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contents

EDITORIAL
ON GROWING LEADERS AND LEADERS GROWING

At the age of 26 he was an international student pursuing a master of divinity degree. He and his wife were adjusting to having a baby and living in a completely different culture. Still struggling with his insecurities and doubts, he wondered what exactly was God calling him to do and on what to focus. One day a few of his schoolmates invited him to attend a two-day Willow Creek leadership conference with them. It was the first time he had heard this name, and although did not have money, he was able to attend with their help.

Somewhere in the middle of the conference Bill Hybels said something to this extent: "Dear participants of this conference, I am going to share something with you. If it is going to leave you uninterested and cold, you are not a leader. If your heart will start to beat faster and you start sweating over what is said, you are a leader and you should work with that. . . ."

After that talk he realized God was calling him to be a leader, and he took it to heart. Out of that conviction a strong vision for reaching the most resistant people in secular society was developed. As a result, hundreds of people have been touched by God's love.

In the early process he took leadership classes. Advisors mentored him through his study of the people God was calling him to reach. After graduation, not everything turned out to be easy. He experienced difficulties following that vision. His denomination did not accept his calling to be a missionary to secular people. They wanted him to be a pastor to the people in the church. After the loss of denominational employment there were times he lived from month to month as a freelance "tent-maker" while being a missionary.

When he looks back, he confesses: "At times the circumstances were very humiliating and painful. I learned God allows things to happen as an opportunity to grow as a leader. It took me awhile to realize the tough times

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were actually God's favor." This story illustrates one of the many ways in which God is uniquely involved in raising leaders and providing them opportunities to grow.

One of the factors God uses is people. If it had not been for that moment of ignition by Bill Hybels at the leadership conference, the leadership developing process would have started very differently, and probably much slower. Without growing his own out-of-box vision, his life would have probably been more in tune with the flow of what already was politically correct, to stay "out of trouble," pursuing no-risk decisions. It would have been perhaps less stress for his wife and family, and leadership development would probably have been replaced by a steady denominational career.

We are told that the leadership development business involves 14 billion dollars annually just in the USA (Gurdjian, P., Halbetsen, T. & Lane, K., 2014). Various studies also come to the conclusion that most leadership development programs fail to achieve their goals (Gurdjian, P., Halbetsen, T., & Lane, K., 2014). How can that be? You can imagine that this continues to be a hot topic. In this issue we are seeking to provide a direction for answering some serious questions.

You will read that developing leaders is God's business, not ours. But the questions linger on. To what degree do we join God in his work when we seek to raise leaders, when we mentor apprentices, when we teach and model? Is leadership development something "others" are doing (such as God Himself, universities, companies), or is it something with which each one of us is to be called?

The story above sets the tone for this issue of *JACL*. Reading through this issue you will encounter and reflect on a number of leaders from the biblical times such as Nehemiah, Barnabas, Paul, Timothy. Our goal is to connect theory and practice in life and ministry in the hope that they will open new insights towards more effective leadership development. As Bob Logan says in his article, "Just like you cannot learn to swim in a classroom, so you cannot learn to do ministry in a classroom." So how then does it work? Are some people born leaders and some not? What makes a good leader? How can one obtain the ability to turn around church and bring about a positive change?

Research in leadership development has been a life-long passion for Erich Baumgartner, the senior editor of *JACL*. You will want to read his thought-provoking answers in the interview where he admits that being a leader has become more challenging due to the changes in society and the complexity of the challenges leaders face. For this reason every leader has to develop his or her own learning strategy, which has been captured by Kolb's Experiential Learning Cycle.

Gregorutti, Siebold, and Ferguson examine the quality of leadership development through an undergraduate program. Hall envisions intentional mentoring in pastoral formation through a graduate program. Sparkman zooms in on leadership development experiences of several bishops within an African American denomination and shares relevant implications for those who accept the role of an executive leader.

Bob Logan, well known coach and church planter, draws from his life-long experience of great practices for growing leaders and shares helpful tips on how to avoid some common pitfalls. Stanley Patterson completes his Theology of Leadership article focusing on implications for the church today. As usual, we offer book reviews followed by dissertation notices we have found helpful.

As you read through the *Journal*, keep in mind that "unless you're developing others, you'll never have time to develop yourself." In other words, "by developing others, you're setting yourself up for sustainable success" (Calvert, 2017).

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BIBLICAL REFLECTION

Cheryl Patton
WHAT MADE NEHEMIAH AN EFFECTIVE LEADER?

Abstract: Nehemiah, whose role changed from that of royal cupbearer to governor of Judah, utilized multiple leadership strategies in accomplishing his goal of rebuilding the walls of Jerusalem. His work was accomplished through an active prayer life, providing a vision to his followers, using his closeness to King Artaxerxes to receive help, role modeling, adaptability, and foresight. Furthermore, Nehemiah paid close attention to his followers' needs, and was tenacious in accomplishing his goals. This document describes Nehemiah's utilization of these primarily transformational leadership strategies. It also offers contemporary Christian leaders an effective leadership role model.

Nehemiah held the servant role of cupbearer to King Artaxerxes of the Persian court in the capital city of Susa (Rendtorff, 1991). In the twentieth year of Artaxerxes, his brother Hanani visited him. Nehemiah learned from Hanani that the Jews who survived captivity were quite distraught because the walls of Jerusalem were broken down and its gates were ruined by fire (Neh. 1:1–3, NIV). This essay will describe the leadership strategies that Nehemiah utilized once this information was learned.

Nehemiah's Leadership Strategies

The book of Nehemiah provides an early case study in strategic management. Nehemiah was armed with an eclectic array of leadership strategies, ranging from prayer to perseverance. A selection of these strategies, many of which belong to the transformational leader, will be explained and evaluated below.

Prayer

According to Clinton (1993), "at the heart of leadership is communication between God and the leader. A leader must know God's purposes for a group

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before he can communicate them" (p. 7). Upon receiving word of the exiled Jews' distress, Nehemiah immediately asked God for discernment. In Nehemiah 1:4, it is written, "When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven." By praying and fasting before taking on such a monumental task, he was able to seek the counsel of the Almighty prior to embarking on the responsibility of assisting the Israelites. Nehemiah realized that "prayer is a necessary leadership habit that enhances communication with God and secures vision for ministry" (Clinton, 1993, p. 7).

While in the presence of King Artaxerxes, Nehemiah prayed before responding to the king's question of what he wanted. It was immediately following this prayer that Nehemiah received his vision for the ministry. He answered Artaxerxes, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it" (Neh. 2:5).

Of course, Nehemiah did not end his prayers after receiving his vision for the restored future of Jerusalem. Rather, he continued to ask God for guidance and help throughout the journey. Nehemiah received his power through God, the source of all power and might. The entire restructuring of Jerusalem was enveloped in the power of prayer, as evidenced in how often prayers are lifted up within the relatively short book of Nehemiah. How many prayers are mentioned? Twelve (Hoffeditz, 2005). That is substantial, when keeping in mind the book's brevity. Now consider this. Of those twelve prayers, Nehemiah himself voiced ten. Two of these ten were mentioned above, four were "prayed when seeking to restore the spiritual health and practices of the people of Israel," and four more were spoken "when the people of Israel were being mocked or opposed in their work" (Scott, 2014, p. 2).

Of all the vital strategies Nehemiah employed, prayer remains the first and foremost, which is why it is intentionally listed first in this essay. It is only through our relationship with God that we are capable of reaching our true purpose. In the timeless words of St. Augustine of Hippo, "Thou hast made us for thyself, O God, and our hearts are restless until we rest in Thee" (as cited in Marshall, 2001, p. 18).

Provide a Vision

Northouse (2013) describes transformational leaders as individuals who have "a clear vision of the future state of their organizations" (p. 197). This vision helps direct followers toward a common goal and empowers them with knowledge that they form a vital component serving to accomplish that goal. Once Nehemiah had his vision in mind, he clearly communicated it to others.

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As Stanley (1999) recommends, "communicate [the] vision as a solution to a problem that must be addressed immediately" (p. 86). Hence, the problem of the destruction of the walls of Jerusalem and the disgrace felt by the survivors of the exile would be solved by Nehemiah's vision of rebuilding those walls.

This vision was not merely stated to King Artaxerxes, but to the people of Jerusalem, of whom he garnered support. Three days after arriving in Jerusalem, he said, "You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace" (Neh. 2:17). He assured them that God graced him with the plan and Artaxerxes backed him. Their response to Nehemiah's vision was greeted positively, "Let us start rebuilding," they proclaimed (Neh. 2:18). The people needed to hear Nehemiah's vision, for there is truth in the words of Proverbs 29:18, "Where there is no vision, the people perish." Nehemiah successfully pointed the people toward the planned future goal, "energiz[ed] people and garner[ed] commitment," gave them "meaning to work, and establishe[d] a standard of excellence" (Hickman, 2010, p. 513).

Leveraging Power

According to Pearce and Robinson (2013), effective leaders "make use of all . . . sources of power and influence . . . to deal with the myriad of situations they face and need others to handle" (p. 367). Nehemiah's position as the royal cupbearer to King Artaxerxes allowed him the ability to "exercise influence on a king's policies" (Coggins, 2012, p. 45). Nehemiah did what successful leaders do; he used that leveraging power to his advantage. Artaxerxes, aware that Nehemiah was a man of character and integrity, granted his requests to return to Judah, as well as giving him "letters of reference and a government grant for building materials" (Aryee, 2009, p. 1).

Foresight

The requests of letters for the "governors of Trans-Euphrates" and for "Asaph, keeper of the royal park" (Neh. 2:7-8), demonstrated forward-thinking strategic management acumen. Schwartz (2010) referred to this type of preparation for the future as "strategic conversations" that take place to "observe and interpret the interaction of forces that might affect you, your enterprises, and your communities" (p. 10). By evaluating possible risks ahead of time, Nehemiah arrived in Jerusalem prepared for the task at hand.

Attending to Followers' Needs

Transformational leadership involves the process of interaction between

followers and the leader (Northouse, 2013). Specifically, the transformational leader attends to the "followers' needs, values, and morals" (p. 201). Additionally, the charismatic transformational leader arises "in times of psychic, physical, economic, ethical, religious, [or] political distress" (Weber, 1968, as cited in Antonakis, 2012, p. 260). With this information, one can observe that Nehemiah epitomized the transformational leader. He cared deeply for the concerns of the people; his entire vision was catalyzed upon hearing of the distress of the postexilic people of Jerusalem and Judah. Nehemiah not only set out to rebuild the walls so "proper worship of God" could be restored (Scott, 2014, p. 2), but also "rescued the poor from oppression and slavery," refusing "to receive his lawful allowance from the people while as governor," and caring for their moral and spiritual needs by addressing the issue of intermarriage (Coggins, 2012, p. 46).

Idealized Influence

"Albert Bandura and Richard Walters have shown that behavior is learned not only by conditioning but by imitating persons with whom the learner identifies and whom he takes as models" (Burns, 1978, p. 63). This role modeling is yet another component of transformational leaders, and is referred to as idealized influence in particular leadership theory. Transformational leaders' followers emulate their leaders with idealized influence because they can identify with them. The followers also appreciate that the leaders "have very high standards of moral and ethical conduct and can be counted on to do the right thing" (Northouse, 2013, p. 191).

Nehemiah provided a positive role model for the postexilic people of Jerusalem and Judah. As governor of Jerusalem, he was rewarded with a governor's allowance. He did not hoard material goods for himself; rather, he shared with the many poor around him. He provided them with food, as they had difficulty providing for their families. As Nehemiah 5:17–18 describes:

> A hundred and fifty Jews and officials ate at my table, as well as those who came to us from the surrounding nations. . . . I never demanded the food allotted to the governor, because the demands were heavy on these people.

Generosity was not the only behavior that served as an important model to the people. As addressed previously, Nehemiah also committed himself to God and His holy Word. He protected his people from physical harm (Neh. 4:10) and those who tried to cheat them (Neh. 5:8-9). He held fast to the laws of the Word. His work ethic was strong as well. He easily could have delegated all work to his followers, yet he labored at the task alongside them (Neh. 5:16). By taking on the position as role model, he became the type of leader who

"knows the way, goes the way, and shows the way" (Maxwell, as cited in Palmieri, 2009, p. 21).

