 all had sixteen or more participants either "Agree" or "Strongly Agree." There were also statements that the participants disagreed with. Statements 6 ("Everyone in the church wants the church to succeed"), 16 ("I am currently mentoring someone"), and 18 ("I know how to develop leaders around me") each indicated a response of "Disagree" by nine or more participants.

Statements 10 ("I can easily communicate with other generations outside of my own family"), 16 ("I am currently mentoring someone"), and 18 ("I know how to develop leaders around me") are the only three statements that were answered with "Strongly Disagree" on the student pre-test.

Thirteen people marked "Disagree" and four who marked "Strongly Disagree" with statement 16 ("I am currently mentoring someone."). Before the training 68% of the participants did not believe they were in a mentoring relationship either as the mentor or protégé. This statement had more "Disagree" or "Strongly Disagree" responses than any of the other forced-choice statements.
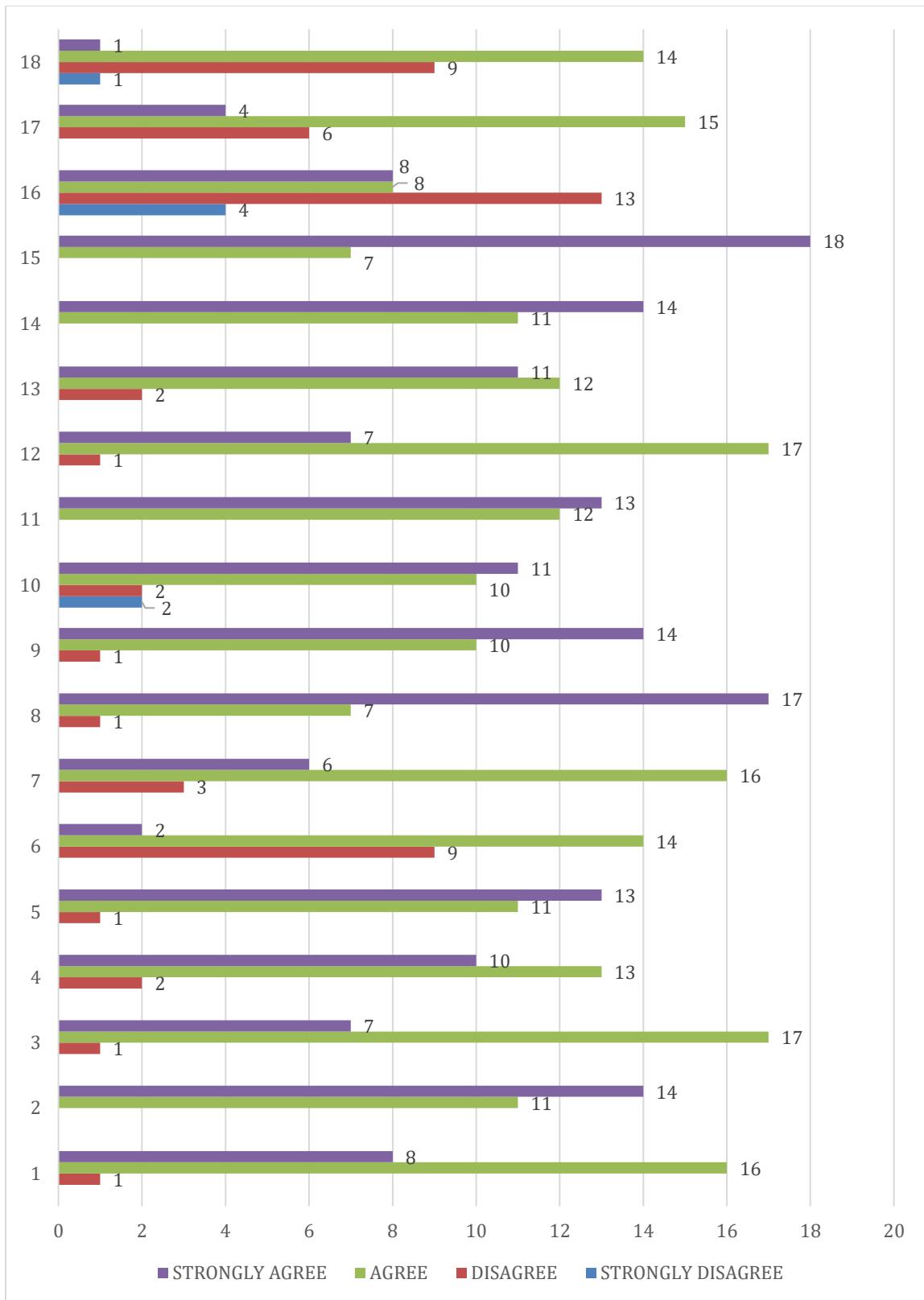
Fig. 4.5. Student Pre-Test Results
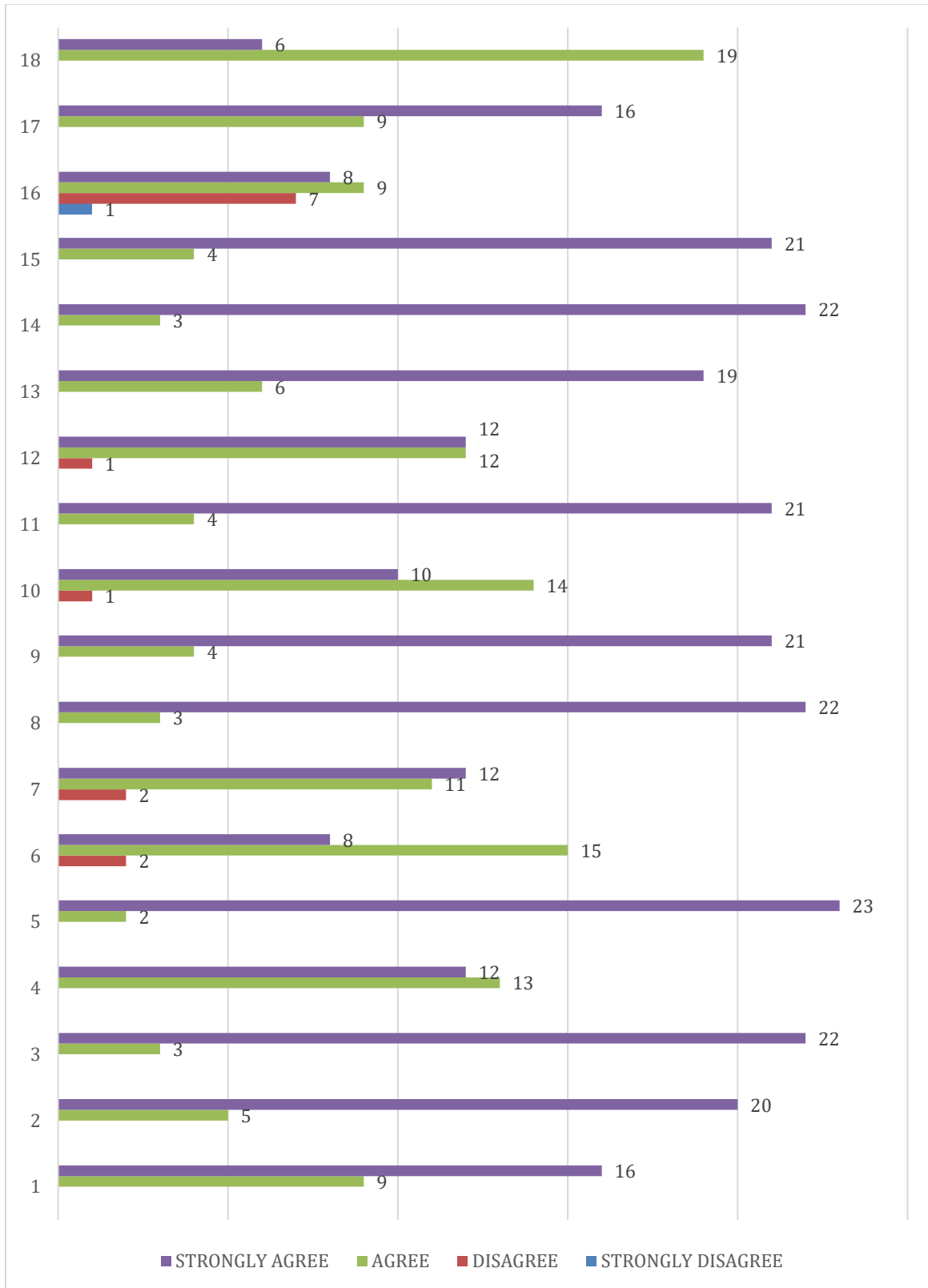
Fig. 4.6. Student Post-Test Results

In the student post-test results, which can be seen in Figure 4.6 above, only seven (28%) participants marked "Disagree" on statement 16. This was an improvement from thirteen (52%) noted in the student pre-test. Only one participant (4%) marked "Strongly Disagree" on statement 16. This was an improvement from three (12%) of the participants in the student pre-test. This is an overall decrease from 68% to 32% who do not believe they are in mentoring relationships per statement 16. In the student post-test this single "Strongly Disagree" marked on statement 16 was the only one (4%) of all eighteen forced-choice statements. That was an improvement from seven (28%) "Strongly Disagree" answers given in the student pre-test.

The tables below indicate the responses given on the student pre-test and the student post-test. Table 4.1 represents the responses of all twenty-five participants. Table 4.2 is for the baby boomer generational cohort. Table 4.3 is for the Generation X generational cohort, and Table 4.4 is for the millennial generational cohort.

The numbers in the table below are actual responses from the participants to the student pre-test and student post-test and are not percentages. The "Test Score" indicates the weighted means (Salkind 22) for each of the eighteen forced-choice statements identified in the student pre-test and the student post-test. The equation took the value of each forced-choice response (1-"Strongly Disagree," 2-"Disagree," 3-"Agree," 4-"Strongly Agree") multiplied by the frequency of that response. The (value x frequency) was totaled for each question and divided by the number of participants to identify the weighted means of each statement.

Table 4.1: Student Pre-Test and Student Post-Test Responses

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q1: Discipleship has impacted my life.	SA: 8 A: 16 D: 1 SD: 0 (3.28)	SA: 16 A: 9 D: 0 SD: 0 (3.64)	p = 0.00008687*	Pre: 3.28 Post: 3.64
Q2: Collaborative work is important.	SA: 14 A: 11 D: 0 SD: 0 (3.56)	SA: 20 A: 5 D: 0 SD: 0 (3.80)	p = 0.00129826*	Pre: 3.56 Post: 3.80
Q3: Scripture models mentoring relationships.	SA: 7 A: 17 D: 1 SD: 0 (3.24)	SA: 22 A: 3 D: 0 SD: 0 (3.88)	p = 0.00000131*	Pre: 3.24 Post: 3.88
Q4: I am a committed member of the church.	SA: 10 A: 13 D: 2 SD: 0 (3.32)	SA: 12 A: 13 D: 0 SD: 0 (3.48)	p = 0.00026345*	Pre: 3.32 Post: 3.48
Q5: Making disciples is a primary Christian goal.	SA: 13 A: 11 D: 1 SD: 0 (3.48)	SA: 23 A: 2 D: 0 SD: 0 (3.92)	p = 0.00008687*	Pre: 3.48 Post: 3.92
Q6: Everyone in the church wants the church to succeed.	SA: 2 A: 14 D: 9 SD: 0 (2.72)	SA: 8 A: 15 D: 2 SD: 0 (3.24)	p = 0.00020668*	Pre: 2.72 Post: 3.24
Q7: I try to put the needs of others above my own in church.	SA: 6 A: 16 D: 3 SD: 0 (3.12)	SA: 12 A: 11 D: 2 SD: 0 (3.40)	p = 0.00059739*	Pre: 3.12 Post: 3.40
Q8: Being hospitable and accommodating is important to discipleship.	SA: 17 A: 7 D: 1 SD: 0 (3.64)	SA: 22 A: 3 D: 0 SD: 0 (3.88)	p = 0.00418045*	Pre: 3.64 Post: 3.88
Q9: Hospitality is an important aspect of Christian life.	SA: 14 A: 10 D: 1 SD: 0 (3.52)	SA: 21 A: 4 D: 0 SD: 0 (3.84)	p = 0.00208718*	Pre: 3.52 Post: 3.84

Table 4.1: Student Pre-Test and Student Post-Test Responses (Continued)

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q10: I can easily communicate with other generations outside of my own family.	SA: 11 A: 10 D: 2 SD: 2 (3.20)	SA: 10 A: 14 D: 1 SD: 0 (3.36)	p = 0.00005087*	Pre: 3.20 Post: 3.36
Q11: I value the input of those who are older/younger than me.	SA: 13 A: 12 D: 0 SD: 0 (3.52)	SA: 21 A: 4 D: 0 SD: 0 (3.84)	p = 0.00011055*	Pre: 3.52 Post: 3.84
Q12: The church's best days are ahead.	SA: 7 A: 17 D: 1 SD: 0 (3.24)	SA: 12 A: 12 D: 1 SD: 0 (3.44)	p = 0.00026345*	Pre: 3.24 Post: 3.44
Q13: I have been mentored by others.	SA: 11 A: 12 D: 2 SD: 0 (3.36)	SA: 19 A: 6 D: 0 SD: 0 (3.76)	p = 0.0027681*	Pre: 3.36 Post: 3.76
Q14: I value teamwork and collaboration.	SA: 14 A: 11 D: 0 SD: 0 (3.56)	SA: 22 A: 3 D: 0 SD: 0 (3.88)	p = 0.00059739*	Pre: 3.56 Post: 3.88
Q15: Input from every generation is important.	SA: 18 A: 7 D: 0 SD: 0 (3.72)	SA: 21 A: 4 D: 0 SD: 0 (3.84)	p = 0.04149263*	Pre: 3.72 Post: 3.84
Q16: I am currently mentoring someone.	SA: 0 A: 8 D: 13 SD: 4 (2.16)	SA: 8 A: 9 D: 7 SD: 1 (2.96)	p = 0.00011055*	Pre: 2.16 Post: 2.96
Q17: I trust those who have proceeded me and will succeed me.	SA: 4 A: 15 D: 6 SD: 0 (2.92)	SA: 16 A: 9 D: 0 SD: 0 (3.64)	p = 0.00000955*	Pre: 2.92 Post: 3.64
Q18: I know how to develop leaders around me.	SA: 1 A: 14 D: 9 SD: 1 (2.60)	SA: 6 A: 19 D: 0 SD: 0 (3.24)	p = 0.00000955*	Pre: 2.60 Post: 3.24

Table 4.1 shows the (value x frequency) was divided by the twenty-five total participants. In Table 4.2 the (value x frequency) was divided by the nine baby boomer participants. In Table 4.3 and Table 4.4 the (value x frequency) was divided by the eight Generation X and millennial participants respectively.

Table 4.1 shows that there was significant change between the student pre-test and the student post-test in every statement answered for all twenty-five participants. The most significant changes seem to have occurred in statements 3 ("Scripture models mentoring relationships") and 18 ("I know how to develop leaders around me") which are both cognitive statements, and statement 17 ("I trust those who have proceeded me and will succeed me") which is an attitudinal statement. Each of these statements indicated a change of 10^{-6} P-value, indicating an extreme change in knowledge and attitude.

Table 4.2 below shows the P-values for the nine baby boomer participants for each the eighteen forced-choice statements. Statement 7 ("I try to put the needs of others above my own in church") is a behavioral statement and showed the most significant change among the baby boomer participants. The P-value change was 10^{-3} power.

Statements 2, 9, 12, 15 and 17 each showed no significant change in the P-value. Statement 2 ("Collaborative work is important") and statement 17 ("I trust those who have proceeded me and will succeed me") are both attitudinal statements. Statement 9 ("Hospitality is an important aspect of Christian life"), statement 12 ("The church's best days are ahead"), and statement 15 ("Input from every generation is important") are all cognitive statements. This is interesting to note simply because all of the behavioral statements for the baby boomer generational cohort showed significant change. As stated above, the most significant change was found in a behavioral statement.