Adaptability

The best leaders adapt well to change and opposition. According to Pearce and Robinson (2013), "the dynamic strategic planning process must be monitored constantly for significant shifts" (p. 17). By listening to his people, Nehemiah stayed abreast of changes and adapted readily and effectively. When apprised of the external threats from enemies, such as Sanballat, the Arabs, Ammonites, and Ashdodites, Nehemiah first prayed, as was typically his first line of defense against adversaries. Then, he developed a plan to station guards at the points of highest risk, dividing the workforce into guards and construction workers. He also communicated with his people the fact that God remained with them and would see them through (Neh. 4:1-14). Most spiritual leaders will face opposition in trying to accomplish the will of God. These leaders have to "welcome conflict as a heart-shaping tool of God" (McNeal, 200, p. 156). Nehemiah was ready for the conflict and his protective plan allowed the work to get accomplished. In doing so, he proved himself a great leader. A true test of great leadership is "the ability to recognize a problem before it becomes an emergency" (Maxwell, 1993, p. 81). Nehemiah averted a looming crisis by paying attention to his external threats.

Perseverance

While many stop trying to reach a goal when troubles arise, those who persevere continue on in order to "see a commitment through to completion" (Pearce & Robinson, 2013, p. 359). Despite the opposition from adversaries described in the aforementioned paragraph, Nehemiah persevered. In fact, he showed tenacity throughout the entire project. For example, Nehemiah could have easily listened to his brother Hanani explain about the distress of the postexilic Jews and, while wanting to do something about it, convince himself that he did not have the opportunity to accomplish the task of rebuilding since he already had a responsibility as cupbearer to Artaxerxes. Instead, he persevered with the vision of the reconstruction by requesting a leave of absence from his duties. He also was steadfast when disgruntled Jews complained of their fellow Jews charging them interest (Neh. 5:1-13). When further opposition came from Sanballat and Geshem plotting against him, Nehemiah pursued onward with the task at hand, not allowing them to veer him off his focus. The same held true when prophets like Noadiah attempted to intimidate Nehemiah. His attention to his work and people never failed (Neh. 6:1-14). The perseverance paid off. In a mere fifty-two days, the wall was

complete. His vision became reality on the twenty-fifth day of Alul (Neh. 6:15).

Conclusion

Nehemiah, a rather ordinary person in a servant position, became a transformational leader when apprised of the discontent of the postexilic Jews in Jerusalem and Judah. By praying to God for discernment of His holy will, Nehemiah followed God's calling to rebuild the walls of the city of Jerusalem. In doing so, he enacted various leadership strategies in addition to the one that came most naturally to him as a devout man of faith; namely, prayer to his maker and provider. The additional strategies employed included those that define the transformational leader: providing a vision, idealized influence, and attending to followers' needs. Other leadership techniques Nehemiah used were adaptability, foresight, leveraging power, and a plethora of perseverance. Using those strategies, Nehemiah was able to witness the completion of his vision. The walls were restored in a mere fifty-two days.

Nehemiah offers a leadership lesson for all. Some, if not all, of the aforementioned strategies can be incorporated into the contemporary workplace. And like Nehemiah, the first step in the leadership journey starts with prayer.

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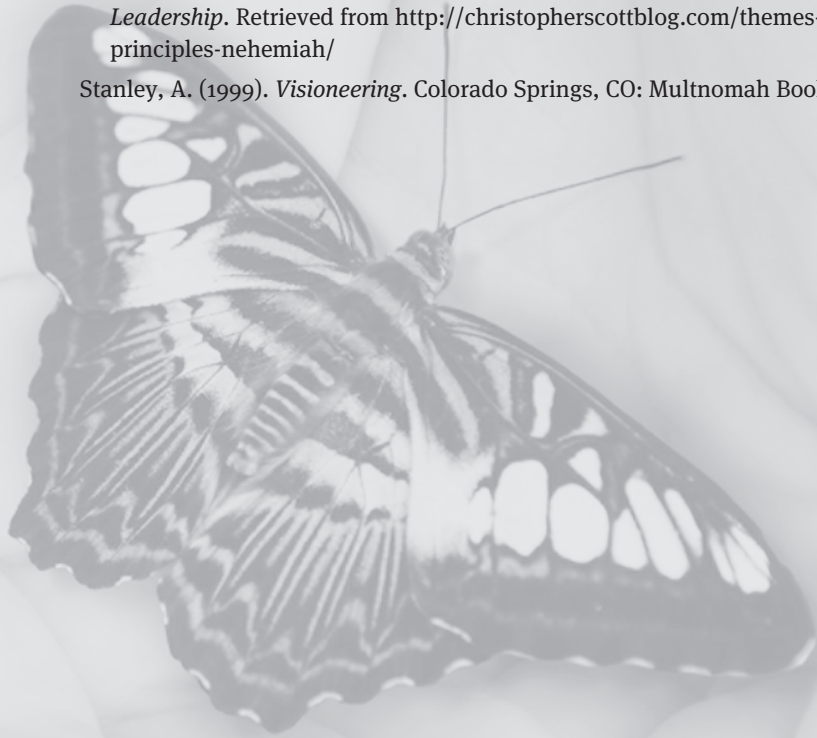
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INTERVIEW WITH ERICH BAUMGARTNER
DO WE NEED A NEW APPROACH TO CHRISTIAN LEADERSHIP DEVELOPMENT?

Dr. Baumgartner, a native of Austria, has published on cross-cultural transitions, leadership and change, and subjects of organizational growth. He has translated several works related to church growth. He served as the 16th president of the American Society for Church Growth (now Great Commission Research Network), an interdenominational organization founded in 1986 by C. Peter Wagner. Prior to coming to Andrews University, Erich served as a pastor in Vienna and Salzburg, Austria, in Los Angeles, California, and as director of the Church Leadership Development Institute in Portland, Oregon, and Moscow, Russia. He also developed the Adventist Statistics Database that keeps track of the growth of the Seventh-day Adventist Church worldwide.

Erich teaches in leadership and intercultural communication and directs the Ph.D. in Leadership Program at Andrews University. He combines his interest in Intercultural Communication with his passion to develop organizational leaders. This is reflected in the two core courses he teaches on leadership theory and on diversity and culture. In the course Issues in Leadership Theory he introduces experienced leadership professionals to the universe of theory. His Seminar on Diversity, Leadership and Culture brings participants face-to-face with the realities of our global workplace. Most of his recent time, however, has been spent working with doctoral students on their dissertation research and serving as senior editor of the Journal of Applied Christian Leadership.

JACL: If someone asked you what is leadership development, how would it be characterized?

Baumgartner: First, we are talking about leadership development in a Christian context, that is, development of people who acknowledge Christ as their Savior and Lord. Therefore, we need to start with an understanding of what is Christian leadership. Christian leadership, according to J. Clinton, is a person with a God-given capacity and responsibility to influence a group of believers towards the fulfillment of His purposes. Leadership development, then, does not start in a vacuum. It builds on a process that has already begun by God himself. Through training events or activities in our leadership devel-

opment program, for example, we are creating a context which intensifies the development processes which increases the capacity to influence.

But here is where things get a little bit more confusing. How seriously do we take the question of God's purposes? In the Seminary, the focus is on the ability to understand Scripture, and that is a good thing. When the pastors go out, however, they often are not well-prepared to deal with the world. They have studied the message of the Christian church but not the world in which the message should be given. The notion that preaching alone will automatically change things has been found to be rather naïve. The world has changed dramatically and has left the church unprepared. One of the purposes of leadership development today is actually to increase the capacity of the leader to bring change—personal change, group change and organizational change.

JACL: Who is responsible for developing leaders? Numbers of individuals are called to be pastors but that does not necessarily mean they've gone through professional leadership development training.

Baumgartner: The church has assumed that the Seminary curriculum includes the development of leaders. But those successful pastors, denominational leaders, and leaders of Christian institutions and enterprises often discover that they are not prepared for the leadership aspects of their jobs.

Another important aspect relates to what is the mission of the church for which we are preparing leaders. Is it just to maintain the status quo? Or is it to bring change? The world of the 21st century is different than even the last decades of the 20th century. While loyalty to institutions is waning, we have experienced tremendous contextual change. Amidst the constant change, a new type of leader is necessary. Leaders that can turn around churches, leaders that are able to fulfill God's mission in a new way and a new context are needed.

JACL: So the leaders are expected to do more than just lead. The bar is quite high, don't you think?

Baumgartner: Amidst the secular realm we are beginning to understand that church has always been about change. When you think about the transformation of a non-believer into a disciple of Christ, there is personal change and growth. But leadership is not only about helping individuals grow. There is a larger dimension involved, the mission of God in the world. Leadership goes beyond change of individuals learning to love God. Leadership is about bringing a whole people group together to do what we cannot do alone. When we

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work together, we can do things that are much richer than what one of us could do alone. Leadership development aims to learn to lead organizations, institutions, movements or causes where we have to work together in different ways so that the larger mission is accomplished. It's the larger mission of God that ultimately needs to be the focus.

JACL: So we are not talking just about growing new leaders, are we? Working in a team requires continual learning.

Baumgartner: Our university has invested a lot of resources in researching how leaders actually develop. In the School of Education, of which I am part, there has been a relentless focus on learning. In the last decades we have learned a lot about how people actually learn. Not every leadership develop-ment program is effective. Billions of dollars are spent on leadership develop-ment programs, so it is appropriate to do it more effectively.

JACL: You are probably referring to something more than just passing along information, right?

Baumgartner: Passing along information may be the most important dimension in the informal leadership program. But typical organizations want leadership skills.

JACL: And then we hear also about leadership competencies.

Baumgartner: Yes, competencies combine two things—knowledge and skills. Companies have competency-based programs where there is learning to do the job well and no university degree is required. In the competency-based leadership program, however, we combine knowledge and skills in addition to a third element, which I would call attitudes and values.

That brings us back to Christian leadership development. How do we lead in the best way to express God's love for humanity? This is not necessarily part of every formal training program or even part of every non-formal training program.

Values are modeled to us. We can talk about them, reflect on them but modeling comes in a different way. A parent does not tell their son, "Today I will teach you the value of honesty." Understanding often comes in unex-pected ways. A parent is paying a cashier and the cashier gives him back $10 more. If he goes out of the store and tells his son, "Hey, the cashier gave me back $10 more so let's get some ice cream," the parent has just taught his son

a value of dishonesty. He taught his son to take advantage of a cashier's mistake. But if the parent explains to his son, "Look, we got $10 more than we should. Let's go back because it is not our money," he has been taught a good value by modeling.

JACL: On the other hand, change is not always valued among Christians as they are often afraid of changes that will make them world-like. Doesn't this subtle fear of change make it more difficult for leaders?

Baumgartner: God has given us the Gospel of Jesus Christ and there is no other Gospel than that. Paul is very strong when he says that even if an angel from heaven comes with another Gospel, may he be anathema. Yes, we are also called to preserve God's truth about the Gospel and Jesus Christ.

Jesus used many opportunities to show that outside the walls they built there were very serious and beloved people that, in God's eyes, were just as readily accepted as his children as the people of God themselves.

When Jesus came to the earth, there were a lot of things that needed to change—how Jewish believers viewed themselves as exclusive recipients of God's truth, and how they viewed others with prejudice. Jesus used many opportunities to show that outside the walls they built were very serious and beloved people that, in God's eyes, were just as readily accepted as his children as were the people of God themselves. His leadership task was to reform their understanding about God.

He did it by asking questions, which is a tremendous leadership development skill. Such a skill assumes however that while we do know something about God, we do not know everything, and we are constant learners. This is what Jesus modeled to us. When he told stories, he was taking very seriously the place from which people came, their history, etc. He did that to develop habits of thinking, questioning and learning on a much deeper level than mere catechumen methods that rabbis of those days used. They focused on transmitting the old without adding anything new to it. It is amazing, however, to see how these traditions that were so central about the Gospel of Jesus Christ and him as the Lamb of God did not allow them to see the Lamb of God right in front of them. They were celebrating Passover—the event that was given to explain the death of Jesus—while killing Jesus.

Leadership development has something to do with helping people to see the Gospel in a fresh way and at the same with asking what is God's will and

mission right now. As the world is constantly changing, leaders need to constantly learn about the world in which we live.

JACL: Jesus is an example of good leadership development. He led people to live *in* the world but not to be *of* the world.

Baumgartner: Jesus developed leaders (apostles, or disciples) in a way that they would be able to lead his work after his departure. By looking at how he was training the disciples, we gain important insights. First, he led by his own example, and so we are back at values. What is important about God? What is important about people? What is important about daily encounters?

Jesus was very open to the teaching moments which occurred in intersection with other people and by circumstances. To what degree do typical leadership training models follow this example? Research shows that leadership development happens best when people can practice the knowledge and skills they are learning right there in their everyday context.

JACL: How can leadership development happen outside the university setting? Not every leader can study for a Ph.D. in leadership.