Table 4.2: Baby Boomer Student Pre-Test & Student Post-Test Responses

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q1: Discipleship has impacted my life.	SA: 5 A: 4 D: 0 SD: 0 (3.56)	SA: 6 A: 3 D: 0 SD: 0 (3.67)	p = 0.040258119*	Pre: 3.56 Post: 3.67
Q2: Collaborative work is important.	SA: 7 A: 2 D: 0 SD: 0 (3.78)	SA: 8 A: 1 D: 0 SD: 0 (3.89)	p = 0.173296754	Pre: 3.78 Post: 3.89
Q3: Scripture models mentoring relationships.	SA: 5 A: 4 D: 0 SD: 0 (3.56)	SA: 8 A: 1 D: 0 SD: 0 (3.89)	p = 0.040258119*	Pre: 3.56 Post: 3.89
Q4: I am a committed member of the church.	SA: 6 A: 3 D: 0 SD: 0 (3.44)	SA: 6 A: 3 D: 0 SD: 0 (3.88)	p = 0.017632602*	Pre: 3.44 Post: 3.88
Q5: Making disciples is a primary Christian goal.	SA: 5 A: 4 D: 0 SD: 0 (3.56)	SA: 9 A: 0 D: 0 SD: 0 (4.00)	p = 0.017632602*	Pre: 3.56 Post: 4.00
Q6: Everyone in the church wants the church to succeed.	SA: 0 A: 6 D: 3 SD: 0 (2.67)	SA: 3 A: 5 D: 1 SD: 0 (3.22)	p = 0.017632602*	Pre: 2.67 Post: 3.22
Q7: I try to put the needs of others above my own in church.	SA: 2 A: 7 D: 0 SD: 0 (3.22)	SA: 7 A: 2 D: 0 SD: 0 (3.78)	p = 0.006674532*	Pre: 3.22 Post: 3.78
Q8: Being hospitable and accommodating is important to discipleship.	SA: 7 A: 2 D: 0 SD: 0 (3.78)	SA: 8 A: 1 D: 0 SD: 0 (3.89)	p = 0.040258119*	Pre: 3.78 Post: 3.89
Q9: Hospitality is an important aspect of Christian life.	SA: 7 A: 2 D: 0 SD: 0 (3.78)	SA: 8 A: 1 D: 0 SD: 0 (3.89)	p = 0.084510102	Pre: 3.78 Post: 3.89

Table 4.2: Baby Boomer Student Pre-Test & Student Post-Test Responses (Continued)

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q10: I can easily communicate with other generations outside of my own family.	SA: 7 A: 1 D: 1 SD: 0 (3.67)	SA: 5 A: 4 D: 0 SD: 0 (3.56)	p = 0.011101952*	Pre: 3.67 Post: 3.56
Q11: I value the input of those who are older/younger than me.	SA: 7 A: 2 D: 0 SD: 0 (3.56)	SA: 7 A: 2 D: 0 SD: 0 (3.89)	p = 0.040258119*	Pre: 3.56 Post: 3.89
Q12: The church's best days are ahead.	SA: 3 A: 6 D: 0 SD: 0 (3.22)	SA: 3 A: 6 D: 0 SD: 0 (3.33)	p = 0.173296754	Pre: 3.22 Post: 3.33
Q13: I have been mentored by others.	SA: 7 A: 1 D: 1 SD: 0 (3.67)	SA: 8 A: 1 D: 0 SD: 0 (3.89)	p = 0.025466625*	Pre: 3.67 Post: 3.89
Q14: I value teamwork and collaboration.	SA: 6 A: 3 D: 0 SD: 0 (3.67)	SA: 9 A: 0 D: 0 SD: 0 (4.00)	p = 0.040258119*	Pre: 3.67 Post: 4.00
Q15: Input from every generation is important.	SA: 7 A: 2 D: 0 SD: 0 (3.78)	SA: 8 A: 1 D: 0 SD: 0 (3.89)	p = 0.173296754	Pre: 3.78 Post: 3.89
Q16: I am currently mentoring someone.	SA: 0 A: 5 D: 3 SD: 1 (2.56)	SA: 5 A: 3 D: 0 SD: 1 (3.33)	p = 0.011598921*	Pre: 2.56 Post: 3.33
Q17: I trust those who have proceeded me and will succeed me.	SA: 4 A: 4 D: 1 SD: 0 (3.33)	SA: 7 A: 2 D: 0 SD: 0 (3.78)	p = 0.051893246	Pre: 3.33 Post: 3.78
Q18: I know how to develop leaders around me.	SA: 1 A: 6 D: 2 SD: 0 (2.89)	SA: 2 A: 7 D: 0 SD: 0 (3.22)	p = 0.025466625*	Pre: 2.89 Post: 3.22

Table 4.3: Generation X Student Pre-Test & Student Post-Test Responses

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q1: Discipleship has impacted my life.	SA: 1 A: 6 D: 1 SD: 0 (3.00)	SA: 5 A: 3 D: 0 SD: 0 (3.63)	p = 0.00309876*	Pre: 3.00 Post: 3.63
Q2: Collaborative work is important.	SA: 3 A: 5 D: 0 SD: 0 (3.38)	SA: 5 A: 3 D: 0 SD: 0 (3.63)	p = 0.01657275*	Pre: 3.38 Post: 3.63
Q3: Scripture models mentoring relationships.	SA: 0 A: 7 D: 1 SD: 0 (2.88)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.00056689*	Pre: 2.88 Post: 3.88
Q4: I am a committed member of the church.	SA: 1 A: 6 D: 1 SD: 0 (3.00)	SA: 2 A: 6 D: 0 SD: 0 (3.25)	p = 0.08523533	Pre: 3.00 Post: 3.25
Q5: Making disciples is a primary Christian goal.	SA: 2 A: 6 D: 0 SD: 0 (3.25)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.001268*	Pre: 3.25 Post: 3.75
Q6: Everyone in the church wants the church to succeed.	SA: 0 A: 5 D: 3 SD: 0 (2.63)	SA: 0 A: 8 D: 0 SD: 0 (3.00)	p = 0.03980101*	Pre: 2.63 Post: 3.00
Q7: I try to put the needs of others above my own in church.	SA: 2 A: 4 D: 2 SD: 0 (3.00)	SA: 2 A: 5 D: 1 SD: 0 (3.13)	p = 0.03980101*	Pre: 3.00 Post: 3.13
Q8: Being hospitable and accommodating is important to discipleship.	SA: 6 A: 1 D: 1 SD: 0 (3.63)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.17530833	Pre: 3.63 Post: 3.88
Q9: Hospitality is an important aspect of Christian life.	SA: 5 A: 2 D: 1 SD: 0 (3.50)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.09851104	Pre: 3.50 Post: 3.88

Table 4.3: Generation X Student Pre-Test & Student Post-Test Responses (Continued)

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q10: I can easily communicate with other generations outside of my own family.	SA: 2 A: 5 D: 1 SD: 0 (2.87)	SA: 1 A: 7 D: 0 SD: 0 (3.37)	p = 0.01657275*	Pre: 2.87 Post: 3.37
Q11: I value the input of those who are older/younger than me.	SA: 3 A: 5 D: 0 SD: 0 (3.38)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.03980101*	Pre: 3.38 Post: 3.75
Q12: The church's best days are ahead.	SA: 2 A: 6 D: 0 SD: 0 (3.00)	SA: 3 A: 4 D: 1 SD: 0 (3.50)	p = 0.01657275*	Pre: 3.00 Post: 3.50
Q13: I have been mentored by others.	SA: 1 A: 7 D: 0 SD: 0 (3.13)	SA: 5 A: 3 D: 0 SD: 0 (3.63)	p = 0.01657275*	Pre: 3.13 Post: 3.63
Q14: I value teamwork and collaboration.	SA: 3 A: 5 D: 0 SD: 0 (3.38)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.01657275*	Pre: 3.38 Post: 3.75
Q15: Input from every generation is important.	SA: 5 A: 3 D: 0 SD: 0 (3.63)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.17530833	Pre: 3.63 Post: 3.75
Q16: I am currently mentoring someone.	SA: 0 A: 3 D: 5 SD: 0 (2.38)	SA: 2 A: 4 D: 2 SD: 0 (3.00)	p = 0.02458686*	Pre: 2.38 Post: 3.00
Q17: I trust those who have proceeded me and will succeed me.	SA: 0 A: 5 D: 3 SD: 0 (2.63)	SA: 3 A: 5 D: 0 SD: 0 (3.38)	p = 0.001268*	Pre: 2.63 Post: 3.38
Q18: I know how to develop leaders around me.	SA: 0 A: 5 D: 3 SD: 0 (2.63)	SA: 1 A: 7 D: 0 SD: 0 (3.13)	p = 0.01657275*	Pre: 2.63 Post: 3.13

Table 4.3 above shows the P-values for the eight Generation X participants around the eighteen forced-choice statements. Statement 3 ("Scripture models mentoring relationships") is a cognitive statement and it showed the most significant change among the Generation X participants. The P-value of Statement 3 was 10^{-4}. Another significant change was identified in Statements 1, 5, and 17. They each showed a P-value of 10^{-3}. Statement 1 ("Discipleship has impacted my life") is a behavioral statement. Statements 5 ("Making disciples is a primary Christian goal") and 17 ("I trust those who have proceeded me and will succeed me") are both attitudinal statements.

Statements 4, 8, 9, and 15 showed no significant change in the P-value between the student pre-test and the student post-test. Statement 4 ("I am a committed member of the church") is a behavioral statement. Statement 8 ("Being hospitable and accommodating is important to discipleship") is an attitudinal statement. Statements 9 ("Hospitality is an important aspect of Christian life") and 15 ("Input from every generation is important") are both cognitive statements.

Table 4.4 below shows an increase of the P-value in each of the eighteen forced-choice statements for the eight millennial participants. Statement 18 ("I know how to develop leaders around me") is a cognitive statement and it showed the most significant change with a P-value of 10^{-4}. Statements 3, 11, 12, and 17 each showed significant P-value change of 10^{-3}. Statements 3 ("Scripture models mentoring relationships") and 12 ("The church's best days are ahead") are both cognitive statements. Statements 11 ("I value the input of those who are older/younger than me") and 17 ("I trust those who have proceeded me and will succeed me") are both attitudinal statements.

Table 4.4: Millennial Student Pre-Test & Student Post-Test Responses

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q1: Discipleship has impacted my life.	SA: 2 A: 6 D: 0 SD: 0 (3.25)	SA: 5 A: 3 D: 0 SD: 0 (3.63)	p = 0.03980101*	Pre: 3.25 Post: 3.63
Q2: Collaborative work is important.	SA: 4 A: 4 D: 0 SD: 0 (3.50)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.03980101*	Pre: 3.50 Post: 3.88
Q3: Scripture models mentoring relationships.	SA: 2 A: 6 D: 0 SD: 0 (3.25)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.001268*	Pre: 3.25 Post: 3.88
Q4: I am a committed member of the church.	SA: 3 A: 4 D: 1 SD: 0 (3.25)	SA: 4 A: 4 D: 0 SD: 0 (3.50)	p = 0.01657275*	Pre: 3.25 Post: 3.50
Q5: Making disciples is a primary Christian goal.	SA: 6 A: 1 D: 1 SD: 0 (3.63)	SA: 8 A: 0 D: 0 SD: 0 (4.00)	p = 0.09851104	Pre: 3.63 Post: 4.00
Q6: Everyone in the church wants the church to succeed.	SA: 2 A: 3 D: 3 SD: 0 (2.88)	SA: 5 A: 2 D: 1 SD: 0 (3.50)	p = 0.02458686*	Pre: 2.88 Post: 3.50
Q7: I try to put the needs of others above my own in church.	SA: 2 A: 5 D: 1 SD: 0 (3.13)	SA: 3 A: 4 D: 1 SD: 0 (3.25)	p = 0.17530833	Pre: 3.13 Post: 3.25
Q8: Being hospitable and accommodating is important to discipleship.	SA: 4 A: 4 D: 0 SD: 0 (3.50)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.03980101*	Pre: 3.50 Post: 3.88
Q9: Hospitality is an important aspect of Christian life.	SA: 2 A: 6 D: 0 SD: 0 (3.25)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.01657275*	Pre: 3.25 Post: 3.75

Table 4.4: Millennial Student Pre-Test & Student Post-Test Responses (Continued)

Student Pre-Test & Post-Test Statements	Pre-Test Results (**Mean**)	Post-Test Results (**Mean**)	Change (* indicates statistical significance at p ≤ 0.05)	Test Score
Q10: I can easily communicate with other generations outside of my own family.	SA: 2 A: 4 D: 0 SD: 2 (2.75)	SA: 4 A: 3 D: 1 SD: 0 (3.38)	p = 0.02458686*	Pre: 2.75 Post: 3.38
Q11: I value the input of those who are older/younger than me.	SA: 3 A: 5 D: 0 SD: 0 (3.38)	SA: 8 A: 0 D: 0 SD: 0 (4.00)	p = 0.00560072*	Pre: 3.38 Post: 4.00
Q12: The church's best days are ahead.	SA: 2 A: 5 D: 1 SD: 0 (3.13)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.00560072*	Pre: 3.13 Post: 3.75
Q13: I have been mentored by others.	SA: 3 A: 4 D: 1 SD: 0 (3.25)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.05177586	Pre: 3.25 Post: 3.75
Q14: I value teamwork and collaboration.	SA: 5 A: 3 D: 0 SD: 0 (3.63)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.08523533	Pre: 3.63 Post: 3.88
Q15: Input from every generation is important.	SA: 6 A: 2 D: 0 SD: 0 (3.75)	SA: 7 A: 1 D: 0 SD: 0 (3.88)	p = 0.17530833	Pre: 3.75 Post: 3.88
Q16: I am currently mentoring someone.	SA: 0 A: 0 D: 5 SD: 3 (1.63)	SA: 1 A: 2 D: 5 SD: 0 (2.50)	p = 0.03196206*	Pre: 1.63 Post: 2.50
Q17: I trust those who have proceeded me and will succeed me.	SA: 0 A: 6 D: 2 SD: 0 (2.75)	SA: 6 A: 2 D: 0 SD: 0 (3.75)	p = 0.00362349*	Pre: 2.75 Post: 3.75
Q18: I know how to develop leaders around me.	SA: 0 A: 3 D: 4 SD: 1 (2.25)	SA: 3 A: 5 D: 0 SD: 0 (3.50)	p = 0.00081409*	Pre: 2.25 Post: 3.50

Statements 5, 7, 13, 14, and 15 each showed no significant P-value change. Statements 5 ("Making disciples is a primary Christian goal") and 14 ("I value teamwork and collaboration") are both attitudinal statements. Statements 7 ("I try to put the needs of others above my own in church") and 13 ("I have been mentored by others") are both behavioral statements. Statement 15 ("Input from every generation is important") is a cognitive statement.

Statement 9 ("Hospitality is an important aspect of Christian life") showed little significant P-value change in both the baby boomer and Generation X participants. Statement 15 ("Input from every generation is important"), however, is the only statement that showed no significant P-value change for any of the twenty-five participants. The baby boomer, Generation X and millennial participants all believed before and after the six-week training that input from every generation is important.

Figure 4.7 below shows the P-value for each of the three generational cohorts as well as the entire group of twenty-five participants. This is the summation of the four two-tailed T-tests ($p</= 0.05$) shown above. There was an overall change of 10^{-7} for the P-value of the entire group of twenty-five participants. This is a very significant change from the student pre-test to the student post-test. The baby boomer generational cohort showed the least amount of change, though still significant, with a P-value change of 10^{-4} from the student pre-test to the student post-test. The millennial generational cohort showed the most P-value change of 10^{-7} and the Generation X generational cohort showed a change in the P-value of 10^{-6}. Overall, there was significant change in knowledge, attitudes, and behavior in all twenty-five participants as a result of the six-week training.
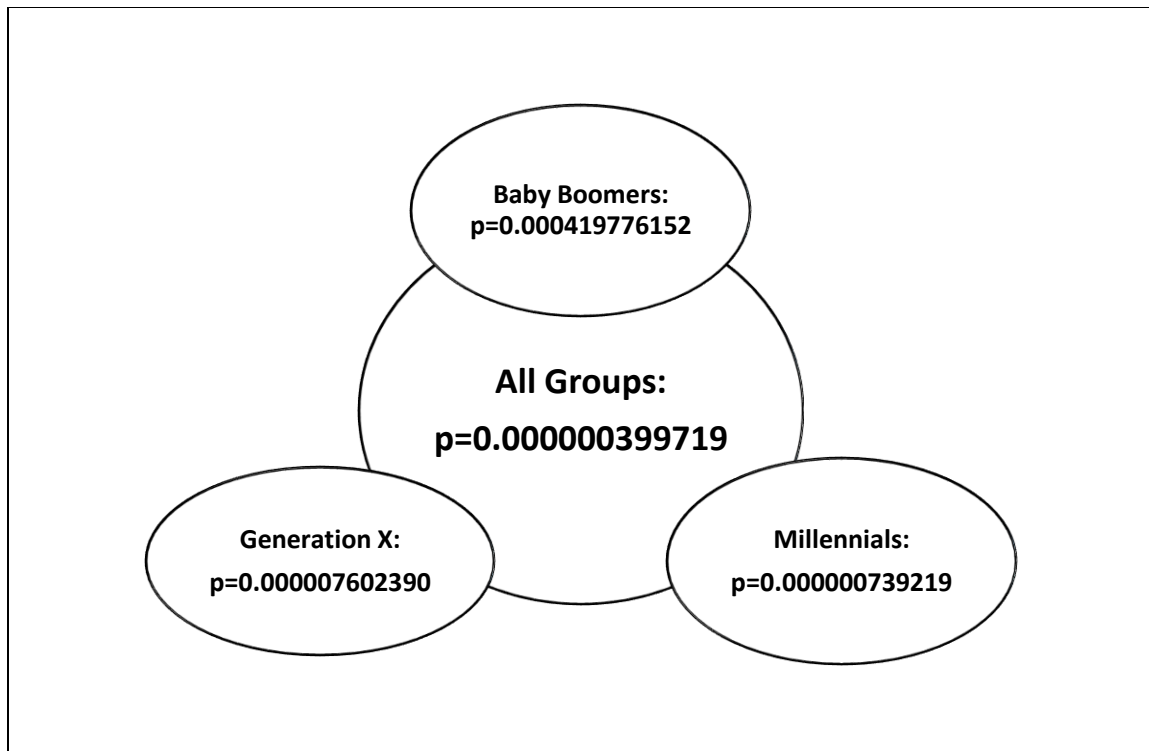
Fig. 4.7. Pre vs. Post Survey Scores Two-Tailed T-Test ($p \le = 0.05$)

Research Question #2: Description of Evidence

What were the participants' knowledge, attitudes, and behaviors regarding leadership collaboration, communication, and succession after the training experience?