Baumgartner: We have adopted one model into our program that can be used in any context—the experiential learning cycle. David Cobe—a cognitive psychologist and a researcher—developed this model. Cobe has discovered that experience can become true knowledge if it goes through a process of being transformed by reflection. We learn not only by experience, but also from the accumulative knowledge of the experience that has been generalized into models. We do not typically learn from models, though, unless we transform these models into a true knowledge.

JACL: How does this happen?

Baumgartner: By experimenting with the models. Thus, the experiential learning cycle takes experience, combines it with reflection, adds abstract knowledge and then leads back into experimenting with models into one cycle. Cobe postulates that true learning goes through the full cycle. All four aspects—experience, reflecting on experience, thinking about it in models and then experimenting in one's own context, which becomes a new experience and the circle continues—is necessary for true learning.

JACL: Is the cycle of learning something people can learn on their own, or do

they need to go through your program?

Baumgartner: One of our competencies is developing others. Students take the model they experienced in our master's or doctoral program and scale it out into simple strategies of developing others. They train others to use the learning cycle while using the experiential cycle for themselves and growing their own leadership.

JACL: Are you saying that the learning cycle can be shared with others?

Baumgartner: The learning cycle is not only for individuals but is done also in a community. One of the most powerful insights we have gained from educational researchers is that you actually need a coach to transfer learned knowledge into your context effectively. A coach is someone who meets with you on a regular basis and helps you to understand what are you doing, how it is going, how well did you do, what went wrong, etc. This fosters the reflection process and also provides accountability to strengthen your commitment to experiment practically what you learned.

JACL: So leaders can learn on their own even by doing mistakes, but their reflection is more effective if they have someone they can be held accountable to?

The most effective leadership development programs happen in learning groups.

Baumgartner: That's why the most effective leadership development programs happen in learning groups. Jesus himself created a learning group with the 12 apostles. One can learn in the classroom, but if you are breaking through old habits and making lasting change by developing new ones, there needs to be a certain intensity of focus and attention, and that happens in a small community (this is explained more in neuro-scientific studies). With peer coaching only, 85% of the participants were able to transfer their learning into their own context and keep it going. Without peer coaching, only 15% were able to do that.

JACL: If Christian leaders or pastors were part of a learning group, would that help them in their leadership growth and development?

Baumgartner: Yes, if the learning group secured mutual accountability. It is important particularly for leaders because it forces them to learn to co-lead in

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an environment of intentional learning and change.

JACL: When starting, some leaders have their mentor and others do not. Is there a correlation between being mentored and growing to be successful?

Baumgartner: In ministry we find that about half of the graduates from the seminary give up ministry in the first five to ten years. It is very tough. I do not know if being "thrown into the water" contributes to that number, but it certainly would seem that not having an environment that encourages you when you make mistakes and when things are not going well will contribute to the failure factor in Christian ministry. On the other hand, just that you have a support group does not necessarily mean you will be effectively making it as a successful leader.

There is another element that we have not taken too seriously until now. Ministry is not only dealing with simple or complicated problems, but predictable problems. Ministry has to do with very complex situations and most of us learn only over time how to deal with them because it is so difficult to know what to do.

JACL: Can anybody become a leader then?

Baumgartner: If we understand leadership as the ability to influence others, there are different ways of influencing and, in that sense, even quiet people can influence and lead. But we have often conceptualized leaders as those with charisma. If leadership requires a charismatic gift that some have and some don't, then it is more difficult for some to lead than for others. However, the whole idea of leadership development is based on the assumption that leadership is not only a gift but is also something that can be developed.

JACL: Even leading through a change?

Baumgartner: There are some personalities that have it easier because they are more extroverted and less fearful, but there are many other aspects involved. Look at family systems and to what degree a person's own past and their family of origin predisposed them to be more or less comfortable with change or with conflict. When a person is a leader, they cannot escape conflict. But they can learn how to deal with conflict in more productive ways.

JACL: Would you like to emphasize any leadership trait that you find important for current leaders?

Baumgartner: I will mention a rather unusual trait. There are a number of traits described in literature, but I want to mention the ability of a leader to accept ambiguity. Today leadership often happens in context that is very dynamic. Circumstances are changing a lot. It is often not predictable what the next step should be. In socially complex situations the ability to be able to disappoint others without losing your credibility is an important trait in leadership and leadership development.

JACL: How do you develop such a trait?

Baumgartner: One needs to understand complexity on a deeper level. Leaders face many simple problems that can be easily fixed. If they are not able to solve them, they seek help from experts and that takes care of having leadership credibility, at least in the beginning. But as a leader gets into relationship with others, they will begin to see that there are other kinds of problems to deal with. Complicated problems are problems that are faced as an organization, as in an institution where the steps are known. But it gets complicated because there are many steps and many experts needed to work on them together. A leader's job—as a leader—is to coordinate these units to work together in such a way as to achieve something bigger. Between shooting a man to the moon by NASA and simple everyday issues is the vast field of leadership problems with which many leaders and institutions have to deal. Every time people say no to the leader, or they exercise their own will, the leader deals with the realm of complex problems. These encompass people unwilling to change, problems leading to conflicts, steps needing to be taken but which do not bring visible results immediately, churches facing the fact that people no longer care about going to church or listening to the pastor, you name it.

How do I lead my church to become more oriented towards those who are not yet part of God's Kingdom? Changing an existing church is probably one of the hardest challenges of leadership because of its complexity. A leader often does not have the answer, nor do they necessarily know the outcome. That means the leader needs to have tolerance towards ambiguity.

The most effective leadership development programs happen in learning groups.

JACL: Are there any contemporary maladies that are passed on to new leaders today?

Baumgartner: There are many heroic leadership books in bookstores. Mayor Giuliani stood in the crisis of 9/11 as a pole of reassurance. "We are still here, we are not giving in, we will survive this." Then he wrote a book, which became his story of leadership and some thought that he was thus qualified to become the president of the United States. While crisis leadership is important, it is often the least helpful aspect of leadership that is needed to be learned. Crisis is part of a larger picture, but to derive leadership quality from this heroic, crisis-oriented leadership is very misleading. I am not a specialist on presidential leadership, but it's very interesting to see how in public leadership we move from one type of leadership to another, and each of these leaderships seem to have its strengths and weaknesses.

Going back to Christian leadership, there are Christian leaders needed today that have the courage to reexamine the mission of God here on earth for Christian organizations and churches. Such leaders often realize there is something new that is needed. The outcome, however, is not always clear, and it takes dedication of the whole team before the desired outcome appears. That is, in my opinion, one of the most important leadership qualities to which to aspire. It demands a different kind of leadership development process that is not only based on classes and books, but that is based on processes that we are only beginning to understand. These have something to do with the learning cycle—trying, reflecting, experiencing, thinking about it, going forward with trying something new, coming back and talking about it. It is, by far, not a straightforward process where there are lessons followed by tests resulting in a grade, and then a person becomes a leader. That is not how it works.

JACL: What encouragement or word of wisdom would you give to leaders who would like to actively join leadership development you just described?

Baumgartner: Whenever God intended to do something new in this world, it often came in a crisis and under very discouraging circumstances. Do not let circumstances pull you back from what God has called you to do. If God calls for a change, He is always using this method. Believing that God is active today, I know He has these kinds of leaders around the world right now. He has called them for a purpose and he is leading and training them Himself.

Would it be nice if we could learn from each other, get closer to each other? One of the goals of the leadership program at Andrews University is to be a program that appeals to these kinds of leaders. The program is job embedded. It is not school based, but competency based. You can use your own goals and aspirations for what you want to learn in the very situation God has put you

in, and we help you to become the person that you feel God wants you to be. We cannot tell you what that person looks like. That is what God needs to tell you. After 23 years of providing that experience, the leadership program is not perfect, but has a structured process that allows us to look back to the 250+ graduates and say it is amazing what these individuals have accomplished not only in their organizations but in the world. Some of them have touched the world in ways that we as a small university would have never imagined.

Outside of our leadership program, we hope that this *Journal of Applied Christian Leadership* may be a place where we share these kinds of experiences and insights that can be applied. We hope that leadership development can grow into a movement beyond measure.

FEATURE ARTICLES

GUSTAVO GREGORUTTI, RANDY SIEBOLD,
AND DAVID FERGUSON

LEADING UNDERGRADUATES TO BECOMING LEADERS: A CASE STUDY

Abstract: This study intends to unveil key principles that configure the Undergraduate Leadership Program (ULP) implemented at a private university in the State of Michigan, USA. Through a qualitative method of case study, this paper depicts the model and how students have responded. Data were collected using a focus group and model characteristics. The results indicate that student-centered and active learning was associated with significant leadership gains among students. Although some academic settings may have resistance to innovation, the program outcomes represent a promising program alternative for universities as well as non-academic trainers who desire to be intentional about developing leadership skills in young people.

Keywords: *Leadership development, undergraduate leadership program, case study*

Introduction

Our increasingly global world endures constant, unavoidable disruption (Scharmer, 2013). Yet, American society has framed becoming a leader as a mantra based on the presumption that capable leaders can actually or potentially help improve, or even solve, society's problems. Moreover, leadership

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itself has often been portrayed as a path to "power, authority, influence, and usually money" (Kellerman, 2014, p. 153). Supported by the "can-do" spirit deeply embedded within American culture, during the last 30 years the leadership industry has mushroomed into a billion dollar business promising that leadership can be learned with desirable and predictable outcomes. Yet at the same time, the world has seen an increasing number of leaders fall from grace and an explosion of seemingly intractable problems. The recent global economic crisis has helped to confirm our understanding of leadership as an interdependent, often ambiguous process involving not only a leader's competencies, but also implicit leadership expectations of the members of organizations, as well as other factors governed by contextual and cultural values, beliefs, perceptions and preferences (Adler, 2002; Anderson, 2008; Beamer & Varner, 2008; Chhokar, Brodbeck, & House, 2007; Gannon, 2004; House, 2004; Kessler & Wong-MingJi, 2009; Marquardt & Berger, 2000; McCall & Hollenbeck, 2002; Pettigrew, 2003; Schwartz, 1999; Thomas & Inkson, 2004; Trompenaars & Hampden-Turner, 2000; Zhao, 2009). As an extension of these trends, organizations today face socially complex situations that call for not only known (technical) solutions, but also for difficult personal and organizational learning in the face of entrenched human problems (Rittel & Webber, 1973; Scharmer, 2013).

Further, supporting the personalized nature of leadership training, successful leadership must rest on an awareness of individual characteristics, that is, essential leadership ingredients such as influence crucially depend on being aware of one's unique blend of personal strengths. Indeed, the foundation for anyone being a leader involves precisely who they are (George, 2003; Quinn, 2004). In fact, leadership has been represented as fundamentally autobiographical (Tichy & Devanna, 1986). And, while much of the leadership development literature addresses leaders as holding a position of authority within an organization, many have also recognized that people are often leading others in all positions of an organization.

The idea of developing leaders is not new. Jesus worked with His disciples during His active ministry. Indeed, it seems clear that while about His ministry, He worked to intentionally develop the twelve disciples and build the foundation for the church. Further, as Jesus went about teaching, preaching and healing (Matt. 9:35), he was meeting the needs of the whole person—mind, spirit and body. Here we see the Master Teacher addressing the whole person as a part of His leadership educational program.

Recognizing the value of a whole-being perspective as well as the importance of providing opportunities for all persons to be developed for leadership, it can be understood why thoughtful educators are seeking to provide opportu-

nities for leadership development for all of their students, particularly as they enter the job market.

In fact, education in an undergraduate context often primarily focuses on theories or the development of job-based skills to the neglect of valuable life skills (or, soft skills) that prepare one to not only succeed in the workplace, but to also succeed in the home and the church—in short, to succeed in life (Kronman, 2007).

In light of these key ideas, this paper addresses an important need of many who are involved in the development and improvement of young people as leaders, both in undergraduate curricula as well as outside of academics. The purpose of this paper is to provide a glimpse into an alternative leadership training program, so that interested professionals may learn from the experience of others.

We use a case study approach that explores undergraduate leadership development in two ways. First, we review the program characteristics, then we explore student perceptions of the program. The program we selected is an innovative model among undergraduate students in a private university in the state of Michigan in the United States. This undergraduate leadership program focuses on developing the whole person—physically, mentally, and spiritually—and it is organized, not just on leadership theory, but on balancing theory development with practical skills that can apply not only to the work environment, but to life.