Quantitative Responses

The eighteen forced-choice statements on the student pre-test and the student post-test were broken down into three groups of six. Statements 1, 4, 7, 10, 13, and 16 sought to measure the changes in the behavior of the participants. Statements 2, 5, 8, 11, 14, and 17 sought to measure the participants changes in attitude. And statements 3, 6, 9, 12, 15, and 18 sought to measure the participants change in knowledge. This information, along with a generational analysis and gender analysis below helps give further evidence

of the significance in the overall changes identified in the participants knowledge, attitudes, and behavior.

To help further gauge the differences in the participants knowledge, attitudes, and behaviors after participating in the six-week training, several ANOVA Analyses were run alongside the T-Tables discussed above. Table 4.5 below shows the differences in the student pre-test and student post-test scores between the three generational cohorts.

Table 4.5: Generational Analysis

ANOVA						
Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	32.736111	2	16.368056	1.0251473	0.3752538	3.4433568
Within Groups		22	15.96654			
Total	384	24				

The result of this ANOVA Analysis shows that the P-value of 0.3752538 is higher than the $(p</= 0.05)$ needed to indicate a significant change. There was not a significant difference between each of the three generational cohorts in terms of their overall change in knowledge, attitude, and behavior. As was seen earlier in Figure 4.7, each generational cohort saw a significant change between the student pre-test and the student post-test as a result of the six-week training.

Table 4.5 reinforces that each of the three generational cohorts saw approximately the same level of change because of the six-week training. No specific generational cohort appears to have a more significant change in knowledge, attitude, or behavior than

the others. This indicates that the six-week training was valuable to all twenty-five

participants, regardless of the generational cohort they fall in.

Table 4.6: Gender Differences

ANOVA						
Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	62.363636	1	62.363636	4.4595817	0.0457775	4.2793443
Within Groups	321.63636	23	13.98419			
Total	384	24				

Table 4.6, above, is an ANOVA Analysis seeking to identify the overall changes

between the male and female participants. The P-value between the male and female

participants was 0.0457775 which is lower than the ($p \leq = 0.05$) identifying that there

was a significant difference between the male and female participants. Though there was

not a significant difference between the three generational cohorts in the student post-test

results, there was a significant difference in the changes of knowledge, attitude, and

behavior between the male and female participants.

Fourteen (56%) of the twenty-five total participants were female and eleven

(44%) of the participants were male. Even with the discrepancy in the number of

participants, the female participants saw a more significant change in knowledge,

attitudes, and behaviors than the male participants did overall. As will become evident

through the qualitative analysis below, more of the female participants responded to the

weekly student journal prompts and answered the two open-ended questions at the end of

the student post-test.

Tables 4.7 and 4.8, below, both look at the overall differences between the twenty-five participants changes in each of the cognitive, attitudinal, and behavioral statements. Table 4.7 is a Single Factor ANOVA and Table 4.8 is a Two Factor ANOVA. The Single Factor ANOVA in Table 4.7 indicates that the P-value is 0.9771227. This indicates that there is hardly a change at all between the three areas of focus among each of the twenty-five participants on the student post-test. The significant change indicated above is consistent across all the participants.

Table 4.7: Attitude, Knowledge, Behavior Changes Single Factor

ANOVA Single Factor						
Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	0.7777778	2	0.3888889	0.0231788	0.9771227	3.6823203
Within Groups	251.66667	15	16.777778			
Total	252.44444	17				

Table 4.8: Attitude, Knowledge, Behavior Change Two Factor

ANOVA Two Factor						
Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Rows	117.77778	5	23.55555556	1.7593361	0.209011131	3.32583453
Columns	0.7777778	2	0.388888889	0.029045643	0.971453764	4.102821015
Error	133.88889	10	13.38888889			
Total	252.44444	17				

The Two Factor ANOVA in Table 4.8 indicates, as Table 4.7 does, that there was no significant difference between the changes in knowledge, attitude, or behavior for any of the twenty-five participants. This indicates that the significant changes covered all

three primary areas of focus within each of the three generational cohorts. The six-week training apparently was valuable in providing significant change in the participants knowledge, attitudes, and behavior overall.

Qualitative Responses

The student post-test, as stated earlier, also included two qualitative questions following the eighteen forced-choice statements. These qualitative questions were asked to help give more clarity around the quantitative answers discussed above. These two questions were open-ended, thus allowing the participants the freedom to elaborate on their responses to the eighteen forced-choice statements.

The first question asked: "To what extent have these sessions prepared you to collaborate, communicate, and implement succession within the church?" The responses differed as different participants focused on various aspects of the question (collaboration, communication, and/or succession). The responses about collaboration seemed to indicate that collaboration "provided better outcomes" (participant M3), and that collaboration helps the participants to understand how "different generations think and react to different circumstances" (participant GX7). The response from participant GX1 was very interesting: "Honestly, I did not think it was so complicated. I thought you came to church, you listened to what you were told, and you went out into the world, and live like you were told. I never realized that becoming a Christian involved collaborating with others to create a relationship that allows you to grow in the word and act as a Christian."

Other participants shared about how they were going to be more "open to the process of collaboration rather than focusing on one specific strategy or outcome" (participant BB4), and that "each generation has an important role to play in the church that brings us all together as one church" (participant GX3). Participant M1 indicated that this training and others help "create an unspoken sort of accountability between members of the church." Participant M1 also concluded by identifying that "teamwork is already at work" simply by the twenty-five participants who took part in this training. One of the other participants in the millennial generational cohort (participant M4) equated collaboration with discipleship: "These sessions have made me very prepared to collaborate with others within the church and become a better disciple of God…also prepared me somewhat to try and lead others."

The communication component of this qualitative question had some very interesting responses as well. Three responses in particular represented the majority of the participants. Participant BB2 noted "I think I have always been one to want to collaborate and communicate with a diverse group but that has not always happened. I hope to be better about being intentional in working across generational cohorts." This was confirmed and added to by participant BB7 who wrote, "The course also will lead me to be more helpful and encouraging when younger members try to get involved and to be willing to listen."

Participant GX5 shared the importance of how getting "input from the different ages of people (generations) keeps the church growing and being alive in our society." This sentiment was shared by participant M7 who indicated that "Everyone needs to have a voice. Without the older generations, we do not know where we have come from.

Without the younger generation we do not know where we are going." Interestingly, of the three focuses of this question, the communication component received the least amount of qualitative feedback from the twenty-five participants.

The succession component of this qualitative question was spoken to specifically by the baby boomer and Generation X participants more than the millennial participants. Aside from a very basic statement indicating that "succession is important" by several of the millennial participants, they did not elaborate further about its application within the church.

Several of the participants in the Generation X generational cohort, specifically participants GX1, GX3 and GX8, indicated that succession was not only important, but that the awareness of it now helps them to see their need to be more active in that work. Participant GX1 specifically said, "I now understand what my expectations are within the church to help with mentoring not only my kids but others within the church and in the community." Participant GX3 also now "understand(s) the importance of the different generations and how each one has an important role in the succession of the church."

The baby boomer generational cohort spoke more to the role of succession within the church than either the Generation X or millennial generational cohorts. Participants BB1, BB6 and BB10 each indicated that they wanted to be involved in mentoring others and that the church needs a model of succession so that disciples would continue to be made within the church. Participant BB2 specifically stated, "I have not thought that much about succession within the church even though I had dealt with it in my professional life. I believe the (six-week training) sessions have helped me be more aware of the need to be intentional about a plan for succession." Participant BB9, the oldest

participant, said, "I really look forward to the younger generations taking leadership in making new disciples and growing disciples."

Finally, there were two responses to the first student post-test qualitative question that helped show the variety of viewpoints from the training as a whole. Each of these responses were one sentence only with no further elaboration. Participant GX6 said, "It has been helpful to see scripture in a different lens. (I) had never really looked at it from a leadership perspective." This response represented the majority of the participants' opinions as has been shown. Participant GX2, on the other hand, stated "I know it's important, but some people are not cut out for it."

The final component of the student post-test was the following qualitative question: "What, if anything, was most beneficial in this training and why? (Please rank the following from 1-6 with 1 being MOST beneficial and 6 being LEAST beneficial and explain)." The participants were asked to rank the six sessions to ascertain which of the sessions was "most beneficial" and which were "least beneficial." Some of the participants also gave further evidence as to why the six sessions were or were not beneficial to them individually.

To quantify the ranking of each session from "least beneficial" to "most beneficial" I added the numbers each session received (1-6) in the participants ranking to come to a total numerical value of each session. Since the participants were asked to rank the "most beneficial" session with a "one" and the "least beneficial" with a "six," the lower the numerical total indicated what was the "most beneficial" and the higher the numerical total indicated what was "least beneficial." So, according to Figure 4.8 below, the "most beneficial" session was session four because its total numerical value was "50"

and the "least beneficial" session was session two because its total numerical value was "106." Session four has been highlighted in green and session two has been highlighted in red to indicate this information.
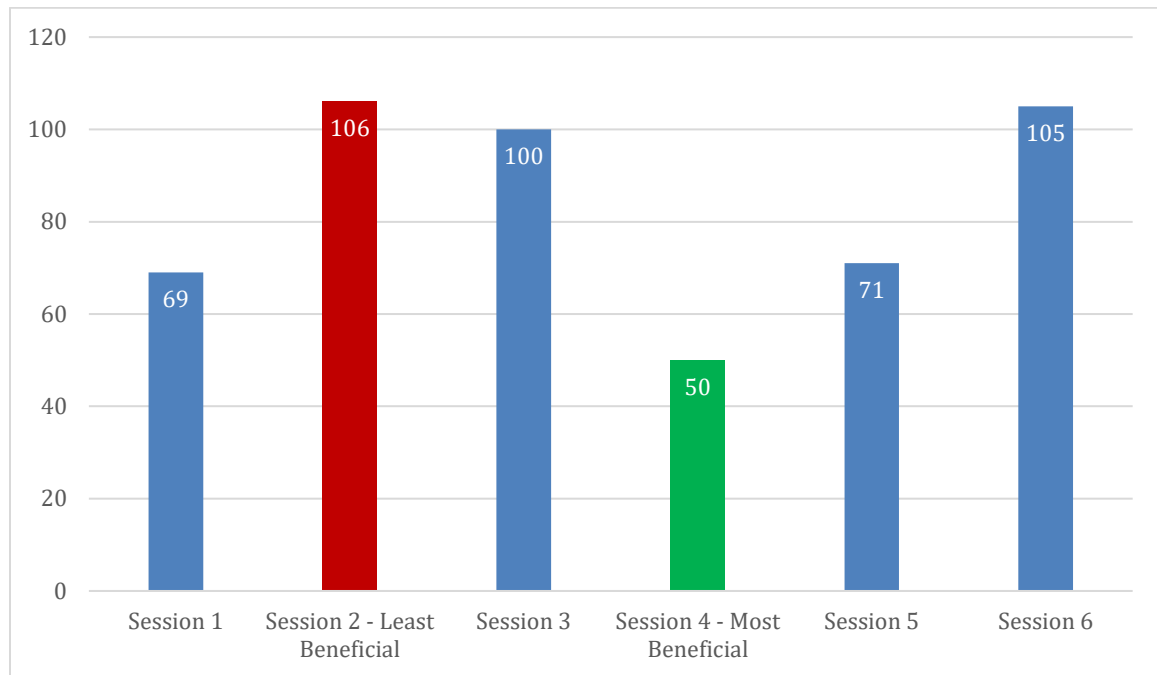
Fig. 4.8. Six Week Training Session Numerical Rankings

It is interesting to note that participants BB5 and M6 did not rank the sessions 1-6 as requested in the student post-test. Instead, participant BB5 gave sessions four, five and six each a score of "one," indicating that all three were most beneficial and gave session three a "three" as least beneficial. Sessions one and two were each given a score of "two."

In similar fashion, participant M6 gave sessions three, four and five each a score of "one," indicating that all three were most beneficial. Participant M6 gave session six a score of "three," indicating it was the least beneficial. Interestingly, like participant BB5, participant M6 gave sessions one and two each a score of "two." The numerical totals in

Figure 4.8 include the numerical rankings as given by every participant, including tie rankings given by participants BB5 and M6.

Session one of the six-week training focused on the biblical foundations of the study. Exodus 18:13-27 and Acts 6:1-7 were the primary texts addressed during this session. Session one was ranked as the second "most beneficial" of the six sessions taught with a total numeric value given of "69" by the twenty-five participants' rankings.

Five (20%) of the twenty-five participants ranked this session as "most beneficial." The baby boomer generational cohort accounted for three (12%) of five "most beneficial" responses. There was one (4%) Generation X participant and one (4%) millennial participant who also responded to this session as "most beneficial." There were also nine (36%) participants that ranked this session as second "most beneficial." Only two (8%) of the twenty-five participants ranked this session the "least beneficial" of the six sessions.

Five (20%) of the participants elaborated on how they ranked session one. Four of the five participants indicated that the Bible should not only be the basis of what we do but were also glad that there were biblical examples to draw from regarding leadership collaboration, communication, and succession. Participant M3 said, "I loved this week as well (because) it portrayed the importance of collaboration through two stories in the Bible, making it easier to understand as there was an example." Participant M1 was one of the two participants that ranked this as "least beneficial" and elaborated by writing, "There was some new knowledge, but most of it was review."

Session two focused on part one of the theological foundations, primarily covenant and disciple-making. Session two was ranked as the "least beneficial" session

of the six-week training by all three generational cohorts. This is represented in the total numerical value of "106" given by the twenty-five participants' rankings on Figure 4.8 above. The Generation X generational cohort consistently ranked this session low with six (75%) of the eight Generation X participants giving it a score of "five." As a specific sub-group, they ranked this session as "least beneficial" to them.

Overall, five (20%) of the twenty-five participants ranked session two as "least beneficial." However, nine (36%) of the twenty-five participants scored it with "five" and only three (12%) of the twenty-five participants ranked it higher than a "three." None of the participants said it was "most beneficial."

There were four (16%) participants who elaborated on their ranking of session two. One of the participants simply indicated their absence during this session and that is why it was ranked as "least beneficial." Participant GX3 said of session two, "The covenant we have together to help each other be the best Christian we can be and help bring others to Christ is such an exciting aspect. Helping to make disciples for Christ is one of the most important parts of being a Christian." Participants GX7 and M1 were not as favorable to this session, indicating that none of this information was new and participant GX7 added, "If we aren't in covenant together what are we even doing?"

Session three focused on part two of the theological foundations, specifically fellowship and sanctification. This session was ranked fourth of the six sessions overall by the twenty-five participants. This is represented in the numerical value of "100" given by the twenty-five participants' rankings in Figure 4.8. This indicates that it was ranked at the top of the bottom three sessions.

Six (24%) of the twenty-five participants ranked this session as "least beneficial."
Interestingly, this session received one more "least beneficial" ranking than session two
which was the overall "least beneficial" session. Session three was given a ranking of
"five" by only four (16%) participants and session two was given a ranking of "five" by
nine (36%) of the twenty-five participants. Session three was also ranked "most
beneficial" by two (8%) of the twenty-five participants.

Six (24%) of the twenty-five participants elaborated on their ranking of session
three. Participant M6 found this session beneficial because it "highlighted the importance
of accommodating all generations in the church." It is important to note that participant
M6 said this session, along with sessions four and five, were all "most beneficial," as
indicated earlier. Participant GX3 "enjoyed this session because fellowship together is
one of the most comforting parts of being together as a church."

Participant GX1 was the only participant to rank this session as "most beneficial."
Participant GX1 wrote, "This was most important to me because it was during this week
that I really started to understand that we as a congregation must work together to build
an environment that provides an opportunity to learn and grow through teaching. I
learned that we should all be working collectively to grow our church members and the
discipleship of each member." This was one of the most declarative statements given to
this student post-test question.