This is an innovative model of leadership. The apparently successful implementation of this training process used to advance leadership skills in students could be utilized in other similar university settings. We also believe this model could also be used outside of the more traditional college setting and see the potential for others outside of academe to use these this approach when considering the intentional training of young people for leadership. Clearly, when young people have leadership skills they will have additional opportunities for advancement, benefiting not only their marketability upon entering the job market, their organizational and personal performance, but the performance of the communities and organizations in which they function as well.

Principles of Training

Over the past few decades, educational research has explored and advanced understanding regarding learning. Researchers and theorists from cognitive science, developmental psychology and neuroscience (Bransford, Brown, & Cocking, 2000), as well as those from the learning sciences perspective (Schank, 2011) have contributed to an increasing understanding of how people learn. And, while educators have sought to apply these learnings, they have

found they lead "to very different approaches to the design of curriculum, teaching, and assessment than those often found in schools today" (Bransford, Brown, & Cocking, 2000, p. 3). This reveals the often frustrating distance between the approach used in schools and authentic understanding. Accordingly, these new ideas about learning have been turned towards education to seek application to the many challenges with the existing, dominant educational system. Yet for years there has been a tension between knowing what to do and doing it. Recognizing this, Brown, Collins, and Dogoid (1989) lament that, "Many methods of didactic education assume a separation between knowing and doing, treating knowledge as an integral, self-sufficient substance, theoretically independent of the situations in which it is learned and used" (p. 32). Perkins (1992) addresses this tension by explaining, "we do not have a knowledge gap—we have a monumental use of knowledge gap" (p. 3, emphasis in original). Specifically, a similar situation happens when institutions look for ways to train leaders.

Much of the research on how to best grow leaders has addressed leadership development in the corporate world (Hill, 2005, p. 28). And while the principles learned from these studies might be helpful, they often conflict with the traditions of higher education. However, this has not kept colleges from developing leadership programs. While much growth has happened more recently, several authors have addressed these programs (Brundgardt, Greenleaf, Brungardt, & Arsendorf, 2006), finding that "relatively few of them are curricular-based undergraduate programs offering academic credit in the form of a bachelor's degree, academic minor, or certificate" (Riggio, Ciulla, & Sorenson, 2003, p. 223). Given this context, some universities are exploring various models to bridge theory and practice, to create more effective leadership learning processes at the undergraduate level (Freed, Covrig, & Baumgartner, 2010).

The program studied in this article operates on the central assumption that development of leadership capacities cannot be taught mainly as theory—as an academic subject—it must be experienced. This belief is consistent with the APA's (American Psychological Association) learner-centered psychological principles (1997). The report stipulates 14 principles to "provide a framework that can contribute to current educational reform and school redesign efforts" (APA, 1997, p. 2). The principles are clustered in four general categories as follows:

Cognitive and Metacognitive Factors

1. Nature of the learning process. Deep learning of complex subjects is best accomplished when theory and experience are intentionally blended in the educational process.

2. Goals of the learning process. Learning goals help create meaningful and coherent understandings, especially when goals are student generated, personally relevant, and are assisted via expert guidance.

3. Construction of knowledge. Learning grows deep when built upon and added to previous learning.

4. Strategic thinking. Successful learners have and thoughtfully use a variety of learning strategies.

5. Thinking about thinking. Reflection on one's thinking and learning can enhance learning.

6. Context of learning. Learning does not happen independent of its context. The learner's context (culture, place, experiences, etc.) deeply impact student learning.

Motivational and Affective Factors

7. Motivational and emotional influences on learning. Motivation powerfully impacts what is learned, and is informed by a student's beliefs, attitudes, interests and goals, among others.

8. Intrinsic motivation to learn. Factors such as the level to which students believe they can learn and the ability to exercise personal control impact a student's motivation to learn.

9. Effects of motivation on effort. Instruction designed to increase student motivation tend to increase student effort—an essential ingredient for the "acquisition of complex knowledge and skills."

Developmental and Social Factors

10. Developmental influences on learning. Learning is most effective when the learning environment allows for differentiated development (i.e., emotional, physical, social, etc.).

11. Social influences on learning. Social interactions, communication and relationships with others all influence learning.

Individual Differences Factors

12. Individual differences in learning. The inherited and cultivated tendencies of an individual impacts their learning. Some of these habits are not useful in helping learners achieve their goals and require the help of wise educators to help them examine, for instance, their learning attitudes.

13. Learning and diversity. Culture, language, socioeconomic status, among many others, all influence learning, and thoughtful instructors promote an environment of respect and value for these differences.

14. Standards and assessment. Effective learning must include feedback and

appraisal of student development.

These principles are useful to review and are especially salient as we seek to understand some of the key characteristics of the program reported here.

Methodology

In addition to a literature review to theoretically frame leadership training, this paper uses a qualitative case study method to explore the impact on students of an undergraduate leadership program at a private university in Michigan in the United States. Although this program has been implemented for relatively few students, the obtained experiences allow us to raise this general question: To what extent are undergraduate leadership certificates and minor trainings advancing leadership development?

The results are divided in two sections. During the first stage, we describe the global characteristics of the case in depth with details of how the program was organized, a particular concern to many undergraduate educators. This program offered classes that led to both a certificate and minor. In the second stage, we use a focus group data collection technique to understand students' perceptions. The information was collected from a focus group comprised of 15 undergraduate students in October 2015. The students were at various stages of their training and were participants of both the certificate and minor programs. The researchers conducted the interview using a set of open-ended questions. The data were recorded, transcribed and analyzed using NVivo software, version 10, to capture emerging themes, coding commonalities, differences, and patterns (Creswell, 2008). The results describe how and in what dimensions the training model impacted participants.

Results

Although this is an ongoing research project, preliminary results indicate that the program is well organized and students believe they have been experiencing significant personal and group growth. The data suggest important competency development among participants.

The Model and its Characteristics

The case under study, the Andrews University Undergraduate Leadership Program (ULP) emerged from a handful of significant presuppositions about leadership influence and impact. First, the program is built on the idea that while leadership characteristics can be innate in some individuals, they can also be taught. Second, the program articulates that all functional human beings attempt to influence those around them beginning shortly after birth.

Juxtaposing this belief with the definition that leadership is "intentional, individual influence," this natural-born trait launches a lifelong journey of leadership development, mostly informal, but occasionally formal. Third, the use of the word "leadership" is ubiquitous and often confusing. For clarity, the program considers two categories of leadership: lower case "l" leadership, which includes any individual moment of influential impact whether impressed upon or seen by many or few; and upper case "L" leadership comprised of publicly recognized authority. The ULP addresses leadership to include both upper and lower case forms, but espouses the notion that teaching foundational principles of leadership best prepares the student for both cases. These presuppositions led to the creation of a program welcoming any undergraduate student to pursue leadership electives, an academic leadership certificate (11-12 credits plus co-curricular program), or a leadership minor (20 credits plus co-curricular program) based solely on election and continued productive engagement. In fact, the program is designed specifically to introduce the idea of leadership growth to students who wouldn't traditionally see themselves as leaders, in addition to those most likely to respond.

A fourth principle is that leadership development is highly individualized rather than a specific recipe of courses and projects. This provides motivation for a broad set of characteristics. For example, the ULP facilitates regular and thorough processes for reflection, critical analysis and application or reapplication intended to answer the question, "What is this specific students' leadership DNA?" Additionally, the program uses a process providing fertile atmospheres, plentiful resources, student self-determination, and attentive program mentoring and coaching in contrast to a typical course-by-course pathway of growth. This allows students to productively grow their power of influence in ways most suited to immediate and sustainably passionate use—the program is flexible in this way. As a result, specific program activities vary widely by the student.

Finally, the ULP leans heavily on the practice of leadership principles and capacities. Likely all productive leadership education includes tight revolutions of theoretical reflection, applied practice and additional reflection. This is aligned with Kolb's (2014) learning cycle which indicates that without exploration, discovery, application, and observation of results (or personal reflection), potential learning suffers in leaders as well as in organizations. However, this program carefully targets a multiplicity of practice opportunities. Therefore, a ULP classroom regularly employs active learning, case-in-point methodology, group activities and other student centric processes.

Additionally, the program involves regular and varied co-curricular experiences and reflections comprising approximately 50% of its requirements. The

knitting of these presuppositions and attending program characteristics allow fluid student-by-student program design intended to launch formal elements of leadership development, attract a broad range of leadership types, facilitate momentum-gathering success, and maximize the potential impact of each student.

Students' Perceptions

The analysis of the focus group data provided three broad themes: personal development; about the leadership program; and suggested changes. Each one also has several subthemes that are explored as follows.

Personal Skill Development. As mentioned above, one of the central aspects of this undergraduate program is to facilitate students' self-understanding. This was described as essential in unfolding the leadership potential of students. The program uses a combination of scholarly and hands-on activities to promote the reflective experience and foster a deeper understanding of the student's self. As participants get involved, they go through progressive stages demonstrating gains in various areas.

Communication. Commenting about the program, Student 4 said:

It taught me a lot more than would have regular classes. I learned how to engage in conversations with people in authority how to, I guess, get at least the information that I was looking for. . . .

Student 5 added:

. . . a more specific contribution and the ability to see other contributions and what other people can bring and then be able to put that altogether and say this is what we are as a group and this is what we can do.

Student 9 connected communication with a very practical case:

I think that was very helpful especially in like medical school interviews [where] you are talking to someone for 45 minutes and you know they are asking you about yourself. How do I come off as not cocky but, you know, still confident and hold a conversation and show them, you know, that I'm a good person . . . .

These students' opinions of the program are also interrelated with a growing sense of self confidence that facilitates a clearer articulation toward personal and group development, as Student 4 rephrased it, "I feel more in control." The next subtheme explores this idea more in detail.

Confidence in Leading. Student 10 synthesized it here:

I had an internship this summer at an advertising agency . . . my major

is Marketing and I think for me going in and reflecting on the experience it allowed me to have a greater impact . . . because I was confident in my abilities and I was more intentional . . . without the leadership program I don't think I would have seen myself having those abilities . . . my contribution levels would have been lower.

Addressing some activities the ULP requires, Student 9 remarked that developing her organizational skills have also brought personal confidence to cope with unexpected situations:

I'm the head TA (Teacher's Assistant) for the biology lab and so on Tuesdays I have 64 students that I have to get through lab and I have eight other TAs that are under me who also need assistance and guidance as to how to run the lab so just . . . just going up there . . . in front of the class and being confident in my lecture that I have to give before lab and giving instructions and even if I don't know the material . . . just to be confident enough to say I don't know the answer to that and let me get back to you with that later . . . so one of my things that I had to build on and develop was my organizational skills which I've gotten a lot better at from having to be in that leadership position.

Student 4 stressed that the program has ". . . allowed me to be more intentional in my interactions with my friends and colleagues and to be more intentional about using my influence in those situations." In short, as Student 6 put it, "After this (ULP) training I feel like a more well-rounded person; it just makes you a better person in general."

Better Thinking. Student 7 underscored that "I think the leadership program has helped us to develop critical thinking as well as thinking outside of the box and how we could apply it to our everyday lives . . . in our classes, in our friendships, in our relationships." Participant 13 explained that leadership theories have helped him to expand his understanding of how to better navigate daily relationships and tasks:

You can tell who is what kind of leader . . . and who I would want to work for in a future job just like in the medical field . . . so you can choose who you work for but you can take out traits here and there out of each person just like, hey, this is going to work out the best. So that's how I have taken this class.

Students were encouraged to learn the ability to adjust their thinking based on new ideas, to not only overcome barriers in all possible ways but to be proactive in creating innovative solutions to their challenges.

About the Leadership Program. Although some of following quotations overlap personal competency development, students also recognized some of the other dimensions this program has impacted, as Student 3 put it:

I think it taught me that leadership is process driven so it can be learned, and it isn't something that you have to be necessarily born with but it is like a characteristic way to learn and develop things.

In theories, Student 9 saw a way to understand people and situations, "I think theories helped me to put a name and a face to the leadership . . . helped me to . . . put . . . into practice creative problem solving because we are faced with problems everyday of our lives." Exposing students to different theories and literature to understand leadership has assisted them in making bridges to real implications and possible scenarios to which leaders can contribute. In addition, Student 8 explained his gain through not only knowing about leadership, but experiencing it:

My job currently is a flight instructor and it does take a lot of leadership qualities and leadership characteristics . . . because . . . not everyone is and not everyone wants to be a flight instructor and I think that in learning more about leadership traits I've actually carried the most over into flight instructing and in many ways it has made my profession that much more, I don't want to say easier, but it has made it a lot more enjoyable.

Student 9 gave reasons as to why she would recommend this program,

I have had people telling me, why are you taking what you don't need? But you will never ever learn what you learn in this program in any of the other programs. . . . I feel like these are life lessons that will take you years to learn that you can learn right here. . . . I just really want to say that you will never ever learn this anywhere else except for here.