Session four focused on Generational Theory and the three primary generational
cohorts of the study: baby boomers, Generation X and millennials. This session was
identified as the "most beneficial" of all six sessions with a numerical score of "50" by
the twenty-five participants. Sixteen (64%) of the twenty-five participants indicated that

this session was the "most beneficial." In the millennial generational cohort seven (88%) of the eight ranked this as "most beneficial" and the one remaining millennial ranked it as second "most beneficial" behind session one.

The Generation X generational cohort had four (50%) out of the eight participants rank session four as "most beneficial." Two (25%) of the eight ranked it as "least beneficial." The baby boomer generational cohort had five (56%) out of the nine participants rank this as "most beneficial." One (11%) of the nine baby boomer participants ranked this session as "least beneficial." Session four was also the only session that all three generational cohorts agreed on in terms of its ranking.

Ten (40%) of the twenty-five participants elaborated on their ranking of session four. Five (50%) of the ten responses indicated that this session was the "most beneficial" and enlightening to them. Several indicated that they knew of the three different generational cohorts but were unaware of the specifics of any of them. Participant BB3 wrote "I feel that Week 4, Generational Cohorts, was the most beneficial to me because it answered a lot of questions. It helped me see why some people I ask to help…said no. I know I need to approach certain ones in the congregation in a different way."

In a similar fashion, participant M3 said, "I enjoyed this week the most as it described the similarities and differences between each generation and provided a better understanding as to why each is the way they are. It was very interesting and helped me to understand how to communicate better with each generation." It is also important to note that session four received more qualitative feedback than any of the other sessions on the student post-test.

Session five focused on Collaboration and Communication among the three generational cohorts. This session was identified as the third "most beneficial" of all six sessions with a numerical score of "71" by the twenty-five participants. Four (16%) of the twenty-five participants ranked this session as "most beneficial." None of the twenty-five participants ranked this session as "least beneficial."

There were four (16%) participants who elaborated on their ranking of session five. Three of the four participants wrote down how important it is for people in the church to "work together" and indicated that working together is done well through mentoring. Participant M3 has not been able to connect mentoring with the church but wrote, "I felt like I may not have been able to connect with this one as much as I have not experienced much mentoring in the church. I have outside of the church and was able to connect in that way." In fact, both millennial participants (M1 and M3) who elaborated on their ranking of this session mentioned the importance of mentoring relationships.

Finally, session six focused on Leadership Succession and Mentoring. This session was identified as the second "least beneficial" of all six sessions with a numerical score of "105" by the twenty-five participants. This is one numerical point lower than session two which was identified as "least beneficial" to the whole group with a numerical score of "106."

Both the baby boomer generational cohort and the millennial generational cohort agreed in their ranking of this session as "least beneficial" of all six sessions in their respective generational cohorts. Interestingly, the Generation X generational cohort ranked this session as fourth, indicating that sessions three and two respectively were less beneficial to them than session six.

Eight (32%) of the twenty-five participants ranked this session as "least beneficial." There were two participants in both the baby boomer generational cohort and the Generation X generational cohort who ranked it "least beneficial." The other four "least beneficial" rankings occurred in the millennial generational cohort. This means that 50% of the eight millennials found this session "least beneficial." Another three (38%) of the millennial generational cohort ranked it fifth out of the six sessions. The other millennial participant ranked it three out of six. Two (8%) of the twenty-five participants ranked this session as "most beneficial." One of these was in the baby boomer generational cohort and the other in the Generation X generational cohort.

Five (20%) of the twenty-five participants elaborated more fully on their rankings of session six. Two of the five responses were by millennials, specifically participants M3 and M6, who have never held leadership positions in the church. To them this was "least beneficial" due to their "lack of church leadership experience." The other three responses saw the importance of succession planning within the local church and have all had leadership positions of some capacity within the local church. Participant GX3 specifically indicated that "Mentoring someone for leadership succession is crucial in making the best transition to a leadership role."

Of particular interest to the qualitative responses to the final student post-test question concerns the demographics of those participants who elaborated on their rankings with qualitative responses. A total of thirty-four qualitative responses were given to the final student post-test question. These thirty-four responses were made by twelve (48%) of the twenty-five participants. Nine (75%) of the responders were female and only three (25%) were male.

Of the thirty-four actual responses, only three (9%) of them were made by male participants. These three male responses were only to session four, which was identified as the "most beneficial" of all six sessions. There were also only four (16%) of the twenty-five participants who elaborated on each of the six sessions. Two of them were part of the Generation X generational cohort and two of them were part of the millennial generational cohort.

Research Question #3: Description of Evidence

Which aspects of the training, surveys, and interviews did participants identify as most significant in producing the observed changes?

The overall feedback from the participants around the six-week training was positive, as has been indicated. The two qualitative questions at the end of the student post-test helped give some clarity around the quantitative numbers. To help further aid this there was also qualitative data gathered from weekly student journals and six student interviews.

The student journals were helpful in seeing how the participants' knowledge, attitudes, and behaviors changed or remained the same during the course of the six-week intervention. Two (8%) of the twenty-five participants did not fill out any of the weekly student journal prompts. Also, one of these two participants was asked to take part in the student interviews but did not respond. These two participants did, however, attend at least five of the six sessions.

The day following each training session the student journals were emailed out to the twenty-five participants. Each prompt related specifically to the main focus of that

week's session. As indicated in Figure 4.9 below, there were responses from between

48% and 84% of the twenty-five participants.
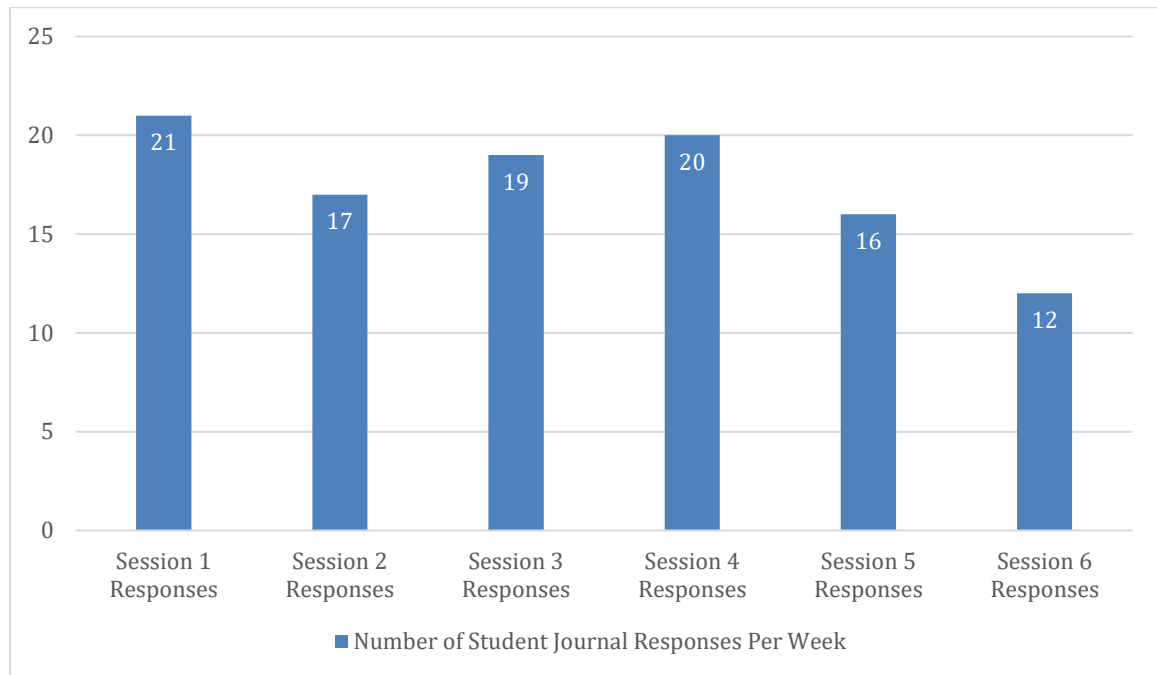
Fig. 4.9. Number of Student Journal Responses

Student journal prompt one received twenty-one responses (84%). Student journal

prompt two received seventeen responses (68%). Student journal prompt three received

nineteen responses (76%). Student journal prompt four received twenty responses (80%).

Student journal prompt five received sixteen responses (64%). Finally, student journal

prompt six received twelve responses (48%). The percentages listed above represent the

percentage of the twenty-five total participants who responded.

Each of the student journal responses were grouped into cognitive, attitudinal,

and/or behavioral categories based on key words or phrases that the participants used.

Breaking it down in this way helped identify what changes had occurred and how they

had occurred. Several of the responses had elements of all three categories while some only had one or two of the categories.

The cognitive elements gave information and/or indicated an understanding of what was taught in that session. Phrases that included value statements or indicated changes in understanding identified the attitudinal elements. Statements that spoke of personal experience or ideas about what could be identified the behavioral elements.

The first student journal prompt was: "What similarities did you see in the stories of Moses and Jethro, and the 12 apostles?" As seen in Figure 4.9 above this received the most responses with twenty-one total responses. Of the twenty-one responses, eight (38%) were given by baby boomer participants, six (29%) were given by the Generation X participants, and seven (33%) were given by those participants in the millennial generational cohort.

This prompt dealt primarily with the Biblical Foundations of the study. The participants who responded focused primarily around two themes. The first theme identified the process of leadership development. Several participants identified the need for a "plan" to be developed to increase leadership capacity. BB3 specifically noted that "Both stories showed a systematic approach to problem solving."

All of the twenty-one responses to this prompt had cognitive elements to them. Several of the responses recognized the need for collaboration among leadership as the second theme along with the necessity of a process. This was specifically stated by GX6: "The similarities that I see are the desire and necessity to share the work-load and to call on the talents and strengths of the workers."

The second student journal prompt was: "Why is it important to be in covenant with other disciples?" This prompt received a total of seventeen responses. Of the seventeen responses, baby boomer participants gave eight (47%), Generation X participants gave six (35%), and participants in the millennial generational cohort gave three (18%).

The responses to this prompt centered more on the participants attitudes and behaviors. Most of the attitudinal responses had to do with responsibility and accountability on the part of those in covenant. Participant BB7 said of covenant: "It's more than just friendship." This was elaborated on by many. GX3 stated "The fellowship with others is uplifting and encouraging to each one involved. Gives you an energy and excitement!" Participant GX4 said that covenant "…gives us strength as well as courage."

The behavioral responses indicated the benefits that covenant relationships had served for the participants. Participant M5 indicated the need that covenant plays in disciple-making. Participant M1 elaborated on this by stating: "By bringing people to Christ, we promise not only to help them grow but also to take care of them…#sanctification." GX3 stated, "My small group, for example, we discuss things that maybe I haven't thought of."

The third student journal prompt was: "How does fellowship help us grow in grace?" This prompt received nineteen total responses. Of these nineteen responses, baby boomer participants gave eight (42%), Generation X participants gave four (21%), and the participants in the millennial generational cohort gave seven (37%).

All nineteen of the responses indicated behavioral responses. Participant BB10 highlighted the benefit of fellowship by stating: "As society has become more diverse, it is important as a church that we understand, welcome, and embrace 'others' who might be different from us." Several others elaborated on this and indicated that fellowship helps everyone involved, regardless of circumstances. Participant BB7 said, "The more we are around others, the more we have to move outside self. We can look past that and see where they are in the moment and offer what we can for what they might need. And the reverse is true, we can open ourselves up to receive that from others."

The fourth student journal prompt was: "What was most surprising to you about the similarities and differences between Baby Boomers, Gen Xers and Millennials?" This prompt received the second most responses with twenty. Of these twenty responses, baby boomer participants gave eight (40%), Generation X participants gave five (25%), and the participants in the millennial generational cohort gave seven (35%).

Most of the responses given to student journal prompt four were cognitive. Most of the participants did indicate surprises in what they learned. Participant BB4 named this well: "(I was) surprised by the similar traits of Boomers and Millennials: parental relationships, education, optimism, collaboration, and teamwork." Participant GX7 stated, "Boomers and Millennials have so much in common." Participant M4 was surprised not just how similar baby boomers and millennials were, but how "they had such a different way of showing it."

The fifth student journal prompt was: "How have mentoring relationships impacted you?" This prompt received a total of sixteen responses. Of these sixteen

responses, baby boomer participants gave seven (44%), Generation X participants gave four (25%), and the participants in the millennial generational cohort gave five (31%).

The sixteen participants who responded to this prompt spoke of mentoring in positive ways. Each one spoke of the value of good mentoring and how they are currently in a mentoring relationship either as the mentor or protégé. Sixteen (64%) of twenty-five total participants are currently involved in mentoring relationships.

Participant BB4 emphasized what all the participants seemed to say: "Mentoring comes down to relationships." Participant BB4 also was the only one to indicate the negative side of being mentored: "Negative mentoring relationships (occur) when mentors have had hidden/alternative agendas." Participant GX2 said, "He (mentor) has tried to teach me to speak and talk with everyone. That this is very important, and it has helped me a great deal." Participant GX3 and M5 specifically addressed how their parents served as mentors for them.

The sixth and final student journal prompt was: "Do you feel better equipped to collaborate, communicate, and help in successive ministry? Why or why not?" This prompt received the least responses with twelve. Of these twelve responses, baby boomer participants gave four (33%), Generation X participants gave two (17%), and the participants in the millennial generational cohort gave six (50%).

This prompt received more responses from the millennial participants than any of the previous prompts with 50% of the responses coming from them. The baby boomer generational cohort had the most participants respond to prompts one through five, but only four of them responded to this final prompt. Most of the responses were behavioral in nature. All included a behavioral element in their responses.

The millennial participants mostly spoke of feeling better equipped after the six-week training. Participants M1, M3, M4 and GX7 specifically stated that they felt more confident in how they would approach others within the church by seeing themselves as collaborative leaders. Participant BB10 said, "To provide trust across the generations, it is important that there be transparency. Collaboration should include a variety of age groups and genders because everyone brings different ideas and experiences to the table."

As noted in Figure 4.10 below, the baby boomer generational cohort averaged the most student journal entries with an average of seven out of nine (78%) participants responding. Aside from the sixth student journal response, the baby boomer generational cohort accounted for the most responses to each student journal prompt. The millennial generational cohort averaged the second highest number of student journal entries. They averaged six out of eight (75%) participants responding each week. Finally, the Generation X generational cohort had the lowest number of entries per week. They averaged five out of eight (63%) participants responding each week.
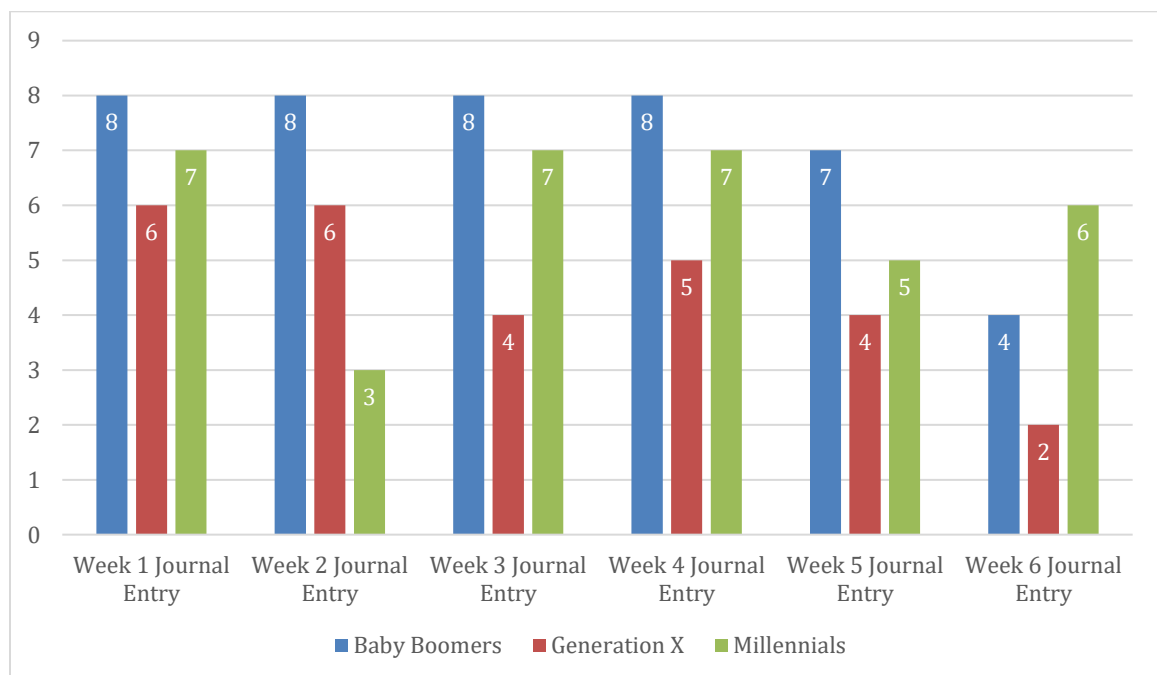
Fig. 4.10. Student Journal Entries per Week

Within two weeks of the final session of the six-week training, the six student interviews took place. I was intentionally absent while Bill Weathers conducted the interviews. Weathers served as a member of the research team. He worked with me on the five questions that were asked during the student interviews. Each interview lasted approximately eight to ten minutes and was done over the phone due to COVID-19. Weathers audio recorded each student interview. I listened to each interview and recorded the responses.