In addition, the program combination produced some clear excitement, as Student 14 put it:

I feel like I'm a kid at a candy store and I have to pick my favorite candy . . . just because each class is so unique yet you learn so much out of it. I really, really enjoy this class because each one of them are so different yet they all connect together.

It was clear that the students appreciated the value-added of this program and type of training. It appears that they recognize how the program components bridge the university and content with real personal and professional experiences that expose them to advancing both their intellectual and spiritual potential and growth.

Suggested Changes. Regarding possible areas of improvements, participants gave several suggestions. Among others was the need of a conference to share the program on campus and improve networking, "I would love to see that the program could go to leadership conferences as a team of students . . . that would be fun" (Student 14). Student 6 also added, "I do love the idea of the leadership conference going somewhere with that but I also want to give

high praise to the team and the actual program that is already in place."
Student 6 suggested that a type of this training should be available for other
leaders, "Or provide a class that maybe doesn't have credits to pay for . . . like
the practicum that we have going on that can be very tangible for youth lead-
ers to be able to process."

The idea is to propagate the model to other sectors of the university, as
Student 15 proposed, "Make the program bigger and have more to offer across
the campus for us as minor students and more classes." The overall feeling
about this program can be captured in what Student 6 said, "It is still incredi-
ble that this program is different than anything else on campus and it provides
a unique experience that you can't really get anywhere on campus or any other
University." This perception shows how some students may see the current
model of academic training as mismatching their learning needs, affirming the
research that suggests the need for change in education.

Analysis and Implications

This study intended to explore the extent to which an undergraduate
leadership program at a private university in Michigan was able to advance
leadership skills. Around that initial and global research question, the descrip-
tions of the principles used in training revealed the characteristics of the model
implemented to carry out this program, though undergraduate academic cer-
tificates or minors in leadership appeared to be based on very proactive and
engaging premises. As discussed in the literature review, the APA theoretical
framework seems to map closely to the ULP model, as it has clearly been
designed around program components that promote cognitive and metacogni-
tive learning as well as viewing leadership development as addressing the
whole person. Additionally, the ULP students are required to build their own
understanding over iterative interactive experiences that imply cycles of action
and reflection in distinctive thinking levels. Additionally, it appears that the
model also takes into account the motivational and affective factors that influ-
ence beliefs, attitudes, goals, and personal interests toward a deeper intellectu-
al and spiritual learning. These experiences are developed in specific contexts
that settle social factors as facilitators for broader leadership development.
Finally, the ULP hinged on the central assumption that leadership is best
developed when personal differences are taken into consideration, and that
is vital for assessing learning progress.

The data from the focus group highlighted activities and experiences that
students perceived lead towards significant leadership gains over their train-
ing. Areas they underscored were communication, personal confidence and
critical thinking. The ULP model appears to demonstrate that the combination

of academic and real-life experiences successfully facilitated the development of these important competencies students need to be effective leaders. Students suggested that a crucial element seemed to be the way instructors deliver and structure the multiple teaching activities, not in a conventional theory-only approach, but rather active and student centered, allowing students the ability to apply their new learnings. The principles outlined for the ULP model reinforced what participants expressed.

As with all programs, the ULP program has challenges and room to grow, but the data clearly showed that students perceived tangible and important personal development. Regarding possible areas interviewees felt improvement was needed, there was little data to support direct change. While one student reported the idea of incorporating travel to leadership conferences, overall, the data supports program expansion and availability across campus.

While much can be learned from this study, important limitations should be highlighted. The focus group of the study was a self-selected sample of program participants—not all students were involved—and while the students did report learning gains, students themselves are not always the best judge of the quality of their learning. Additionally, although this study demonstrates strengths of the UGL program, it does not draw a clear line of cause and effect; it should not be taken to imply that all programs designed like this will get similar results. Although this study has limitations, it also clearly demonstrates that students perceived that leadership training can be taught as part of a traditional academic format, such as certificates and minors, and that they have already recognized personal benefit from the program in their lived experiences.

This study provides clarity of how one academic institution has implemented a leadership development program for young people and how the students who received the training have responded. Leadership development is important in any area, and is vitally important within the Christian community. Developing leaders both informally and formally is crucial to the development of the church. With the strong student support of the program it seems appropriate to summarize the five key design principles of the program studied: (a) leadership can be taught; (b) leadership is a life-long journey that is about intentional, individual influence; (c) the foundational principles of learning how to lead are the same for leading in both formal and informal environments; (d) growing in one's leadership potential is an individual process and thus the program must have the requisite flexibility and individual choice and engagement; and (e) both inside and outside of classroom activities should be blended in such a way to provide exposure to theory, time for practice, and time for individual reflection—these different activity types should be more balanced. Designers and developers of leadership training programs of any age

should consider these principles that seem consistent with respecting the whole person and consistent with the teachings of Jesus.

While it is important to recognize that it may be difficult for some academic units to implement a training system based on the premises arranged in the ULP and suggested in the Learner-Centered Psychological Principles presented by the APA (1997), the results suggest that it is worth trying. This research also has important implications for leaders who want to shape others to accomplish shared visions. The ULP model exposed in this study is centered on the five basic principles that can also be used in nonacademic settings. Based on what was presented here, practitioners and trainers can advance leadership skills in a way that learning would be more experiential. Implementing similar models of leadership training can be the beginning of a more effective approach to the need for qualified leaders both within the church structure as well as in non-profit organizations and businesses.

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KENLEY D. HALL
THE CRITICAL ROLE OF MENTORING FOR PASTORAL FORMATION

Abstract: Denominational leaders view the M.Div. as the gold standard in preparing young men and women for ministry. However, academic training alone does not prepare someone for ministry. It must be paired with mentoring, defined as the intentional relationship between an experienced pastoral mentor and a young pastoral mentee for the purpose of pastoral formation. This paper explores the mentoring relationships between Barnabas and Paul, and Paul and Timothy as instructive examples of the importance, process and impact of mentoring for pastoral formation. It concludes that Barnabas and Paul played a crucial role in the pastoral formation of their mentees.

Keywords: *Leadership development, mentoring, pastoral formation*

What man or woman is prepared for the demands of vocational ministry? Gregory of Nazianzus was unequivocal in his response:

> No one, if he [or she] will listen to my judgment and accept my advice! This is of all things most to be feared, this is the extremist of dangers in the eyes of everyone who understands the magnitude of success and the utter ruin of failure. (Shaff & Wace, 1983, p. 224)

Gregory saw himself as being unprepared for the demands of vocational ministry and fled from the town where he was ordained and called to serve as a pastor. He would eventually return and take up his post seven months later, but the haunting question of his lack of preparedness for ministry continued to trouble his mind. Gregory's lingering question was not unique to him alone. As Williams (2005) points out, these "lucid and sobering questions that rang in his [Gregory's] heart reverberate in the heart of every would-be pastor" (p. 14). The question of preparedness for vocational ministry, and in particular how preparation takes place, is the core question of this paper. However, the principle of mentoring for pastoral formation is also applicable and essential to other forms of vocational formation.

For most denominational leaders the M.Div. is the gold standard in preparing young men and women for vocational ministry. The M.Div. degree is and

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should remain a vital and necessary part of preparation for ministry. However, "many [men and women] in ministry vocations have been left to find their own way once their formal education is complete. Highly motivated, well-intentioned and highly educated [young pastors] may struggle and even flounder in ministry after receiving stellar academic training" (Denver Seminary, p. 1). Denver Seminary's mentoring handbook is not trying to negate the importance of formal academic training. However, it does make it clear that formal academic training alone does not prepare someone for ministry. What other component is necessary for ministerial preparation?

Ellen G. White, whose prophetic voice is considered to be authoritative in the Seventh-day Adventist Church, firmly believed that one of the crucial aspects of developing young pastors was pairing them with an experienced pastoral mentor:

> Young workers should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them . . . I think this has been shown [to] me twenty times in my lifetime, and I have tried to tell it to the brethren; but the evil is not remedied. (White, 1890, *Manuscript* 19b)

White is arguing that mentoring for young pastors is not optional, but a necessity. In fact, for her the absence of a mentor for a young pastor is not an oversight but rather an evil that must be remedied.

I first came into ministry in a bygone era when at least larger local conferences in the Seventh-day Adventist Church in North America seemed committed to eradicating the evil Ellen G. White was bemoaning. In my first assignment after graduating with a B.A. in Ministerial Studies—Pastoral Emphasis from Loma Linda University, I was placed under the mentoring of an experienced pastor. That year was both extremely excruciating and immensely rewarding. Excruciating because my mentor forced me to see things about myself and about my approach to pastoral ministry that was painful.

Yet, rewarding because that early pastoral formation prepared me to face the challenges of ministry that awaited me when I moved into my own church. However, the practice of pairing an inexperienced pastor with an experienced pastor for pastoral formation is no longer the norm. Most of the men and women graduating from seminary will be placed into two or three church districts where they will either learn to swim on their own or drown.

Why is it so crucial for young pastors to be paired with a mentor? It is crucial because for pastors the end is determined by the beginning. As Williams (2005) argues:

> We cannot simply decide one morning ten to fifteen years after graduation to reinvent ourselves as the humble and wise pastor we always envisioned. We have to become that person. And we become that person by

making decisions today, and in particular, at the beginning of our time in ministry. (p. 58)

Williams' contention is that *pastoral formation* takes place in the early years of ministry. During these first few years of ministry, patterns and ways of being and doing ministry are cut and determined. Without a mentor to help intentionally guide the formation of a young pastor, he or she will be "more vulnerable to the tacit and sometimes forceful shaping brought about by our socialization into a denominational ethos, a cultural or economic class, or other various sanctioned ways of being" (Williams, 2005, p. 58). What Williams is asserting is that a mentor either guides pastoral formation or it will be shaped by the surrounding ethos and culture. Thus, as Smith (2008a) claims, "the mentoring of [young] pastors may be the greatest single factor in determining their future success" (p. 339). Williams intensifies this importance declaring, "the health and sanity of the mentee's future pastoral ministry depends on forming patterns of work, rest, play, and prayer while the mold is still soft" (p. 108). Mentoring for pastoral formation is not optional; it is essential.

A differentiation needs to be made between pastoral formation and pastoral training. Pastoral training assumes that the outcome of the process can be known in advance since pastoral training merely involves passing on to the mentee the "right skills" of pastoral ministry. As Lee (2011) points out:

> While good technique is valuable, ministry is about more than skills. . . . [Too often mentors] are eager to teach those preparing for pastoral vocations to do these tasks properly and well; [mentors] want to ensure that a [mentee] has every opportunity to observe and practice skills such as preaching, assisting with wedding and funeral planning, leading a Bible study, following along on pastoral care visits, observing a session or board meeting . . . [assuming that] doing all of these tasks ensure one's readiness for a lifelong vocation in ministry. (p. 23)

Lee is asserting that there is more to ministry then just the acquisition of the right skills. While the procurement of these skills is necessary, they do not ensure one's readiness for ministry. The success or failure of a young minister is ultimately determined not by what they do, but by who they are.

Pastoral formation focuses on what the person is becoming. Ultimately as Smith (2008b) argues:

> Mentors . . . are in the business of helping [mentees] be formed more and more into the image of Jesus so that [her/his] internal lives match the ministry acts they perform, and so that the [mentee's] external ministry acts are deeply rooted in their personal relationship with the Creator. (p. 118)

Smith is arguing that success in ministry is determined not by what skills a minister possesses, but rather the person a minister is becoming. Pastoral for-

mation emphasizes this process of becoming. That is why the outcomes of pastoral formation cannot be known in advance. The mentees' experience in the formation process, and not the process itself, determines the outcome (Lee, 2011, p. 23).

The New Testament church seems to have understood the crucial necessity of mentoring for pastoral formation. Scores of books and articles are devoted to the missionary and church planting exploits of the apostle Paul. However, as this paper will explore, Paul was just as focused and committed to mentoring for pastoral formation.

Paul the Mentee

Paul gained his passion for and his devotion to mentoring young pastors from his own early experience in ministry. Paul received his call to ministry directly from Jesus on the road to Damascus (Acts 9:1-5). However, while it was Jesus who called Paul to ministry, God used Barnabas for Paul's pastoral formation. One wonders if Paul would have ever made that first missionary journey or planted that first church if not for Barnabas. He may have woken up ten to fifteen years later to discover he was not the minister he had envisioned when he first encountered Jesus on the road. When Paul first arrived in Jerusalem following his conversion experience (Acts 9:26-27), he discovered that all of the believers were afraid of the man whose hands only a short while ago had dripped with Christian blood. He would have been shut out of the church completely if Barnabas had not come along beside him, taken him to the apostles and assured them that Paul's conversion was genuine (Martin, para. 8).

Accepted by the apostles because of Barnabas, Paul began his ministry in Jerusalem but when an attempt was made on his life, the believers sent him away to his hometown of Tarsus (Acts 9:30). In Tarsus Paul disappears temporarily from the pages of Acts and may have disappeared from ministry if not for Barnabas. A number of years later, prompted by the Holy Spirit, Barnabas went to Tarsus to find Paul and bring him to Antioch where his pastoral formation would continue for one year under Barnabas' mentoring (Acts 11:25). Ultimately, under the guidance of the Holy Spirit, the Church in Antioch loosed Barnabas and Paul to undertake their first missionary journey. It seems significant that both the Holy Spirit (Acts 13:3) and the church (Acts 13:4) refer to Barnabas and Paul, perhaps denoting the mentor/mentee relationship between the two (Martin, 2003, para. 8).

At the conclusion of their first missionary journey, Barnabas and Paul would choose to separate. Their decision was driven by a disagreement that arose between the two when Barnabas sought to take John Mark along with them

(Acts 15:36-41). However, perhaps there was more going on here then meets the eye. Could it be that Barnabas realized that it was time to end their relationship as mentor and mentee? It was now time for the next step in Paul's pastoral formation; it was time for the mentee to find someone to mentor. Having poured himself into the pastoral formation of Paul, Barnabas was now ready to offer the same to John Mark.

It did not take long for the mentee to become the mentor. On his second missionary journey Paul began by going back to visit the cities where he and Barnabas had previously labored. One of the first stops was in Lystra.

Lystra, located in central Turkey, was a somewhat rustic market town. In Lystra there was a young disciple named Timothy. His mother was a Jewish believer and his father was a Greek. The fact that Timothy was not circumcised (Acts 16:3) suggests that he did not grow up in a pious or strictly observant Jewish home. However, 2 Timothy 1:5 reveals that the most powerful influences in the life of this young disciple were his mother (Eunice) and his grandmother (Lois). There is no indication anywhere about when his mother and grandmother first encountered the truth about Jesus Christ or who brought them to faith; however, it is usually assumed that it was through Barnabas and Paul on their first missionary journey (Acts 14:8-18).

As Barnabas had intentionally sought out Paul and poured his life into mentoring him, Paul now intentionally seeks out Timothy and invites him to come along on the journey with him as his mentee. Why Timothy? Paul heard a good report about Timothy from all of the believers in Lystra. They all saw potential in this young disciple and Paul wanted to be intentional about Timothy's pastoral formation (Acts 16:2-3).

It should not be overlooked that before leaving on their missionary journey Paul had Timothy circumcised. This may seem peculiar and even somewhat hypocritical since Paul believed that true circumcision was of the heart not the flesh (Col. 2:11-13). However, Paul understood that unless he regulated Timothy's religious status with the Jews, Timothy could not work in that ministry context. Timothy's first lesson in ministry was literally a painful one. He learned the self-sacrificial lengths to which a minister must go to become all things to all people for the sake of winning some to Christ (1 Cor. 9:19-23).

Timothy would stay by Paul's side throughout Paul's second missionary journey. He experienced with Paul the journey to, and conflict in, Philippi (Acts 16:6-40). From Philippi he traveled with Paul to Thessalonica (Acts 17:1-8). He then journeyed with Paul to Berea (Acts 17:14-15). Paul understood that:

> [Mentors] mentor by the very act of ministering. . . . [he or she] does not put on the [mentoring] hat for a weekly meeting or when he [or she] observes a [mentee] making her [or his] first pastoral care visit. . . . Rather, active [mentoring] takes place when a [mentoring] pastor engages

in ministry: when she [or he] leads worship, prays for congregants, teaches young people [etc.] All of these ministry acts are vital parts of [mentoring]. However, [mentoring] is more than modeling . . . it is living. (Lee, 2011, p. 21)

At this first level Paul mentored Timothy just by inviting Timothy to come along beside him and observe. Timothy was invited to witness the way that Paul did ministry and, on an even deeper level, to observe how Paul lived. At its core pastoral formation is about more than just imparting knowledge and skills. Shaping people into the image of Christ is at the heart of pastoral formation. Smith (2008a) reminds both mentors and mentees that "pastors fail in ministry because their spiritual and personal lives fall apart—rarely do they fail because their skills were inadequate" (p. 341). Paul did not just offer his knowledge and ministry competencies to Timothy. Paul invited Timothy to observe Paul's way of life in Christ Jesus (1 Cor. 4:16). Timothy saw Paul at work, rest, play, study and prayer. Timothy was able to observe the congruency of Paul's external ministry acts with his internal personal relationship with Jesus. He got to witness Paul's personal walk with Christ and received an invitation to be an imitator of Paul, just as Paul was an imitator of Jesus Christ (1 Cor. 11:1).

While in Athens, Paul determined it was time to give Timothy his first solo experience in Christian praxis, so Paul sent Timothy back to Thessalonica (1 Thess. 3:2). After a stay of unknown length in Thessalonica, Timothy rejoined Paul in Corinth (Acts 18:5). The path of Timothy over the next number of years and how long he remained with Paul in Corinth is uncertain. What is clear is that Timothy was with Paul as he began his third missionary journey in Ephesus, and that Paul then sent him out on another mission, this time back to Corinth with a Pauline letter to share (1 Cor. 16:10-11). Included in that letter was Paul's instruction to the Corinthian believers about Timothy. Paul urged them not to intimidate Timothy when he came because he was doing the Lord's work, as was Paul. Commentators question whether Paul here shows doubts about Timothy, or the Corinthian believers, or both.

Perhaps what it demonstrates is that mentoring for pastoral formation also requires something of churches and church members. Paul expected the Corinthian congregation to come alongside Timothy and offer him support and encouragement. They were to offer him a place where he could practice ministry without the pressure of getting everything right. This is necessary because as Williams (2005) points out:

New pastors have been known to stand in the wrong place during the Eucharist and fumble the words of the liturgy. New pastors (and not only new ones!) have been known to preach sermons both ponderous and facile. (p. 87)

Paul expected the church in Corinth to support and stand beside Timothy even as he went through the typical growing pains described by Williams above. Paul was asking the church in Corinth to be a "teaching church" for Timothy. Paul was calling them to create a space where Timothy could grow through trial and error. Ultimately, he was calling them to develop a new ecclesiology that saw the local churches' privilege and responsibility to the larger body of Christ in the pastoral formation of the next generation of ministers (Williams, 2005, p. 88).

Timothy would later rejoin Paul on his journey to Jerusalem and would remain with him at least as far as Troas (Acts 20:4). At some point before reaching Jerusalem, Paul would once again dispatch Timothy on a mission, back to the city of Ephesus. Note the pattern that is developing. Time spent with Paul followed by a sending out to do ministry, return to Paul, and a resending out to do ministry. This pattern has similarities to Smith's equation for building ministry skill excellence:

> Prepare the mentee for a ministry event + Place the mentee into the ministry situation + Evaluate the event + Ask for the mentee's learning + Discuss a more excellent way + Give additional student practice if necessary for the situation + Reinsert the mentee into a similar situation = Ministry Skill Excellence. (Smith, 2008b, p. 109)

While Timothy ministers in Ephesus, Paul continues to pour himself into Timothy's pastoral formation. No longer able to be with Timothy in person, Paul continues to mentor him through two personal letters that, along with the one written to Titus, are referred to as the *Pastoral Epistles*. Both letters allow the reader or hearer to eavesdrop on the conversation between a mentor and a mentee. Within these written conversations are insights about mentoring for pastoral formation.

Mentoring for Pastoral Formation

Paul's two letters to Timothy underscore the significance of Timothy to Paul. Paul refers to Timothy as his "true son" (1 Tim. 1:2) and his "dear son" (2 Tim. 1:2). As Williams (2005) points out, "the importance of Timothy's close friendship with Paul for his own preparation and formation cannot be overstated" (p. 186). Paul understood that "to be successful as a mentor, one must be committed to giving away his or her life for the benefit of the [mentee]" (Atkinson, 2008, p. 142). Paul not only invested his time and energy into Timothy, but also gave him his heart. Paul's willingness to make this costly investment was driven by three loves that are central to a good mentor: "a love for God, for ministry and for [the mentee]" (Witmer, 2008, p. 42). A good mentor doesn't just display one of these passions. An effective mentor must clearly manifest in

word and action all three passions.

Part of the heart investment of mentoring is embracing its autobiographical nature. Paul was always transparent and authentic about his own sinfulness and Christ's unmerited grace in his life (1 Tim. 1:12–16). Paul's authenticity and transparency with Timothy was foundational to creating a safe environment for Timothy to share the truth about himself. Only mentors who are honest about the reflection they see in their own mirrors can effectively help their mentee to honestly see his or her reflection.

Part of Paul's role in Timothy's pastoral formation was serving as a ministry role model. He modeled for Timothy how ministry is carried out in real life situations (2 Tim. 1:3; 2:8–10; and 3:10–12). However, effective ministry role modeling involves both observation and reflective conversations. As Smith (2008b) argues: "A major portion of the weekly [communication] between the mentor and the [mentee] should focus on real issues of ministry and how to work through them in biblical, theological and healthy ways." (p. 107) An effective pastoral mentor embraces her or his role as a pastor theologian and models the important connection between theology and praxis by serving as a facilitator of theological reflection.

Paul turns his attention to instruction in Christian praxis through the lens of reflective theology in 1 Timothy 2–4. He reflects theologically on public worship (1 Tim. 2:1–3:1a), and the qualifications for those who serve as elders and deacons (1 Tim. 3:1b–13). He does not just focus on what and how, but more importantly, converses with Timothy on the why. Paul does not want to merely tell Timothy how ministry should be done but rather to model how to reflect theologically on real issues and circumstances in ministry. Paul understands the important "connection between theology and pastoral ministry . . . [and desires to develop Timothy as a] pastor-theologian" (Hiestand & Wilson, 2015, back cover). Paul comprehends that the role of the pastor and the role of the theologian are not mutually exclusive tasks. Rather, he sees the inseparable connection between pastoral ministry and theology. As Hiestand and Wilson point out, pastoral ministry without theological reflection leaves the church "theologically anemic," while theology removed from the context of pastoral ministry makes theology "ecclesially anemic" (p. 14). Paul not only models reflective theology to Timothy, he also facilitates reflective theology with Timothy not only about current issues in ministry, but also how to walk through the "what ifs" before they arise (see 1 Tim. 4). For Paul, "theological reflection [was] not an intellectual exercise for the sheer delight of playing with interesting ideas. Its aim [was] not only religious insight but insightful religious action" (Coll, 1992, p. 98). Paul wanted to ensure that neither he nor Timothy was guilty of making uniformed ministerial decisions. In order to

facilitate reflective theology, Paul gave to Timothy what Williams (2005) refers to as the "gifts of place and space" (p. 60). The gift of place is giving a local context in which the mentee can practice ministry. The gift of space refers to the ongoing opportunity for the mentee to reflect theologically with the mentor about ministry (p. 60).

In addition to being a ministry role model, Paul was also a ministry skills coach (1 Tim. 4:13; 2 Tim. 2:15 & 4:2). As Timothy's mentor it was Paul's responsibility to train Timothy in the basic skills of pastoral ministry. As previously noted, Paul understood that the spiritual/Christian formation of Timothy was his primary responsibility as Timothy's pastoral mentor. However, he recognized that this did not absolve him of his duty to help Timothy develop the pastoral skills necessary for effective ministry. As Smith (2008b) argues:

> Spiritual formation and ministry skills are two sides of the same coin. The outer skill will likely not survive without the deep spiritual strength to sustain it. Yet, a deep inner life without the basic ministry skills to transport the spirituality into effective ministry will, at the least, make the ministry dramatically less effective than it otherwise might be. (p. 107)

Smith's point is that the mentor's role is not either being a spiritual mentor or a pastoral skills coach; instead it is a both/and. Pastoral formation bereft of spiritual formation creates a pastor without the spiritual insight to apply pastoral skills. Conversely, pastoral formation lacking pastoral skills development leaves a pastor without the basic skills necessary to respond to various ministerial situations.