The five questions focused on the six-week training as a whole. I approached the participants and asked them if they were willing to take part in the student interviews. Two baby boomer participants, two Generation X participants, and two millennial participants participated in the interviews. In each generational cohort one of the interviewees was a male, and the other was a female.

The first student interview question was, "Did you find the training beneficial? If so, how? If not, why not?" All six participants responded that the training was beneficial. Participant BB4 said, "It helped expand my thinking on how different generations are able to contribute and we all contribute differently sometimes. Trying to incorporate how we can help each other it opened my eyes to what I thought was doing well, maybe I wasn't doing well enough. It challenged me to step outside of my own box." Participant BB10 saw application of this in the church setting.

Participant GX1 said, "I learned a lot about responsibilities as a Christian. I learned there was a process to becoming a Christian and helping others to be Christians."

Participant GX6 said, "I did find the training beneficial. I think it was the diversity of participants in terms of age…The age differences and how it impacts perspectives."

Participant M3 said, "I found it beneficial. The way he (the facilitator) set up starting with the Bible and showing different ways from there, helped start it off and then relating it more to today. If I were to take leadership in the church it would help with the intergenerational aspect of it." Participant M5 said, "I thought it was pretty beneficial."

The second student interview question was, "Is there anything in the training you can apply to your life right now? If so, what?" All the participants interviewed indicated that this could be applied immediately to their work or previous work. BB4 said, "I guess I was doing this when I was a manager at Wal-mart. Even though my thoughts and ideas may help attain a goal, even others who go about it differently can be as or more successful." Participant BB10 also applied it to church life by stating, "Something we have to work on in business and church life. As an Elkton transplant, not everyone has a foothold on the culture. We have to be open to that cultural understanding."

Participant GX1 responded, "A whole lot. Especially with what is going on with this virus (COVID-19). Been speaking with patients about death and what is the purpose. What is God's purpose with this virus (COVID-19)." During this portion of the response participant GX1 began to cry a little. "Telling patients there is a plan at the end of this. (I) find myself talking about church more, talking with patients more. More people than I thought go to church and are Christians. I feel more open to talking about Church." Participant GX6 said, (Right now I am) "definitely looking at different age populations and how they perceive different events. With the pandemic the different age populations are looking at it differently…. Seeing the different age groups are impactful."

At first, participant M3 hesitated with a response to begin with. Then M3 said, "Going into the field of nursing; (we have) a lot of mentorship and preceptors when we first enter the field. When we become more advanced, we help students. (The training) helped learning the role of mentors in your life in career and church." Participant M5 saw this training helpful by stating, "On a day-to-day basis on the generational cohorts it can be helpful because I work with people of different generations. Knowing how to work well with the different generations and how they think" (is useful).

The third student interview question was, "What questions did the training raise for you?" Several of the responses to this question dealt primarily with how the church handles leadership collaboration, communication, and succession now. Participant BB4 said, "For us as a congregation it helped raise the question: 'are we using all of our resources/people?'" Participant BB10 added to this by stating, "Are we transparent enough as a church? Not negative, but with committees and groups, do other people know what goes on in those meetings? I'm not one to ask a lot of questions, but I wonder what decisions are made on a monthly/bi-monthly basis?" Weathers asked a follow up to BB10s response: "Does that transparency mean the congregation or members of the community?" Participant BB10 responded, "Mostly the congregation."

Participant GX1 responded more personally than the rest of the participants. Participant GX1 said, "I need to learn more about the Bible. As a teenager I didn't go to Sunday School. (I) didn't start going to Sunday School until a couple years ago. I didn't think it was that important, but now I need to go to church, Sunday School, learning more, etc. I have a ton of questions about the Bible in general; how to apply it to the everyday world and pass it on to others." Participant GX6 said, "It seems like the same

people in church are the ones being active when a project is being done. The same

worker bees—not as divided by age group necessarily with a few exceptions, like the

choir. I was the baby for a long time in the choir. Makes me curious as to what we are

doing or why we can't seem to get younger folks involved in leadership."

Participant M3 asked, "How (does) our church individually view sharing

leadership within generations and how Petrie is able to handle that? It's interesting to

learn the big differences between the generations. I don't hold a leadership role now, but

I can guess there is an issue now. How our church handles that now?" Finally, participant

M5 did not have any questions.

The fourth student interview question was, "Do you feel you understand other

generational cohorts more fully?" Session four was ranked the "most beneficial" by the

twenty-five participants. These interviews helped give a little more information as to

why. BB4 laughingly said, "I may understand them more than I want to now…. Needing

to nurture relationships with church members is something I have not done as well and

need to look into." Participant BB10 said, "I understand further why we think what we

think and feel what we feel. (The training gave) a better insight into (my) grandchildren,

son and son-in-law. A lot of reflection of people."

Participant GX1 matter-of-factly said, "Not a surprise to me. Working in

healthcare I see it all the time." GX6, however, said, "Absolutely! That was my favorite

class when he (the facilitator) went through and discussed the different generations and

their core values. It was very enlightening."

Participant M3 said, "Yeah, I would definitely say I understand more now.

Interesting to see that he (the facilitator) broke it down to the reasons why generations are

the way they are based on what was going on in their lives." Participant M5 concluded the responses to this question by saying, "Oh yes! That lesson was pretty thorough. Showed similarities and differences really well."

The fifth and final student interview question was, "What aspects of mentoring do you believe to be beneficial to you/others?" This final question helped further elaborate on the impact of being in mentoring relationships. Participant BB4 said, "Those in my life who have been influential were those who simply needed to do what needed to be done without a parade or loud cheers. When we are stuck making choices and/or decisions regarding our faith and church, being steady is as important as being extremely volatile sometimes." Participant BB10 looked back on their personal history and said, "I have been mentored or mentored people all throughout career. In education, you can't get through without being mentored. As an administrator you have to mentor. You hope it benefits them and helps them in their development."

Participant GX1 seemed to experience significant change around mentoring relationships and expressed this by stating, "Mentoring has been non-existent until here recently after the class. Speaking with my patients and learning from them. Being more intentional in conversations. Patients are mentoring me with their knowledge of the Bible." Participant GX6 asked for some clarification around this question. After some clarification by Weathers, GX6 said, "Professionally, mentoring is a lot of what my job is (principle). I am noticing that every year there is another person who retires. At my school there's one more certified person that I don't have to mentor me. Still blessed to have people at the Board that I go to for mentoring, feeling down or unsure how to handle something."

Participant M3 said of the benefits of mentoring relationships, "(Mentoring gives) someone to rely on, you're not alone and two minds working together on something." Participant M5 simply indicated that being mentored by his father was beneficial in his work, as well as church and family.

At the end of each student interview Weathers asked if there was anything else the participants would want to add. Only two of the six participants added anything and, interestingly, they were both the Millennial participants. M3 said, "I enjoyed it. Didn't know what to expect. Got a lot more out of it than I thought I was going to. Interesting to see how we could all come together around Zoom giving COVID-19 pandemic." Participant M5 said, "I will say that, overall, I did enjoy the sessions and thought they were informative, and he (the facilitator) did a really good job."

A few hours after the student interview with participant BB10, Weathers texted a written response received from participant BB10. Participant BB10 texted: "Just a follow up note on the last question because I left a bit out at the end. Mentoring has been a valuable experience on both sides for me and I see that it can benefit members of the church from mentoring young church members to mentoring those who transfer or move to our church. If nothing else, it provides a personal connection at least for a bit."

Summary of Major Findings

The data collected indicated some very interesting findings regarding the training and the perceived changes in the participants' knowledge, attitudes, and behaviors around leadership collaboration, communication, and succession. The significant findings appear below:

1. The knowledge, attitudes, and behaviors of all twenty-five participants overall changed significantly. The changes were consistent across the three generational cohorts and within each of the three areas of focus: cognitive, attitudinal, and behavioral.

2. The change differed significantly between the male and female participants. While all showed significant change, the female participants showed more significant change than the male participants overall.

3. Session four was the "most beneficial" of the six sessions, and the similarities between the baby boomer and millennial generational cohorts surprised most of the participants.

4. Statements 3, 17, and 18 showed the most significant change across all three generational cohorts.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This chapter addresses the major findings identified at the end of chapter four as they pertain to the main purpose of this project. The purpose of this project was to measure the changes in knowledge, attitude, and behavior among the laity of Petrie Memorial United Methodist Church who participated in a six-week training on leadership collaboration, communication, and succession. The major findings are addressed to see what implications, if any, this study has on the larger topic of leadership collaboration, communication, and succession among the laity of the local church.

The limitations of the study, along with observations and recommendations are also given in this chapter. As clergy and laity continue to be in ministry together, it is important to find ways to assist in collaboration and communication in order to facilitate succession. The recommendations given are meant to do just this.

Major Findings

This study produced four major findings which are now discussed in some detail.

First Finding: There was significant change in the participants' knowledge, attitudes, and behaviors across all three generational cohorts.

The participants, all members of Petrie Memorial United Methodist Church, were very receptive and supportive of this study. They exhibited a spirit of anticipation and excitement on the first night of the training and every participant completed the student pre-test with little to no issue. Several asked how they were supposed to answer the eighteen forced-choice statements on the student pre-test. I informed them that there was

no wrong answer and that I simply wanted them to indicate which answer most closely represented their thoughts.

My first session was primarily lecture and a couple of the participants who work in education indicated that they would prefer other modes of learning. As a result, I put together some fill in the blank notes and tried to open it up to more discussion in session two. This was received fairly well from most of the participants.

Unfortunately, sessions three, four, five and six were done virtually due to COVID-19. This greatly limited the ability to interact with everyone and incorporate some of the other learning styles. Yet the participants attended faithfully, and even watched the recordings if they missed one of the sessions. Only two participants who missed session three were unable to watch later. This was because I did not "record" this Zoom session. Other than this, there was perfect attendance and/or the participants watched the videos later.

The student journal entries, the student post-test open-ended questions and the student interviews were all very well received. The participants shared candidly and without reservation, which was beneficial to the study. I did not have to guess at how most of the participants felt about the training.

The literature has indicated that those in the baby boomer and millennial generational cohorts value education (Table 2.1) and find their identity in it, at least partially. Those in the Generation X generational cohort view training as essential (Table 2.1) to build their resumes should they desire to find a more fulfilling job somewhere other than where they are. Therefore, it is not surprising that the participants' knowledge grew significantly and their attitudes and/or behaviors changed substantially.

Undoubtedly the Generation X participants found this training beneficial because of their desire for efficiency. Churches are rarely defined as efficient, so this training served as a new way of looking at the church and how it could function. For the baby boomers and millennials, this training continued to support their desire to be in collaborative community, whether on a team or within a larger whole.

For baby boomers, a successful church means that they can be viewed within the community as successful. They have an opportunity to speak into the legacy of the local church and make it into something that benefits their needs as well as the needs of their children and/or grandchildren. As they continue to look for meaning and purpose in life, the church can be the next step for them as their generational cohort enters their retirement years.

Those in the millennial generational cohort saw how this information could help them to understand the way in which the church functions. Being less clear on hierarchical structures, this training benefitted them by showing how the basics of the local church works. They also saw how they can begin to make an impact within the church and their community almost immediately through collaborative communication.

As a church of less than two hundred active members within a small, rural county, the participants of the study, regardless of their generational cohort, see the need to work together and the appeal of the familial aspects of the local church (Friedman 1). Being able to couch this within the parameters of faithful discipleship appeals to their current understanding of the local church. Overall, the significant positive changes in the participants knowledge, attitudes, and behaviors showed the benefit of the training.

The significance of the increase in their knowledge and the changes in their attitudes and behaviors indicate two things. First, other participants who were with them in the study encouraged them. Putting faces with the generational cohorts humanized everyone and helped alleviate any paranoia often associated with different generational cohorts. Second, it revealed that the application of generational theory and collaboration they have seen in the workplace (Andert; Beekman; Delcampo; Donahue; Harvard; Jenkins; Moran; Zemke et al.) could be applied in the local church and is consistent with the scripture.

Scripture continues to remind us that the Church (universal) is the people. This is especially true in the local church. We also continue to see images of how the faith community is meant to come alongside and assist one another as well as the local community. The Church exists for people, and if this ceases to be the case, then it, like any organization, "should go out of business" (Lencioni 82).

Often, however, the Church simply becomes one more system that seeks to exist and maintain instead of adapting and changing. Collaboration, communication, and succession are not merely a means through which the church can grow, but the successful incorporation of these within the church indicates true growth. The Church exists for people of faith as people of faith. Collaboration, communication, and succession make growth applicable and practical in the lives of the church community.

Both Exodus 18 and Acts 6 indicated that the Church and/or community of faith functions best when the community is involved, both in the decision-making and in the process of operation. The positive change in the participant's knowledge, attitudes, and behaviors suggest exactly what these passages indicated: when you give the community a

chance to be community together through faithful discipleship, they will do just that. This can, and should be, attributed to the work of the Holy Spirit, which is specifically named in the Acts 6:3 as part of the qualifications of the seven and more implicitly understood in the Exodus passage.

Statement 3 ("Scripture models mentoring relationships") was one of the statements that saw the most significant change from the student pre-test to the student post-test not only for the entire group of participants as shown in Table 4.1, but also among the Generation X generational cohort in Table 4.3. The basis of this work, and all work pertaining to the Church, is found in Scripture. Therefore, it was good to see that the participants gained an increased understanding of the importance of Scripture considering the work we were undertaking.

While most of the participants agreed with this statement, the increase of agreement was substantial. In the student pre-test one participant marked "Disagree" and in the student post-test there was no "Disagree" marked. In fact, the "Strongly Agree" rose dramatically from seven in the student pre-test to twenty-two in the student post-test. The participants were able to see the correlation in Scripture with mentoring relationships.

Second Finding: There was a significant difference between the male and female participants in terms of the changes in knowledge, attitudes, and behaviors.

Throughout my ministry I have always had a much less difficult time getting women involved in the local church than men. The strength of the local church has historically been the women of faith who keep it going. Petrie Memorial United

Methodist Church is no exception to this general rule. Most of the leadership in the local church are female and they continue to be a driving force.

In fact, when approached about this study and six-week training I did not have a single female say no to participating. Obviously, one of the female participants, BB8, was unable to continue participating once we went virtual, but this was the only issue I had with any of the female participants. The male participants, on the other hand, were slightly more difficult to identify.

There were eleven male participants. This was four less than I was hoping for. I reached out to another six males in the local church before getting the eleven who did agree to participate. While they all participated and were present for the classes, the males gave fewer responses to the student journal prompts and the two qualitative questions at the end of the student post-test than the female participants did.

Several of the requests for more integrative teaching styles were from the male participants. However, several of them were much more responsive when we discussed mentoring. I believe this has more to do with the apprentice-style training many of them have had in their lifetimes as they indicated in some of their responses.

Much of the literature reviewed said more about the generational cohorts in general than it did about the male/female paradigm within each cohort. The only times that the literature spoke about gender was primarily during the discussion of mentors and protégés. The authorities indicated that these mentoring relationships are best when both mentor and protégé are of the same gender (Chao; Greer and Virick; Hall and Maltby; Murphy). The literature suggests that this is typically due to the investment both the mentor and protégé are making. However, the literature also discusses several success

stories of mentoring with male mentors and female protégés. The male mentor and female protégé relationships emerge primarily because historically organizations typically have more male leadership than female leadership.

In my own experience, I served for seven consecutive years in two different churches under both male and female lead pastors. In both churches I served as the associate pastor during pastoral transitions from male leadership to female leadership. I experienced, firsthand, how two different local churches responded to these leadership transitions. I also learned the value of being mentored by both male and female pastors. Mentoring across genders can be done well when both the mentor and protégé are amenable to it.

In the United States, there are approximately 10% more female regular church attenders than male (Pew Forum, Figure 4.4). Women are also more likely to volunteer in the local church. Therefore, the fact that the study had more female participants than male, and that the research revealed greater changes in the female participants' knowledge, attitudes, and behaviors than in the male participants is not surprising.

The biblical passages used in this study primarily emphasized male leadership. The Old Testament passage centered on Moses and Jethro. What we know from the priestly order throughout the Old Testament was that only men served in this role. However, in Judges Deborah served as a judge for Israel. She, along with "Miriam (Exod. 15:20), Huldah (2 Kings 22:14-20) and Isaiah's wife (Isa. 8:3)" served as prophetesses throughout the Old Testament (OT62). Women have stepped into leadership roles that were beneficial to the community and people of God throughout Scripture.

Matthew 1, for example, shows the genealogy of Jesus, reminding us of Tamar, Rahab, Ruth, and Bathsheba as precursors to Jesus' mother, Mary. Each of these women play a significant role in the succession of ministry within the Israelite community as they lead towards the birth of Israel's Messiah. Each woman in this genealogy follows God's leading and helps strengthen the community of Israel in their lifetime.