Paul also understood the necessity of doing mentoring in partnership with the Holy Spirit. Williams (2005) describes a key component of that partnership: "A wise mentor looks to partner with the Holy Spirit patiently discerning the possible divine origins of [the] mentee's passions and abilities and looks to create space for these to develop and flourish to benefit church community" (p. 95). Williams is stressing the important role of the mentor in partnership with the Holy Spirit in discerning the passions and spiritual gifts already possessed by the mentee and ones that are emergent. In partnership with the Holy Spirit Paul exhorted Timothy to not "neglect the gift that was in him" and to "continue in them, for in doing this you will save both yourself and those who hear you" (1 Tim. 4:14, 16). In this passage Paul reminds Timothy of his divinely gifted passions and abilities, and encourages him to use them to benefit the church community in the space that Paul has created for him in the church at Corinth.

The mentor's partnership with the Holy Spirit is also a crucial for discerning what Williams refers to as "patterns or habits that could hinder the mentee's ministry or lead to burnout" (p. 102). Paul in exhorting Timothy "to stir up the gift of God which is in [him]" also admonished him that "God has not given

us a spirit of fear" (2 Tim. 1:6-7). Paul sees within Timothy a spirit of fear that could potentially hinder his ministry or lead to burnout. However, he does not just point out this potential hindrance to ministry, he also points to a way through it by reminding Timothy that "God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7).

The role of the mentor in pointing out a mentee's gifts and abilities for ministry and habits that could hinder ministry requires both a partnership with the Holy Spirit and courageous love. Hillman (2008) argues, "one of the marks of a good mentor is a man or woman who loves courageously" (p. 52). Foundational to courageous love is a willingness to always speak the truth to a mentee. As Hillman points out, "a mentor has the necessary perspective to look into [a mentee's] life and ministry and to see where the gaps are and where God is at work" (p. 52). Paul always spoke the truth to Timothy whether it was affirming his gifts or admonishing him about his spirit of fear or warning him to "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (1 Tim. 4:12). However, mentors often struggle with courageous love. Mentors are often:

> Hesitant to offer [themselves] because of a sense of inadequacy . . . so they refrain from confronting the mentee . . . [they] abdicate their responsibility to spur [the mentee] on to spiritual maturity and works of service for fear that their own personal and pastoral weaknesses or failures may be exposed. (Williams, 2005, p. 78)

What interferes with a mentor's ability to love courageously and have courageous conversations with their mentee is a mentor's lack of authenticity and transparency. As DeLong points out, "Pastors who choose not to look at the void in their own life often feel unable to help [mentees] face the void in their life" (p. 50). Courageous conversations necessitate "the recognition that the mentor speaks as a sinner, and when receiving hard council the mentee hears as a sinner. [Thus mentor and mentee] meet each other on level ground" (Williams, 2005, p. 103). Courageous conversations are built upon a deep relationally transparent partnership between a mentor and the mentee.

It seems unlikely that Paul's letters to Timothy were written in a vacuum. Paul was not just spouting off answers to Timothy before any questions were asked. Rather his letters grew out of attentively listening to Timothy. In fact there are indications in the letter that there was a two-way conversation going in between Paul and Timothy (see 2 Tim. 1:4). Attentive listening is another crucial characteristic of successful mentors. Mentors need to be "quick to listen, slow to speak" (James 1:19). In fact according to Hillman (2008), "The crux of much of the mentoring relationship is listening, especially [the mentor] listening to the [mentee]" (Hillman, p. 75). Only through listening does a mentor come to really know a mentee. Therefore, mentors need to be attentive to the

reflective thoughts, the deep questions, the articulated stories and the painful confessions of their mentees (Williams, 2005, p. 117).

Conclusion

If not for Barnabas' willingness to come alongside Paul as his pastoral mentor, Paul's story may have ended after Acts 9. He may have woken up fifteen years later in Tarsus to the realization that he was not the pastor he was called to be on the road to Damascus. Without Paul's willingness to extend the same gift of mentoring to Timothy, it is doubtful that Timothy would have become an effective young pastor in the early church. Ultimately, I know that I would have floundered in ministry if not for the gifts my pastoral mentor—Del Dunavant—gave to me of place and space and most importantly, himself. Barnabas, Paul and Del all seized the opportunity to leave a lasting legacy through those they poured their lives into for the purpose of pastoral formation.

Mentoring for pastoral formation requires this type of intentional relationship between an experienced pastoral mentor and a young pastoral mentee. Ellen G. White understood that such intentional mentoring for pastoral formation is crucial. It is crucial because who a pastor will become is determined in the first three or four years of ministry. Ultimately the question is not whether young pastors are experiencing pastoral formation—they are. The important question is who or what is guiding their formation? Are young pastors being shaped by a committed pastoral mentor or by the cultural ethos of the local congregation? The answer to this question will have a profound impact on the future of pastoral ministry and just may be a predictor of the future of the church.

This article has focused on the importance of mentoring for pastoral formation. However, the crucial role of mentoring is pertinent to vocational formation in general. Who a person will become as a teacher, business manager, health professional, etc. is also determined during their early years in their chosen vocation. Like ministerial formation the crucial question of vocational formation is who or what is guiding the formation of each individual? Perhaps the greatest legacy that anyone can leave in their chosen vocation comes from pouring their lives into the "Timothys" in their midst for the purpose of their vocational formation.

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TORRENCE E. SPARKMAN
THE LEADERSHIP DEVELOPMENT EXPERIENCES OF CHURCH DENOMINATION EXECUTIVES

Abstract: Leadership development through experiences is thought to be one of the most effective approaches in the development of leaders. Exploring the types of experiences of executive church leaders adds to the body of leadership development research focused on leadership lessons, and reveals the contexts through which these experiences were formed. This study applies a phenomenological approach to capture the essence of the leadership development experiences of several bishops within a single African American denomination. Six major themes emerged as important elements of their collective experience. These findings suggest that leadership development experiences for executive church leaders should include ministry venture creation, the use of relevant and real cases, and mentoring relationships.

Keywords: *Leadership development, leader development, experiences*

Introduction

Ascending to executive leadership within a church organization with as many layers and responsibilities as a church denomination, is a complex and sometimes frustrating journey. One's individual calling to this level of leadership, and the types of experiences necessary to effectively manage the role can be a constant internal debate. Furthermore, for most accepting this calling, formal preparation is self-directed and without a singular path. These executives "discover" treasures of experiences which add context for executive decision making and helps them to frame complex situations.

To illustrate this point, one of the participants, Bishop January reflected on his ascension to the bishopric. He noted how his being passed over for bishop early in his career impacted him personally and professionally. At 45 years old, despite receiving the endorsement of 90% of his peers for the executive role, the denomination's senior leader selected someone else. "Instead of getting mad with the national church, I looked at myself and said, 'what is it that you can do better so that next time would be different.'" He further reflected, "I'm

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smart enough to be bishop, I'm popular enough to be bishop, but if they would have made me the bishop, those older men would have killed me." It is discoveries like those above which have been analyzed and developed into themes. Several executive leaders holding the title of bishop within a single denomination were interviewed in order to provide insight into their collective leadership development experiences.

The participants in this study are members of a predominately African American denomination with an ecclesiastical structure. The denomination currently has over 100 regions internationally and throughout the United States. As part of the general assembly, the bishops have jurisdictional responsibilities which include the management of tens of churches. Management of the region is done with the assistance of other jurisdictional officers, local pastors, and lay people. Candidates for jurisdictional bishop are normally nominated and asked to present their intentions for the jurisdiction; however, it is the presiding bishop who makes the final selection. The jurisdictional bishops are members of the denomination's board of bishops, and can be one of the 12 individuals selected to be on its general board.

I first became interested in executive church leadership after seeing my pastor, who was also a bishop, juggle his responsibilities as a father, pastor, and executive on my denomination's national board of bishops. My childhood questions were: Why does his robe look different from the other pastors? And why is he sitting on the big platform while the other pastors are sitting on the floor level with me? My adult questions were: What makes him qualified to lead at this level? Where did he get his training for executive leadership? Now after being equipped to properly investigate questions like these, my focus of inquiry centers on executive leadership development in church denominations, and more specifically, the experiences they have had that have shaped them as leaders.

Leadership development, and the more specific focus on the development of individual leaders, remains a dynamic and progressive area of research (Day, Fleenor, Atwater, Sturn, & McKee, 2014). The nature of leader development which emphasizes individual knowledge, skills, and abilities, and develops the intrapersonal abilities necessary for leadership (Day, 2001), has been clarified, and the subjects of leader development and leadership development research expanded. However, more needs to be learned about the individual knowledge, skills, abilities and intrapersonal requirements for executive leadership in church organizations. The research presented in this manuscript builds on a well-grounded line of leadership development research: "lessons of experience" (Douglas, 2003; McCall & Hollenbeck, 2002; McCall, Lombardo, & Morrison, 1988; McCauley & McCall, 2014; Van Velsor, McCauley, &

Rudermann, 2010) and explores the development experiences of a set of executive level church denomination leaders.

The next three sections: Testimony for Experience, Executive Leadership Is Different, and Enhanced Development for Executive Church Leaders, provide insight into the reasons for a specialized approach for focusing on experiences. The use of the terms "leader development" and "leadership development" in this manuscript refer respectively to the individual versus collective development of leaders.

Testimony for Experience

Bishop Charles Duke described what and how his experiences influenced his development. Prior to becoming the executive leader of his jurisdiction, he worked with leaders responsible for multiple numbers of churches, and was keen to observe what to do and what not to do. While working with the presiding bishop of the denomination, he gleaned "knowledge about leadership, program implementation, and the tools necessary to enhance and empower communities, organizations and jurisdictions." He was exposed to other leaders in the jurisdiction, which he believes influenced their decision to endorse him as bishop. The exposure allowed him to observe more facets of the denomination than would be normally afforded to a local church pastor. Furthermore, he learned to appreciate the weight of responsibility which comes with jurisdictional leadership, and the challenge of bringing leaders together.

> As a pastor, you have people, and there's this . . . level of respect that kind of comes as our spiritual leader, our father, our visionary—but when you manage pastors, it's a whole different world. You deal with their egos, you deal with their visions, you deal with their understandings— they don't like to be seen as individuals who don't know, don't comprehend, don't apprehend—so you have to learn how to unite them together and build a team. (Sparkman, 2012, p. 67)

The bishop spoke of having to deal with resistance to his appointment as a bishop, and what seemed to be a personal bias against him. Soon after being named bishop, his authority was challenged along with unwillingness on the part of others to address long-standing organizational issues. Characterizing what he felt to be the sentiment of some followers towards him, he said,

> I wanted him as bishop, but I didn't want him to lead us. I don't want him to change my comfort zone. I don't want him to expose the methodology of what I'm doing that may be unfruitful, ungodly, illegal, or not the best practice. (Sparkman, 2012, p. 67)

This experience helped him to realize the importance of doing his best to get "buy-in," but to also understand that "sometimes what you have to learn is that some people are not going to like you, participate and work with you, even

if you turn flips or whatever" (Sparkman, 2012, pg. 67).

Reflection on these kinds of situations is tantamount to a lifetime of formal business cases. Even though the experiences are specific to him, the lessons emerging from them are applicable to others at this level of leadership. What should also be clear is the unique nature of executive responsibility.

Executive Leadership Is Different

Executive leadership as a concept and practice is distinguished from leadership at other levels by the roles, behaviors, responsibilities, and challenges faced by those who hold the positions. Zaccaro (2001) defines executive leadership as:

> That set of activities directed toward the development and management of the organization as a whole, including all of its subcomponents to reflect long range policies and purposes that have emerged from the senior leader's interactions within the organization and his or her interpretation of the organization's external environment. (p. 13)

The executive leader acts and thinks in ways that strategically focus the organization on both internal and external objectives. According to Boal and Hooijberg (2001), effective strategic leaders have adaptive capacity: the ability to change through cognitive and behavioral complexity; absorptive capacity: the ability to learn, recognize, assimilate, and apply new information; and flexibility and managerial wisdom: the combination of discernment in applying social intelligence, and taking the right action at the right time.

In the context of a church denomination, the roles, behaviors, responsibilities, and challenges are more complex, and the strategies have deeper ramifications than those of a local pastor. Borden (2003) states that "the leadership skills required to lead and direct larger congregations are vastly different from those required to lead smaller ones" (p. 58). Sparkman (2010) affirms the qualitative difference between a senior executive church leader (i.e., bishop) and a local church pastor. Noted in this study were the differences in the potential impact of leadership, and the nature of their calling to the executive level. Additionally, executive church leaders exercise behavioral and conceptual complexity as they act in accordance to the varied perceptions of their role. In response to the many different impressions congregation members have of the executive position, executive church leaders must adjust their leadership behaviors and style. Conceptual complexity is demonstrated as they handle novel problems inside and outside the denomination; this includes their community and civic responsibilities. This also includes their attempts to address operational issues emerging as a result of changing perceptions of the role of denominations (Lummis, 1998). Finally, a primary responsibility of those who hold this position is to provide visionary and inspirational leadership. For

those examined in this study, visionary and inspirational leadership means projecting a vision and strategy for the entire denomination and the respective jurisdictions they lead. The nature of executive church leadership requires effective leadership development.