The emphasis of Jethro as Moses' father-in-law in Exodus 18 is unique. As noted in chapter two, Jethro is not named specifically in Exodus 18:13-27 (Jeon, 298). Rather, he is referred to only as Moses's father-in-law. The relationship between Jethro and Moses finds its source in Jethro's daughter and Moses' wife, Zipporah.

Zipporah is introduced in Exodus 2:21 where Jethro gives her in marriage to Moses in Midian after Moses flees from Egypt. In fact, Zipporah saves Moses' life in Exodus 4:25 by cutting off her son's foreskin and touching Moses' feet with it. In this strange passage, Zipporah's faith propels Moses forward into Egypt, literally.

The same is true of Moses' mother and sister Miriam who are both active in saving his life as an infant in Exodus 2. Miriam also helps to lead Israel later after the Exodus, though she has to deal with some issues. Also, several Israelite midwives refused to kill the boys born to the Israelite women at the command of Pharaoh (Exodus 1:15-21). The role of women in Moses' life and ministry cannot be understated.

In the New Testament, women played a much more prominent role in leadership within the early church. Again, Acts 6:1-7 does not highlight a diversity among the genders, but it does help lay the groundwork for what occurs later in the book of Acts. For example, Acts 21:9 introduces Philip's four daughters who serve as prophets in Caesarea. Philip is known as the evangelist and referred to as one of the seven in 21:8,

thus adding credibility not only to his ministry, but the ministry of his daughters as well. They stand in the long line of women in prominent leadership roles within the people of God and the Church itself.

The New Testament clearly references not only to women in leadership roles, but several are specifically named and given prominent roles throughout the churches Paul establishes. Phoebe is a primary example of this. She is referred to as a *diakonon* (deacon) in Romans 16:1. The title "deacon" is the same title given to the seven men set apart for ministry in Acts 6:4.

In Romans 16:3 Paul names Priscilla and Aquila as co-workers. We know that Priscilla, along with her husband Aquilla, are tentmakers like Paul (Acts 18:3), and they both come alongside Apollos to teach him "the Way of God [to him] more accurately" (Acts 18:26). Priscilla being named ahead of Aquila is unique and, thus, profound in showing how Paul sees their ministry.

A final note of importance in the New Testament is Paul's mention of "male and female" in Galatians 3:28. In this passage, Paul is speaking about the Christian's freedom in Christ from the law. The law distinguishes people as either: Jew or Greek, slave or free, male or female. Countless laws indicate what is expected of these different subgroups of people. The law gives "either/or" as ways of identification and expectation for the people of God throughout Israel's history.

In Christ, Paul emphasizes that there is no longer a distinction between Jews or Greeks, slaves or free, male or female. The use of "and" between male and female in Galatians 3:28 indicates an emphasis on Paul's part regarding the image of God found in both males and females since creation (Genesis 1:27). No distinction exists between the

two genders in terms of their salvation and/or faithful ministry for the kingdom of God.

The "either/or" language of the law has been abolished by Christ, and the freedom all

Christians have to be in ministry is shared between everyone who bears God's image:

both male and female.

Third Finding: Session four was the "most beneficial" of the six sessions, and most of the participants were surprised by the similarities between the baby boomer and millennial generational cohorts.

Session four dealt with the differences and similarities of the three primary

generational cohorts studied: baby boomers (b.1943-1964), Generation X (b. 1965-1981)

and millennials (b.1982-2004). I knew that this would likely be the most interesting

aspect of the training simply because of the interest many people have in generational

theory. As I was seeking participants and explaining the study, I noticed increased

interest as I mentioned generational theory, especially as I related it to baby boomers,

Generation X, and millennials.

One of the most interesting things I observed in my discussions about

generational theory was how most people responded when I began sharing information

about what generational cohort they were in. Almost everyone I spoke with indicated that

their generational cohort did not really sound like them. Many wrestled with how similar

the baby boomer and millennial generational cohorts were. In fact, ten of the twenty

participants who responded to the week four student journal prompt ("What was most

surprising to you about the similarities and differences between baby boomers, Gen Xers

and millennials?") named their surprise at the similarities between baby boomers and

millennials.

Most of the participants could tell me what generational cohort they were part of, but many did not realize the full extent of the differences and similarities between each generational cohort. They shared many assumptions about these generational cohorts with me. It was interesting to see how surprised they were to find out which generational cohort they were in and how many of their assumptions were tested as a result.

Just knowing who the millennial participants were and seeing them in class, and online, was extremely helpful for most of the participants to suspend their previous judgments that society often casts on this generational cohort. The same was also true of the other generational cohorts. Putting names and faces with general terms was eye-opening for many of the participants.

An overwhelming amount of literature discusses how these different generational cohorts co-exist in the workplace. Figure 2.2 indicates the assets and liabilities of each generational cohort and captures the differences. For example, flexibility is the one asset all three generational cohorts share. Conversely, technology is a liability for baby boomers and millennials. Baby boomers are afraid of technology and millennials rely too heavily on it. Generation X, however, lacks the collaborative spirit shared by both baby boomers and millennials.

However, very little literature talks about how these generational cohorts co-exist, and possibly flourish, in volunteer organizational settings such as the church. Much of the intergenerational theory (Allen and Ross; Gilbert) showcases the importance of bringing all of the generational cohorts in the church together for mutual growth and fellowship (Friedman; Steinke).

The most important difference between the workplace and the church is that those in the church volunteer their time and are not compensated for their ministry. This difference is extremely important when we consider how we bring the different generational cohorts together in the local church. Shared values, clear purpose, and mission become the driving force within the local church. This must be communicated clearly to all in the church in order to establish collaborative ministry that can be handed off from one generation to the next. When this is done well, it drives accountability and enables every generational cohort the opportunity to use their gifts for the good of the whole community.

Throughout the Old Testament, the Scriptures focus on legacy. This is seen through the genealogies that many people often skip for fear of mispronouncing the myriad of names present. These genealogical records are a reminder that the generations followed God's command to Adam and Eve to be fruitful and multiply (Genesis 1:28). This command appears in several other places throughout the Old Testament, and it is a reminder about how important each generational cohort is. Each name listed represents a generational cohort whom God covenanted with. The heroes of the faith fall within these generational cohorts just as people of today do.

The covenant God makes with Abraham is, in fact, about his descendants and how numerous they will be (Genesis 15). The genealogical records in scripture are meant to point back to this Abrahamic covenant. In fact, Judaism, Islam, and Christianity all claim to be descendants of Abraham. Judaism and Islam both argue about their biological primacy over the other. Christians, on the other hand, think of Abraham as their spiritual father in the faith. Regardless, the covenant is about succession.

The covenant God makes with David speaks of his royal line (2 Samuel 7:16). God establishes David's royal throne forever and, in this specific chapter, speaks of how Solomon will succeed him as king, build God a temple in Israel, and fulfill his part of the Davidic Covenant. This, as is seen in Matthew genealogical recounting (Matthew 1), is fulfilled in the birth of Jesus as the long-awaited Messiah of Israel.

Each of these covenants begins with but moves beyond the individual person with whom God makes the covenant. They are inclusive of the succeeding generations for the fulfillment of the covenants. This is highlighted when Jesus reminds the disciples that he will be with them through the end of the present age (Matthew 28:20) as well as his commandment to bring his good news to Jerusalem, Judea and Samaria, and to the ends of the earth (Act 1:8). This is the responsibility of those who are spiritual descendants of Abraham and co-heirs with the Davidic Messiah. As followers of Jesus Christ, today's generational cohorts (baby boomer, Generation X and millennials) are responsible for continuing to live into and fulfill these covenants.

Fourth Finding: Statements 3, 17, and 18 showed the most significant change across all three generational cohorts.

Three of the eighteen forced-choice statements exhibited more significant and positive change than the rest. They are statement 3, 17, and 18. Statement 3 ("Scripture models mentoring relationships") and 18 ("I know how to develop leaders around me") are both cognitive statements. Statement 17 ("I trust those who have proceeded me and will succeed me") is an attitudinal statement.

Each of the cognitive, attitudinal, and behavioral categories throughout the study had an absolute increase in each generational cohort. However, these three statements

seem to indicate what was most beneficial to everyone and what I hoped would be the result of the research. Scripture is the beginning point for everything I attempt to do. For there to be a significant cognitive increase in the participants' knowledge regarding scripture is an absolute win for me. Being able to make scripture practical and useful in the lives of the laity of the local church has always been a goal of mine.

Seeing a significant increase in statement 18 ("I know how to develop leaders around me") was also very beneficial to my work. Making disciples of Jesus Christ is the primary work of the local church and all of those involved in the church. For the participants to indicate that they now know how to do this means that my training was beneficial and could possibly be needed elsewhere.

The responses to statements 3 and 17 did not indicate a significant behavioral change, but hopefully that change will occur over time. Now that the participants know the importance of developing leaders, they, along with the church staff, can work on how this happens at Petrie Memorial United Methodist Church. This type of discipleship leads to succession in ministry through collaborative communication.

Statement 17 ("I trust those who have proceeded me and will succeed me") is the final statement that showed the most significant increase. It is an attitudinal statement and one I had hoped would show an increase. It was vital for me to help the laity see that those in the church are their allies in ministry and not simply other people who sit in the building with them on a weekly basis. It is so easy to silo one's self with ideas or thoughts about how things should function. For the participants to indicate that they trust their predecessors and successors means that their attitudes towards others have shifted towards collaboration. They can begin to see what has been done for the church in the

past and, hopefully, seek to leave for those who follow them the same legacy that they received from those who preceded them.

As mentioned before, behavioral changes did occur, and they were significant. However, they were not as significant as these three statements. This makes sense because behavioral changes lead to increased knowledge and positive changes in attitude. Through collaborative communication the behaviors of the participants can begin to change in positive ways.

The literature about family systems theory and intergenerational ministry (Allen and Ross; Gilbert) focused on healthy differentiation within a system as well as recognizing the value of everyone in that system, namely the different generational cohorts present. Recognizing the different generational cohorts and seeing them as valuable increases the capacity for the lay leadership to engage intergenerationally. This healthy differentiation is vital for mentoring as it allows the mentor and protégé to eventually become peers (Chao, 315) if they do not already view themselves that way. This is how the current structure of the United Methodist Church works administratively.

The significant changes to the responses to statements 3, 17, and 18 indicate that healthy differentiation and intergenerational ministries are possible within the local church. As the literature indicates, the church needs to focus on their goals. To make everyone aware of healthy differentiation and intergenerational ministries, the church staff and lay leadership must work together to keep these goals at the forefront of the church community.

The cognitive and attitudinal changes identified should help to break down barriers that often frustrate and stunt discipleship within the church. Seeing each

generational cohort as assets instead of liabilities will increase the possibility of collaboration, communication, and succession. It is now more possible for the younger and older generations to work together knowing that they are all on the same team. Hopefully, the baby boomers will allow the Gen Xers and millennials a little more creative freedom in their desire to be involved in the church. Hopefully, the Gen Xers and millennials will understand and appreciate the processes the baby boomers have helped to set up and maintain for ministry.

The local church can only be efficient and effective when there is clear collaboration and communication. For disciples to be made and the church to last another generation, there must be teamwork among those in leadership regardless of their generational cohort. They must respect and value each other as they work together to grow as disciples who make disciples.

The two passages highlighted in Exodus 18 and Acts 6 show us that there should be a willingness to listen. Moses and Jethro listened to each other. The twelve and the community listened to each other. The seven listened to the twelve and the community. In both passages, the desire was to help all those in need within the community and throughout the world.

Moses had to let go of some responsibility to fully live into his role. The Israelites he placed in charge had to collaborate and communicate with each other and Moses to keep Israel functioning in an orderly fashion. Through the giving of the law (Exod. 20ff.) God affirmed what Moses established and helped set parameters for leadership through the priesthood.

The same was true of the early church and the twelve. To effectively distribute the food to the Hellenist widows, the seven needed to communicate with the community to make sure everyone's needs were met. God affirmed this decision by continuing to add to the number of disciples joining the church (Acts 6:7).

The theology of accommodation is seen throughout scripture and is lived out daily in the life of the local church whether the leadership is aware of it or not. There will always be people in need. In fact, Jesus, himself, tells us that we will always have the poor among us (John 12:8).

This statement by Jesus serves two purposes. First, it reminds Christians to be intentional in seeking to meet the needs of others. There will always be people we can help and come alongside spiritually, emotionally, physically, and financially. The local church will always serve a purpose because the church exists as people for people.

Second, Jesus was also condemning our unwillingness to help others. He is reminding his followers that the systems that have been put in place to help others often turn inward and merely focus on maintaining the system. This has been an unfortunate reality within the church throughout the centuries. Even the system God set in place through the law turned inward. In Deuteronomy 15:11, God reminded Israel to be generous because there would always been those in need. Yet, we can see by the time of Jesus, and likely long before, that the system became corrupt and turned inward.

The theology of accommodation reminds Christian leaders that they are called to help others instead of themselves. Whatever system the local church finds itself in denominationally or locally needs to be intentional in seeking to help people first and foremost. The beauty of accommodation is that when Christians help others, they are

growing and maturing in their own faith. Thus, our knowledge and attitudes are changed through behavior. This must be an intentional focus constantly brought back before the leadership.

Ministry Implications of the Findings

The results shown in this intervention indicate that this training would be beneficial to the current lay leadership within any local church. Regardless of what generational cohort (baby boomer, Generation X, millennial or other) one is in, it appears that participants would find the six-week training beneficial overall. The study would be beneficial for clergy and church staff, as well as para-church organizations and staff.

Knowing the similarities and differences between the generational cohorts is beneficial because it helps to strengthen relationships and form bonds. Those who know the assets and liabilities of the various generational cohorts present in their organization are better equipped to build teams, create culture, and grow their organization. Being reminded that individuals are more similar than they are different helps to bridge the gaps that really are not as wide as people tend to assume.

Scripture reminds Christians that God is intentionally and willfully with them through every successive generation. Scripture has continuous examples and instruction on what Christians are supposed to teach their children for the next generation. As a familial organization such as the church, knowing and adapting the way that members of the church do ministry with and for each other is vital to keep everyone interested as well as allowing everyone in the congregation to have healthy ownership of the ministry as it is passed from one person to the next.

No one in the church wants to see it fail. Everyone has a desire to be successful in what they do. Church leaders need to learn to assume the best in the congregations and communities where they serve. This training can help empower the laity to work with each other rather than working in spite of each other or, worse, without each other. As a part of the body of Christ, it is imperative that each leader know who they are and who they serve with to optimize the church's ministries.

This training can help pastors and church staff find ways to incorporate the different generational cohorts into their leadership. In the United Methodist Church, it is expected that there will be intergenerational representation within the local church structure. *The Book of Discipline of the United Methodist Church 2016* indicates in Paragraph 252.5 j & k that young adult and youth representation are expected to be part of the Church Council. This structural emphasis speaks to what should be, and the training shows how to help make this a beneficial reality.

The six-week training could be adapted and used in both smaller and larger local churches, as well as in denominational settings. The general information is such that, theologically, it would be consistent with the majority of Protestant evangelical churches in the United States of America, maybe even in other parts of the world. The leadership principles and practices are also widely held in many organizational settings.

Limitations of the Study

This study targeted primarily to the laity of the local church. It was not intended to be taught to clergy. However, after seeing the significant increase in the participants knowledge, attitudes, and behaviors, it would likely be beneficial to clergy and local church staff as well. This study showed the importance of communication and it would

be beneficial for clergy and staff to understand this as well as the laity in each church or para-church organization.

A total of twenty-five participants took part in the six-week training. A larger sampling of at least thirty persons would have been helpful. I invited only full members of the local church to participate, but if I had invited some of the constituent members to join the study, the sampling may have increased to thirty or more people.

Due to COVID-19, we had to adjust how this class was taught. As a result, we had one participant who was unable to continue either due to a lack of access to a computer or the inability to use that technology. Using the "record" option on Zoom helped those who could not attend every week to still be part of the training. This is a valuable resource that I wish I had known about sooner. I would also highly recommend recording the teaching in the future so that others can participate.

Unexpected Observations

I was honestly and pleasantly surprised by how many people were willing and excited about participating in the six-week training. To get twenty-five participants was very encouraging. I was also encouraged by several of the participants I asked after hearing "no" from some others. A couple of participants that I did not expect to join did participate, and others who I thought would participate did not.

I was also surprised at the significant changes in knowledge, attitude, and behavior among the overall group. I hoped that the training would be beneficial to some of the participants, particularly those on the fringes and some of the younger participants, but to have the overwhelming increase among all twenty-five participants was quite surprising.

I was also encouraged by a few of the "fringe" church members who really seemed to benefit from this training. Several of the participants truly seemed to get a better understanding of what the church is supposed to be. It showed me some personal biases that had developed because of my limited knowledge of some of the church members. This was a little more surprising to me because I have been pastoring here for five years and thought I had a better grasp on the congregation than I did. This was a needed jolt for me and my continued ministry.

Due to COVID-19, we had to teach the last four sessions virtually through Zoom. This, I am sure, was beneficial to some of the participants who are a little more reserved than others. They were able to participate more fully knowing that others were not necessarily watching them. Dialogue was more limited due to the online format. Also, one person who was not able to continue, and likely some of the others found it more difficult to continue.

I would have liked to have observed more of the body language and have fuller discussions between the participants in person. We really did not get a chance to grow as a cohesive group simply because of our separation. I am not sure how it would have affected the results of the student post-test, but I would like to think that it would have added more qualitative information to the study as a whole. I also wanted to begin a pool of mentoring, but that was not as readily possible as I would have liked due to our social distancing protocols.

The greatest benefit for the group was the ability to record the Zoom sessions for any who were not available during the actual training sessions. Several of the participants were able to use this option which kept them involved throughout the study. It is

extremely likely that without the recordings more than one participant would have missed various training sessions, and this would have altered the student post-test results.

Recommendations

This research can be built upon to further highlight to strengths of the laity within the local church. Clergy and staff are important but the literature about them is already quite exhaustive. Focusing on the people in the pews is of the utmost importance because they are the church, and there is far less has been written about them.

In hierarchical denominations such as the United Methodist Church it can become very easy to overlook the laity and emphasize the clergy and/or the structure. The laity always has been and always will be the greatest asset of the local church. Without the laity, Moses would have burned out. Without the laity, the twelve would have likely tried to feed the Hellenist widows on their own or simply ignored the request. As a result of the laity, the community of faith continues to be passed from one generation to the next.

Focusing on the laity within the local church not only reminds leaders who they are leading, but leaders also benefit from the entire body of Christ rather than only a few of the people in the organization. When the emphasis is on the people and not on the pastor or staff, proper stewardship comes into focus, and everyone can benefit from everyone else. This enhances the fellowship of the local church and appropriately places it within the mission of disciple-making.

Postscript

The last several years have been extremely invigorating and eye-opening for me. The work I have done on this study has allowed me to pursue more intentional ways of

making disciples within my own context while continuing to encourage others to live into

their own calling as disciple makers. I have always been intrigued with generational

theory and how it might help shed light on the dynamics within the local church. I believe

this has given me the tools necessary to engage the current leadership within the local

church to be the best that they can be. It has also helped me find a more practical way to

come alongside those who are frustrated within the local church.

The encouragement I received from the members of the Petrie Memorial United

Methodist Church and the study participants has been a blessing. I hope to be able to use

this study and research to help encourage laity and clergy find their place within the local

church alongside their brothers and sisters from different generational cohorts. The local

church is where ministry begins and ends for a lot of people. I hope this study enables

people to be in productive, life-giving ministry that is consistent with the call to make

disciples of Jesus Christ.

As the church continues to move forward throughout society it will be vital for the

laity to assume more responsibility not only in leading the local church, but also in

developing and coming alongside each other. We are stronger together, but this will not

be a reality if the generational cohorts continue to be paranoid or unaware of each other.

The similarities and shared values are too important to be ignored. I want the Church to

be stronger for my children and that will only happen if I and my generational cohort

humbles ourselves to learn and teach one another.

COVID-19 has forced the local church, and baby boomers in general, into the

world of virtual community and social media. The local church has been the turf of the

baby boomer and early Generation X generational cohorts for decades. This has caused

frustration among the later Generation X and millennial generational cohorts. Now that the church has virtually bombarded social media due to social distancing the shoe seems to be on the other foot. Millennials who were once considered liabilities to the church are now proving to be assets to the baby boomers who are attempting to keep their churches together virtually.

A digital age of the church has begun in earnest due to COVID-19. Time will tell how this plays out and it will likely be obvious who leans into this new reality who does not. I have seen the baby boomers within my own congregation not only speak of the importance of entering this digital age but also helping to supply the finances to upgrade entire audio-visual ministries. The baby boomers are typically the first to say that they do not know how it all works but they are glad that it does and know that this is a new part of the Church's reality.

The baby boomer generational cohort are now more ready to step out, albeit hesitantly, into the virtual world that they once feared. It seems even more imperative for these generational cohorts to collaborate and communicate so there is something to hand off to future generations. Hopefully, the millennial generational cohort will humbly receive, teach, and listen to the previous generations who have, in many ways, kept them at bay. As we continue moving forward in a COVID-19 world and beyond, it will be even more imperative that the generational cohorts work together and continue to include the iGen (Twenge) generational cohort and those that follow.

My hope is that seeing and experiencing the shared values across the different generational cohorts helps bridge any gaps that still exist between them. I hope that this study has helped bring collaboration, communication, and succession among the laity one

step closer. I hope we realize that, as the church, we are one body that should be unified by our values and not torn apart by our assumptions and/or paranoia.

Making disciples is no longer merely a face-to-face endeavor as these generational cohorts have been taught. It can now be done virtually out of necessity due to COVID-19. Hopefully the collaborative communication seen in this study can help the church move forward in a post-COVID-19 world. I pray that the efforts of this work not only keep us in fellowship with one another, but that it may remind us that Christ is with us always, to the end of the age (Matthew 28:20).

APPENDIXES

Appendix A: Survey/Interview Schedule and Questions

1. Student Pre-Test

Name _____

Birth year _____

How long have you been a member of Petrie Memorial UMC? _____

Email address (for Student Journal use only) _____

Which Generational Cohort do you belong to (please select one):

___ Baby Boomer   ___ Generation X   ___ Millennial   ___ Unsure

Please honestly answer the following questions by indicating which answer BEST describes you:

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. Discipleship has impacted my life	1	2	3	4
2. Collaborative work is important	1	2	3	4
3. Scripture models mentoring relationships	1	2	3	4
4. I am a committed member of the church	1	2	3	4
5. Making disciples is a primary Christian goal	1	2	3	4
6. Everyone in the church wants the church to succeed	1	2	3	4
7. I try to put the needs of others above my own in church	1	2	3	4
8. Being hospitable and accommodating is important to discipleship	1	2	3	4
9. Hospitality is an important aspect of Christian life	1	2	3	4
10. I can easily communicate with other generations outside of my own family	1	2	3	4
11. I value the input of those who are older/younger than me	1	2	3	4
12. The church's best days are ahead	1	2	3	4
13. I have been mentored by others	1	2	3	4
14. I value teamwork and collaboration	1	2	3	4
15. Input from every generation is important	1	2	3	4
16. I am currently mentoring someone	1	2	3	4
17. I trust those who have proceeded me and will succeed me	1	2	3	4

18. I know how to develop leaders around me	1	2	3	4

2. Student Post-Test

Name _____

Birth year _____

How long have you been a member of Petrie Memorial UMC? _____

Which Generational Cohort do you belong to (please select one):

___ Baby Boomer   ___ Generation X   ___ Millennial   ___ Unsure

Please honestly answer the following questions by indicating which answer BEST
describes you:

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. Discipleship has impacted my life	1	2	3	4
2. Collaborative work is important	1	2	3	4
3. Scripture models mentoring relationships	1	2	3	4
4. I am a committed member of the church	1	2	3	4
5. Making disciples is a primary Christian goal	1	2	3	4
6. Everyone in the church wants the church to succeed	1	2	3	4
7. I try to put the needs of others above my own in church	1	2	3	4
8. Being hospitable and accommodating is important to discipleship	1	2	3	4
9. Hospitality is an important aspect of Christian life	1	2	3	4
10. I can easily communicate with other generations outside of my own family	1	2	3	4
11. I value the input of those who are older/younger than me	1	2	3	4
12. The church's best days are ahead	1	2	3	4
13. I have been mentored by others	1	2	3	4
14. I value teamwork and collaboration	1	2	3	4
15. Input from every generation is important	1	2	3	4
16. I am currently mentoring someone	1	2	3	4
17. I trust those who have proceeded me and will succeed me	1	2	3	4
18. I know how to develop leaders around me	1	2	3	4

1. To what extent have these sessions prepared you to collaborate, communicate
and implement succession within the church?

2. What, if anything, was most beneficial in this training and why? (Please rank the following from 1-6 with 1 being MOST beneficial and 6 being LEAST beneficial and explain)

_____ Week 1 – Biblical Foundation

_____ Week 2 – Covenant & Disciple Making

_____ Week 3 – Fellowship & Sanctification

_____ Week 4 – Generational Cohorts

_____ Week 5 – Collaboration & Communication among Generations

_____ Week 6 – Leadership Succession & Mentoring

3. Student Journal Prompts

Week 1 Prompt: What similarities did you see in the stories of Moses and Jethro, and the 12 apostles?

Week 2 Prompt: Why is it important to be in covenant with other disciples?

Week 3 Prompt: How does fellowship help us grow in grace?

Week 4 Prompt: What was most surprising to you about the similarities and differences between Baby Boomers, Gen Xers and Millennials?

Week 5 Prompt: How have mentoring relationships impacted you?

Week 6 Prompt: Do you feel better equipped to collaborate, communicate and help in successive ministry? Why or why not?

4. Student Interview Questions

1. Did you find the training beneficial? If so, how? If not, why not?

2. Is there anything in the training you can apply to your life right now? If so, what?

3. What questions did the training raise for you?

4. Do you feel you understand other generational cohorts more fully?

5. What aspects of mentoring do you believe to be beneficial to you/others?

Appendix B: Ministry Intervention

1. Six-Week Intervention Outline

Week 1 – Biblical Foundation
    a. Old Testament – Exodus 18:13-27 (Moses and Jethro)
    b. New Testament – Acts 6:1-7 (Choosing the Seven)
Week 2 – Theological Foundations, Part 1
    a. Covenant & Stewardship
        i. Scriptural Covenants as part of God's meta-narrative
            1. UMC Covenant – Pastoral and Membership
            2. We are our brothers/sisters keepers
        ii. Making disciples and mentoring as forms of stewardship
    b. Making Disciples
        iii. 4 Great Commissions and their focuses
Week 3 – Theological Foundations, Part 2
    a. Fellowship
        iv. Koinonia
        v. Accommodation & Hospitality
    b. Grace & Sanctification
        vi. Fruit of the Spirit
Week 4 – Generations Present in Church Leadership: Baby Boomers, Gen Xers and Millennials
    a. Generation Theory Overview with Youtube video (Padgett)
    b. Baby Boomers
    c. Generation X
    d. Millennials
    e. Strengths and Weaknesses of each Generational Cohort
Week 5 – Leadership Collaboration and Communication among the different generations in the leadership of the church
    a. Mentoring
        a. What is mentoring?
        b. Reverse Mentoring
        c. Theology of mentoring
    b. Intergenerational Ministry
    c. Teams and Teamwork
Week 6 – Leadership Succession and Mentoring of Laity within the United Methodist Church structure
    a. Leadership Succession
    b. Leadership Development/Pipeline
    c. Administrative Committees of the UMC
    d. Family Systems

Appendix C: Informed Consent Letters/Forms

INFORMED CONSENT LETTER

Lay Leadership Communication, Collaboration and Succession within the Local Church

You are invited to be in a research study being done by **Matthew Seel** from the Asbury Theological Seminary. You are invited because you are a lay member of Petrie Memorial UMC and are part of either the Baby Boomer, Gen X or Millennial generational cohort. Those involved in this study as part of the Millennial generational cohort will all be at least eighteen (18) years of age or older. Matthew Seel is attempting to get ten (10) participants from each generational cohort for a total of thirty (30) participants in total. Matthew Seel will also seek out a healthy mix of both male and female participants from each generational cohort.

If you agree to be in the study, you will be asked to participate in a six (6) week training course at Petrie Memorial UMC. This training course will include a student pre-test taken during the first week's session, weekly student journal entries done via email and a student post-test to be completed at the end of the final week's session. Matthew Seel will also be identifying and asking six (6) participants from this group of thirty (30) to participate in student interviews conducted by Dr. Bill Weathers within two weeks of the conclusion of the training sessions. The interviews will not last longer than thirty (30) minutes and will be conducted at Petrie Memorial UMC. The participation for all aspects of this training is completely voluntary. Those participating will not receive financial payment; however, there will be free childcare available for each of the six (6) sessions and student interviews as needed.

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. A numerical code will be used instead of your name. Dr. Bill Weathers has agreed to conduct the six (6) interviews for selected participants. These interviews will be audio-recorded but only Dr. Weathers and Matthew Seel will have access to them. Beth Stewart has agreed to input data into an excel document for analyzing. Only Matthew Seel will know which numerical code belongs to which participant.

If something makes you feel bad while you are in the study, please tell **Matthew Seel**. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **Matthew Seel** questions any time about anything in this study. You may also ask Dr. Bill Weathers any questions regarding the interviews.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

_____   _____
Signature of Person Agreeing to be in the Study   Date Signed

WORKS CITED

Aldulaimi, Saeed Hameed. "The Role of Leadership Improvement with Succession

   Planning." *International Journal of Economics, Commerce and Management,*

   United Kingdom, vol. 5, no. 6, June, 2017, pp. 468-476. http://ijecm.co.uk/..

Allen, Holly Catterton, ed. *InterGenerate: Transforming Churches through*

   Intergenerational Ministry. Abilene: Abilene Christian University, 2018.

Allen, Holly Catterton and Christine Lawton Ross. *Intergenerational Christian*

   Formation: Bringing the Whole Church Together in Ministry, Community and

   Worship. Downers Grove: InterVarsity Press, 2012.

Allen, Roland. *Missionary Methods: St. Paul's or Ours?* 3rd ed. Aneko Press, 2017.

Anderson, Bernhard W. *Contours of Old Testament Theology.* Minneapolis: Fortress

   Press, 1999.

Andert, Darlene. "Alternating Leadership as a Proactive Organizational Intervention:

   Addressing the Needs of the Baby Boomers, Gen Xers and Millennials." *Journal*

   of Leadership, Accountability and Ethics, vol. 8, no. 4, April 2011, pp. 67-83.

Bauer, David R. and Robert A. Traina. *Inductive Bible Study: A Comprehensive Guide to*

   the Practice of Hermeneutics. Grand Rapids: Baker Academic, 2011.

Beekman, Trent. "Fill in the Generation Gap." *Strategic Finance Magazine*, vol. 93, no.

   3, Sept. 2011, pp. 15-17. *sfmagazine.com.*

Bell, Skip. "Learning, Changing, and Doing: A Model for Transformational Leadership

   Development in Religious and Non-Profit Organizations." *Journal of Religious*

   Leadership, vol. 9, no. 1, Spring 2010, pp. 93-111. http://arl-jrl.org/.

Ber, Viktor. "Moses and Jethro: Harmony and Conflict in the Interpretation of Exodus

18." *Communio Viatorum*, vol. 50, no. 2, January 1, 2008, pp. 147-170.

"BibleWorks: Software for Biblical Exegesis & Research." Version 10. Norfolk:

BibleWorks, LLC, 2014.

The Book of Discipline of the United Methodist Church. Nashville: The United Methodist

Publishing House, 2016.

Brafman, Ori and Rod A. Beckstrom. *The Starfish and the Spider: The Unstoppable*

Power of Leaderless Organizations. Portfolio, 2008.

Branson, Mark Lau and Juan F. Martinez. *Churches, Cultures and Leadership: A*

Practical Theology of Congregations and Ethnicities. Kindle ed., IVP Academic,

2011.

Bruce, F.F. *Commentary on the Book of Acts.* Rev. ed. New International Commentary

on the New Testament. Grand Rapids: Eerdmans, 1988.

Burke, Lisa A. and Holly M. Hutchins. "A Study of Best Practices in Training Transfer

and Proposed Models of Transfer." *Human Resource Development Quarterly*, vol.

19, no. 2, Summer, 2008, pp. 107-128.

https://www.academia.edu/30295854/A_study_of_best_practices_in_training_tra

nsfer_and_proposed_model_of_transfer.

Chao, G. T. "Formal Mentoring: Lessons Learned from Past Practice." *Professional*

Psychology: Research and Practice, vol. 40, no. 3, June, 2009, pp. 314-320.

(PDF) Formal mentoring: Lessons learned from past practice | Georgia Chao –

Acamedia.edu.

Cladis, George. *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*. San Francisco: Jossey-Bass. 1999.

Creps, Earl. *Reverse Mentoring: How Young Leaders Can Transform the Church and Why We Should Let Them.* San Francisco: Jossey-Bass A Wiley Imprint. 2008.

Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. Los Angeles: Sage Publications, 2009.

Davis, Ellen R. and Richard Hays, eds. *The Art of Reading Scripture.* Grand Rapids: Eerdmans, 2003.

Delcampo, Robert G. *Managing the Multi-Generational Workforce: From the GI Generation to the Millennials*. Farnham, Surrey: Routledge, 2011.

Dockery, David S., ed. *Christian Leadership Essentials: A Handbook for Managing Christian Organizations.* Nashville: B&H Publishing Group, 2011.

Dollhopf, Erica J. and Christopher P. Scheitle. "Decline and Conflict: Causes and Consequences of Leadership Transitions in Religious Congregations." *Journal for the Scientific Study of Religion*, vol. 52, no. 4, Dec. 2013, pp. 675-697. https://doi.org/10.1111/jssr.12075.

Donahue, Wesley E. *Building Leadership Competence: A Competency-Based Approach to Building Leadership Ability*. State College: Centrestar Learning, 2018.

Edmondson, Amy C. *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy.* Kindle ed., San Francisco: Jossey-Bass, 2012.

Fletcher, Michael. *Empowering Leadership: How A Leadership Development Culture Builds Better Leaders Faster.* Thomas Nelson: 2018.

Forman, Rowland, et al. *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church*. Grand Rapids: Zondervan, 2004.

Fox, Everett. *Genesis and Exodus: A New English Rendition*. New York: Schocken Books, 1990.

Fretheim, Terence E. *Interpretation: Exodus*. Louisville: John Knox Press, 1991.

Friedman, Edwin H. *Generation to Generation: Family Process in Church and Synagogue.* New York: The Guilford Press, 2011.

Gilbert, Roberta M. *The Eight Concepts of Bowen Theory: A New Way of Thinking About the Individual and the Group.* Lake Frederick: Leading Systems Press, 2006.

Goldingay, John. *Exodus & Leviticus for Everyone*. Louisville: Westminster John Knox Press, 2010.

Greenleaf, Robert K. and Larry C. Spears. *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness.* 25th anniversary ed. Paulist Press, 2002.

Greer, Charles R. and Meghna Virick. "Gender Diversity in Leadership Succession: Preparing for the Future." *Human Resource Management*, vol. 51, no. 4, July/Aug, 2012, pp. 575-600. DOI: 10.1002/hrm.21487.

Hafemann, Scott J. ed. *Biblical Theology: Retrospect & Prospect.* Kindle ed., Downers Grove: InterVarsity, 2002.

Hall, Elizabeth M. and Laurent E. Maltby. "Mentoring: The View from Both Sides." *Journal of Psychology and Christianity*, vol. 32, no. 1, Jan 2013, pp. 70-74. https://www.researchgate.net/profile/Lauren_Maltby/publication/277589994_Mentoring_The_View_from_Both_Sides/links/556df2dc08aeab7772269e26/Mentoring-The-View-from-Both-Sides.pdf

Hamilton, Victor P. *Handbook on the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. Grand Rapids: Baker Book House, 1982.

Hammond, Kim and Darren Cronshaw. *Sentness: Six Postures of Missional Christians*. Downers Grove: InterVarsity Press, 2014.

Harvard Business Essentials. *Creating Teams with an Edge: The Complete Skill Set to Build Powerful and Influential Teams.* Boston: Harvard Business School Press, 2004.

Holeman, Virginia Todd and Stephen L. Martin. *Inside the Leader's Head: Unraveling Personal Obstacles to Ministry.* Nashville: Abingdon Press, 2008.

Holladay, Carl R. *Acts: A Commentary*. Louisville: John Knox Press, 2016.

"OT62-The Prophetess Huldah." *Douglas Jacoby*, 23 Nov. 2020, www.douglasjacoby.com/ot62-huldah/?gclid=Cj0KCQjwmIuDBhDXARIsAFITC_7SKuvAGDXr_bEZDbFM94-iH57rCqBVpD_1q72zJg3SLXenf-0oEyUaApnUEALw_wcB

Jenkins, Jim "Leading the Four Generations at Work." American Management Association, January 24, 2019. *Amanet.org*.

Jeon, Jaeyoung. "The Visit of Jethro (Exodus 18): Its Composition and Levitical Reworking." *Journal of Biblical Literature*, vol. 136, no. 2, Summer 2017, pp. 289-306. DOI: 10.15699/jbl.1362.2017.156575.

Kahane, Adam. *Collaborating with the Enemy: How to Work with People You Don't Agree with or Like or Trust*. Oakland: Berrett-Koehler Publishers, 2017.

Katzenbach, Jon R. and Douglas K. Smith. *The Wisdom of Teams: Creating the High-Performance Organization.* Boston: Harvard Business Review Press. 1993.

Keck, Leander E. ed. *The New Interpreter's Bible: Vol. 1.* Nashville: Abingdon Press,

    1994.

-----. *The New Interpreter's Bible.* Vol. 10. Nashville: Abingdon Press, 2002.

Keener, Craig S. *The IVP Bible Background Commentary: New Testament.* 2nd ed.

    Downers Grove: InterVarsity Press, 2014.

Kentucky Annual Conference. "District Meetings updated." File last modified 3 Mar.

    2020. *Powerpoint* file, 11.

-----. "KAC District Context Summaries, v. 2.1." File last modified on 14 Feb. 2014.

    Powerpoint file, 3.

Kentucky Annual Conference Finance & Administration. "Fast Facts." File last modified

    on 30 Aug. 2016. *Portable Network Graphics* file.

Kentucky Demographics by Cubit. Taken from U.S. Census Bureau

    https://www.kentucky-demographics.com/counties_by_population.

Kim, Kyu Seop. "Another Look at Adoption in Romans 8:15 in Light of Roman Social

    Practices and Legal Rules." *Biblical Theology Bulletin*, vol. 44, no. 3, Aug. 2014,

    pp. 133-143. DOI: 10.1177/0146107914540488.

Kittel, Gerhard, ed. *Theological Dictionary of the New Testament.* Vol 3. Grand Rapids:

    WM. B. Eerdmans Publishing Company, 1993.

-----. *Theological Dictionary of the New Testament.* Vol 6. Grand Rapids: WM. B.

    Eerdmans Publishing Company, 1993.

Lencioni, Patrick. *The Advantage: Why Organizational Health Trumps Everything Else

    in Business.* Kindle ed., San Francisco: Jossey-Bass, 2012.

Long, Jimmy. *The Leadership Jump: Building Partnerships Between Existing and*
  Emerging Christian Leaders. Downers Grove: InterVarsity Press, 2009.

Malphurs, Aubrey. *A New Kind of Church: Understanding Models of Ministry for the 21st*
  Century. Grand Rapids: BakerBooks, 2007.

Marshall, I. Howard. *The Acts of the Apostles: Tyndale New Testament Commentaries.*
  Grand Rapids: Eerdmans, 1980.

McIntosh, Gary L. *One Church Four Generations: Understanding and Reaching All*
  Ages in Your Congregation. Grand Rapids: Baker Books, 2002.

"MissionInsite: The Full Insite Report." PDF, 2018. Print.

Moltmann, Jurgen. *The Source of Life: The Holy Spirit and the Theology of Life.* N.P.:
  Fortress, 1997.

Moran, Gwen. "This is What Millennials and Boomers Can Learn from Gen-X
  Managers." *Fast Company*, 22 May 2018. *FastCompany.com*.

Mullins, Tom. *Passing the Leadership Baton: A Winning Transition Plan for Your*
  Ministry. Nashville: Thomas Nelson, 2015.

Murphy, Wendy Marcinkus. "Reverse Mentoring at Work: Fostering Cross-Generational
  Learning and Developing Millennial Leaders." *Human Resource Management*,
  vol. 51, no. 4, July/Aug 2012, pp. 549-574. DOI: 10.1002/hrm.21489.

Noth, Martin. *Exodus: A Commentary*. Translated by J.S. Bowden. Philadelphia: The
  Westminster Press, 1962.

Pao, David W. "Waiters or Preachers: Acts 6:1-7 and the Lukan Table Fellowship
  Motif." *Journal of Biblical Literature*, vol. 130, no. 1, Spring 2011, pp. 127-144.
  DOI: 10.2307/41304184.

Padgett, Rauce. "A Millennial vs. A Baby Boomer." *Youtube*, written and directed by

      Rauce Padgett, 10 Oct. 2017, *https://www.youtube.com/watch?v=Ed-5Zzdbx0E*.

Perry, Aaron and Bryan Easley, eds. *Leadership the Wesleyan Way: An Anthology for*

      Shaping Leaders in Wesleyan Thought and Practice. Emeth Press, 2014.

Pew Research Center. "Gender Composition by Religious Group: Religious Landscape

      Study." https://www.pewforum.org/religious-landscape-study/gender-

      composition/.

----- "Religion Among the Millennials." 17 February 2010,

      http://www.pewforum.org/2010/02/17/religion-among-the-millennials.

----- "Religion in America: U.S. Religious Data, Demographics and Statistics." *Pew*

      Research Center. 2015. Pewforum.org.

Pohl, Christine D. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand

      Rapids: William B. Eerdmans Publishing Company, 1999.

Powell, Kara et al. *Growing Young: 6 Essential Strategies to Help Young People*

      Discover and Love Your Church. Grand Rapids: BakerBooks, 2016.

Rainer, Thom. "Baby Boomers Are Returning to Church." *Church Answers Featuring*

      Thom Rainer, 16 July 2018, https://churchanswers.com/blog/baby-boomers-

      returning-church.

Rendle, Gil. *The Multigenerational Congregation: Meeting the Leadership Challenge.*

      Bethesda: The Alban Institute, 2002.

Richter, Sandra L. *The Epic of Eden: A Christian Entry into the Old Testament.* Downers

      Grove: IVP Academic, 2008.

Sandeen, Cathy. "Boomers, Xers, and Millennials: Who Are They and What Do They

    Really Want from Continuing Higher Education?" *Continuing Higher Education*

    Review, vol. 72, Fall 2008, pp. 11-31. http://www.upcea.edu.

Salkind, Neil J. *Statistics for People Who (Think They) Hate Statistics*, 4th ed. Los

    Angeles: Sage Publications, Inc., 2011.

Seel, Thomas Allen. *A Theology of Music for Worship Derived from the Book of*

    Revelation. Metuchen: The Scarecrow Press, 1995.

Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor*

    of Ministry Theses. Eugene: Wipf & Stock, 2011.

Sinek, Simon. *The Infinite Game.* Portfolio, 2019.

Spencer, F. Scott. "Neglected Widows in Acts 6:1-7." *The Catholic Biblical Quarterly*,

    vol. 56, no. 4, Oct. 1994, pp. 715-733. https://www.catholicbiblical.org/catholic-

    biblical-quarterly-cbq.

Steinbron, Melvin J. *The Lay Driven Church: How to Empower the People in Your*

    Church to Share the Tasks of Ministry. Eugene: Wipf & Stock Publishers, 1997.

Steinke, Peter L. *How Your Church Family Works: Understanding Congregations as*

    Emotional Systems. Herndon: The Alban Institute, 2006.

-----. *Uproar: Calm Leadership in Anxious Times.* Lanham: Rowman & Littlefield, 2019.

Strauss, William and Neil Howe. *Generations: The History of America's Future, 1584 to*

    2069. New York: Harper Perennial, 1991.

Tichy, Noel. *Succession: Mastering the Make or Break Process of Leadership Transition*.

    New York: Penguin Group, 2014.

----. *The Leadership Engine: How Winning Companies Build Leaders at Every Level*.

      HarperCollins e-books, 2002.

Tickle, Phyllis. *The Great Emergence: How Christianity is Changing and Why*. Grand

      Rapids: Baker Books, 2008.

Twenge, Jean M. *iGen: Why Today's Super-Connected Kids Are Growing Up Less

      Rebellious, More Tolerant, Less Happy—and Completely Unprepared for

      Adulthood.* Kindle ed., New York: Atria Books, 2017.

Tyson, Joseph B. "Acts 6:1-7 and Dietary Regulations in Early Christianity."

      Perspectives in Religious Studies, vol. 10, no. 2, Sum 1983, pp. 145-161.

The United Methodist Hymnal. Nashville: The United Methodist Publishing House, 1998.

Van Brugge, David. "Mentoring for the Kingdom's Sake: A Sermon Based on Exodus

      18." *Puritan Reformed Journal*, vol. 5, no. 2, July 2013, pp. 5-14. Web. 5 Feb.

      2019.

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity,

      Otherness, and Reconciliation*. Nashville: Abingdon Press, 1996.

Watson, Kevin. *The Class Meeting: Reclaiming a Forgotten (and Essential) Small Group

      Experience*. Kindle ed., Seedbed Publishing, 2014.

Wesley, John. *A Plain Account of Christian Perfection.* Kansas City: Beacon Hill Press

      of Kansas City, 1966.

----. *The Works of John Wesley*, 3rd ed., Vol. 5 and 6. Grand Rapids: Baker Books, 2002.

The Wesley Study Bible: New Revised Standard Version. Nashville: Abingdon Press,

      2009.

White, James Emery. *Meet Generation Z: Understanding and Reaching the New Post-Christian World.* Grand Rapids: BakerBooks, 2017.

Willimon, William H. *Interpretation: Acts*. Atlanta: John Knox Press, 1988.

Winston, Bruce E. "The Place for Qualitative Research Methods in the Study of Servant Leadership." *Servant Leadership*. Macmillan Publishers Limited, 2010.

Wright, N. T. *Acts for Everyone: Part One*. Westminster: John Knox Press, 2008.

Wuthrow, Robert. *After the Baby Boomers: How Twenty- and Thirty-Somethings Are Shaping the Future of the American Religion.* Princeton: Princeton University Press, 2007.

Zemke, Ron et al. *Generations At Work: Managing the Clash of Boomers, Gen Xers, and Gen Yers in the Workplace, 2ⁿᵈ ed.* New York: AMACOM, 2013.

WORKS CONSULTED

The Arbinger Institute. *The Anatomy of Peace: Resolving the Heart of Conflict*. 2nd ed.

  Oakland: Berrett-Koehler Publishers, Inc., 2015. Print.

Beaumont, Susan. *How to Lead When You Don't Know Where You're Going: Leading in*

  a Liminal Season. Lanham: Rowman & Littlefield, 2019.

Bolsinger, Tod. *Canoeing the Mountains: Christian Leadership in Uncharted Territory*.

  Downers Grove: IVP Books, 2018.

Cameron, Kim S. and Robert E. Quinn. *Diagnosing and Changing Organizational*

  Culture: Based on the Competing Values Framework. San Francisco: John Wiley

  & Sons, 2011.

Cloud, Henry. *Necessary Endings: The Employees, Businesses, and Relationships That*

  All of Us Have to Give Up in Order to Move Forward. New York: HarperCollins,

  2010.

The Contemporary Parallel New Testament: King James Version, New American

  Standard Bible Updated Edition, New International Version, New Living

  Translation, New Century Version, Contemporary English Version, New King

  James Version, The Message. Oxford: Oxford University Press, 1997.

Friedman, Edwin H. *A Failure of Nerve: Leadership in the Age of the Quick Fix*. New

  York: Church Publishing, 2017.

"Generational Differences Chart." *West Midland Family Center*, n.d. Wmfc.org. Web. 16

  Nov. 2018.

Grenny, Joseph, Kerry Patteson, David Maxfield, Ron McMillan and Al Switzler.
Influencer: The New Science of Leading Change. 2nd ed. New York: McGraw Hill
Education, 2013.

Harkavy, Daniel. *Becoming A Coaching Leader: The Proven Strategy for Building Your
Own Team of Champions*. Nashville: Thomas Nelson, Inc. 2007.

Heath, Dan. *Upstream: The Quest to Solve Problems Before They Happen.* New York:
Avid Reader Press, 2020.

Heifetz, Ronald, Alexander Grashow, & Marty Linsky. *The Practice of Adaptive
Leadership: Tools and Tactics for Changing Your Organization and the World.*
Boston: Harvard Business School Publishing, 2009.

Horibe, Frances. *Creating the Innovation Culture: Leveraging Visionaries, Dissenters
and Other Useful Troublemakers in Your Organization*. Wiley, 2016.

Kegan, Robert and Lisa Laskow Lahey. *Immunity to Change: How to Overcome It and
Unlock The Potential In Yourself and Your Organization.* Harvard Business Press,
2009.

McConnell, Douglas. *Cultural Insights For Christian Leaders: New Directions for
Organizations Serving God's Mission*. Grand Rapids: Baker Academic, 2018.

Pasmore, Bill. *Advanced Consulting: Earning Trust at the Highest Level*. Oakland:
Berrett-Koehler Publishers, Inc., 2020.

Quinn, Robert E. *Change the World: How Ordinary People Can Accomplish
Extraordinary Results.* San Francisco: Jossey-Bass Inc., 2000.

Russell, Daniel Charles. *A Family Systems Understanding of Transition: Leadership Succession in a Faith-Based Organization*. 2009. Carey Theological College, DMin dissertation.

Simpson, Michael K. *Unlocking Potential: 7 Coaching Skills that Transform Individuals, Teams, & Organizations*. Grand Haven: Grand Harbor Press, 2014.

Van Gelder, Craig, ed. *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity*. Grand Rapids: William B. Eerdmans Publishing Company, 2009.

Witherington III, Ben. *The Living Word of God: Rethinking the Theology of the Bible.* Waco: Baylor, 2007.