Focused Development for Executive Church Leaders

Traditionally, the development of executive ministerial leaders begins through formal education, as ministers pursue such degrees as a master of divinity, and doctor of ministry. Divinity schools and seminaries offer courses in practical theology which instruct ministers how to execute general pastoral duties. Seminars and workshops also support ministers by providing learning opportunities related to both spiritual care and administrative leadership. For example, the U.S. Catholic Church leveraging its association with the National Leadership Roundtable of Church Management (NLRCM), provides seminars focused on management, human resource development, and finance. Executive leaders in the Catholic Church learn from the experiences and knowledge shared by McKinsey and Co. and J.P. Morgan, among others (NLRCM website, 2010). Church consulting organizations, like New Church Specialties, have also worked with over 20 different denominations to offer specific training for judicatory leaders and local pastors and ministers.

While the acquisition of degrees, workshop participation, and the development of learning consortiums can help prepare ministers for executive level leadership, these efforts are basic, relatively scarce, and don't provide the specific experiences necessary for the respective contexts. Typically, the masters of divinity and doctor of ministry degrees are directed toward current and future local church pastors. The curriculums provide a broad base of knowledge, but not the specific information needed for executive leadership. Judicatory workshops have limited impact in that they are normally offered to, and through, members of a specific denomination. Given the importance of executive leadership, and the paucity of requirement specific options, it is obvious that more should be done.

The current state of leader and leadership development research and practice holds promise for the development of leaders. One of the first studies to explore the effectiveness of management and leadership development programs was Burke and Day's (1986) meta-analytic review. Their analysis of studies from 1951–1982 suggested that certain managerial training methods could be considered moderately effective in improving job performance and learning. Collins and Holton (2004) also conducted a meta-analysis on the effectiveness of managerial leadership development programs from 1982–2011, again affirming the effectiveness of certain types of managerial leadership development

programs. However, it is the "leadership-development-through-experiences" approach which holds the most promise for executive church leaders (McCall, 2004).

As suggested by McCall (2004), "the primary source of learning to lead, to the extent that leadership can be learned, is experience" (p. 1). Contrary to competency models focused on lists of leadership attributes, experience integrates individual leadership styles and behaviors and offers a better foundation (McCall, 2010). Learning through experiences promotes outcomes related to mastery, versatility, and transfer (Yip & Wilson, 2010). Given the uniqueness of executive church leadership, and the challenge of formally developing them, leadership development through experiences seems more expedient.

Views of Development Experiences and Executive Leadership

This study of the developmental experiences of several executive leaders in a single church denomination builds on leadership development research focused on developmental experiences. McCall, Lombardo, and Morrison (1988) and Yip and Wilson (2010), respectively conclude that influential relationships and tough assignments are essential in the development of leaders, and report several themes which support development including: developmental relationships, challenging assignments, coursework and training, adverse situations, and personal experience.

Leadership development through experience is considered an efficacious method for building leadership capacity. It is also thought that executives who learn lessons through experience develop at a faster rate and obtain higher levels of leadership (Dean & Shanley, 2006). Contrary to competency models which prescribe a list of standardized leadership attributes, experience provides a strong foundation (McCall, 2010) and accommodates unique leadership styles and behaviors. Developmental assignments and action learning, as specific practices that support development through experience, offers learners an opportunity to lead across functional and cultural boundaries (McCauley, Kanaga, & Lafferty, 2010), and address real organizational issues which have organization-wide implications (Kuhn & Marsick, 2005; O'Neil & Marsick, 2007).

Collectively, these studies show the range of contexts this line of research can address. For example, in their own study (Yip & Wilson, 2008) of the lessons of experience for targeted public service leaders in Singapore, McCall and Hollenbeck (2002) queried executives in the Netherlands and Japan; and Douglas (2003) described the events and lessons of African American managers in the United States. Executive church leaders also have stories to tell. The lessons they learned and the events associated with those lessons are

described in this study.

The perspective of executive leadership as a qualitatively different type of leadership also shapes this study. Examining executive leadership research models, Zaccaro (2001) asserts that four types of models summate the ways that executive leadership has been studied. Executive leadership research comprises behavioral complexity, conceptual complexity, strategic decision making, and visionary/ inspirational leadership models. Respectively, executive leaders modify their behaviors given their multiple roles, responsibilities and social complexity of its organization and external environment. Executive leaders exercise conceptual complexity as they encounter the novel and loosely defined problems which emerge. They attempt to align environmental facts and internal capabilities to fulfill organizational objectives, and executive leaders construct and communicate an organization-wide vision. In this study, the executive leaders are jurisdictional bishops, who hold responsibility for the strategic direction of several churches within their denomination. They collectively craft a vision for the entire denomination and obligatorily adjust their behaviors and leadership approaches in order to lead.

Further Benefits

This inquiry of the leadership development experiences of senior executive church denomination leaders is important for three additional reasons. First, the findings of this study benefit both the individual church leader and church denomination. The individual may pursue similar experiences to those described or the organization may consider creating opportunities resembling those described. Second, it adds to the body of knowledge of several research fields: individual leadership development, human resource development, and executive leadership in a religious context. Third, the findings richly present the essence of the lived experience of these senior executive leaders. They capture the collective understanding of what it took for these individuals to ascend to the highest levels of leadership. The essence of their developmental experiences follow a description of the research challenges and research design.

Examining the Development Experiences of Executive Church Leaders

As the study was designed to provide an in-depth description of the leadership development experiences of senior executive church leaders, it does not include lower-level leaders (such as local church pastors). The potential for bias in interpretation of the research findings also exists. The researcher's experience as a local church pastor may influence the perception and reporting of their experiences. In order to address these biases, the researcher created an

interview protocol and explained to the participants the research procedures, the potential benefits, hazards and participatory options. Credibility issues were managed with the use of three validity strategies: intensive engagement, rich description, and member checking (Creswell, 2007; Lincoln & Guba, 1985; Maxwell, 2005; Miles & Huberman, 1994).

Research Design

The purpose of this study was to understand the leadership development experiences of senior executive leaders of a church denomination. An examination of what and how these experiences influenced their development as executive leaders resulted in a description of the essence of their leadership development experiences (Creswell, 2007). A phenomenological approach was applied to capture the participants' understanding of their leadership development experiences.

Several potential participants were selected and contacted with the goals of establishing the representativeness of the individuals and their setting, and examining a case central to the theoretical framework–leadership development through experience and executive leadership (Maxwell, 2005). Eight out of the fourteen jurisdictional bishops contacted agreed to participate. Each of the men pastored a local church and led a jurisdiction of at least 20 churches. Their leadership of multiple numbers of churches, navigation of the people and polity issues which come with executive leadership, selection and development of middle and lower-level leaders, as well as the creation and dissemination of denominational, jurisdictional and local messages supported their qualification as executive leaders. The researcher visited several midwestern research sites across the United States including Indiana, Illinois, Missouri, Oklahoma, Ohio, and Wisconsin.

A modified version of Seidman's (2006) in-depth interview method was used to develop a substantive and rich description of the collective experience of these unique leaders. The interviews were designed to contextualize the respective experiences, capture the details of their experience, and encourage reflection by the participants on the meanings of their respective experiences. The interviews were 80–120 minutes apiece. An interview protocol with several open-ended questions was used and all responses were recorded and transcribed.

The data collected was analyzed with regard to Moustakas' (1994) application of Stevick (1971), Colaizzi (1973) and Keen's (1975) approach to analyzing phenomenological data. A synthesis of textural and structural meanings and essences are the result. The qualitative software, ATLAS.ti, facilitated the analytical process by providing space to store the individual transcripts, delineate

and track significant statements, record thoughts about these statements, and construct and visualize individual and collective thematic networks and sub-themes.

The Leadership Development Experiences

The analysis and synthesis of meanings formed a collective understanding of the leadership development experiences of these executive leaders. Their experiences can be described through six major themes (i.e., transformation through ministerial challenges, dealing with conflict, pre-bishop roles of responsibility, use of formal training, emerging perspectives associated with being bishop, and experiential relationships) (Sparkman, 2012). Table 1 shows some of the themes and subthemes along with the quotes associated with them. These executive leaders understand their leadership development experiences to have emerged from their individual circumstances, their processing of conflict, relationships, and roles, as well as their use of the formal training, and perspectives gained before and after becoming bishop. For the purpose of this manuscript the major theme of "experiential relationships" is described here.

Table 1

Themes, Subthemes, and Supporting Quotes.

Themes	Subthemes	Quotes
Transformation Through Ministerial Challenges	Working through obstacles and ambiguity	"So I had to find a way to assess the environment—spiritually and professionally, and then identify how do I fit in?"
Dealing With Conflict	Resistance to operational and leadership changes	"They were maintenance oriented. They weren't outreach oriented. They didn't have an expansion mentality. They didn't like change or innovation and so I had to provide some models for them."
Pre-Bishop Roles of Responsibility	Discovery of leadership potential	"It kind of was a path that I didn't pursue, but leadership was entrusted upon me, and once that happened, then I really transferred some of the skills that I had used."
Emerging Perspectives Associated With Being Bishop	Acknowledgment of personal realities	"I said to myself, I cannot—under my watch—allow the work of the Lord to diminish. And I began to start seeing moments that I began to understand why I'm here."

Experiential Relationships

Perhaps the richest theme associated with the bishop's common experience with the phenomenon of leadership development through experience is experiential relationships. Experiential relationships captures the ways bishops have been influenced by significant individuals. This theme elucidates the opportunities and types of knowledge that came as a result of these relationships. Recalling long and short-term encounters with individuals who strongly influenced their approach and thoughts about leadership, they spoke of relationships with other jurisdictional bishops prior to their appointment. They discussed opportunities to observe the executive leader's behaviors, and listen to the wisdom offered. As they watched the leaders conduct meetings, and while they ate and traveled together, thoughts about what they would do in certain situations began to emerge. Relationships with their pastors and family members also left indelible impressions.

For the bishops, the relationships helped them to establish standards of faith and values. Through conversations and object lessons, the values of their mentors are transferred. Most of these leaders had someone in their lives who lived out their faith and encouraged them to do likewise. Bishop Duke, referring to his mother who was a church leader, and his father who was a role model, said "Her spirituality [his mother], her level of commitment to God, her faith . . . her unfeigned faith, and then my father's tenacity. His stress of education and readiness . . . and his whole demeanor, created an assurance . . . you can do it." Another leader referring to the early influence of his parents commented, "We couldn't half do things. We had to be thorough in what we did."

The cultural nuances that exist within their organizations became apparent and they acquired knowledge that can only be passed on by those with experience working in these settings. Operational procedure, ministry conduct and approach are learned, while their mentor wears the hat of pastor and executive leader. "And so I was able to watch their dynamics, their religious modus operandi, how they really just carried out what they did. So I saw a side of that on a regular basis, by working very closely with the midwest regional bishops." Another leader commented, "All of the district meetings, all of the jurisdictional functions from maybe the time I was six . . . had been shaped and formed [not only by] the denomination, but by the personal interest of [the bishop]."

Contending with circumstances which did not involve them directly creates opportunities for lessons learned through those to whom they are close. The personal struggles of those they admire provide a type of lesson learned at the expense of someone else. Vicariously living through the struggles of other leaders, they attempt to understand how and why that leader dealt with those struggles in such a manner. Those vicarious experiences induced thoughts

about how they would handle a situation, and why that thought would or would not have been the right one given the eventual outcome. "My pastor was a bishop, and I began to recognize some difference as he dealt with us as members, and as he dealt with men in the jurisdiction. I noticed things like patience. He would let men talk, sometimes I thought, too long." Another participant said of his mentor who was named an executive leader at a relatively young age, "Several times I saw them [the older men] trying to provoke him into things, and I was saying, 'Oh, he'll be there on Friday and he's really going to set the record straight.' He gets there and preaches something that had nothing to do with what's going on. . . . And it's only later that I'm understanding what he's doing. He's saying, I can ruin my whole bishopry [time in the office of bishop], trying to straighten out some personal issue that somebody else has going on. So all of that is filtering into me." These personal and professional relationships with executive leaders prior to their own appointment become a forewarning of the pressures of executive leadership. It was a time when they could hear the conversations, observe intimate administrative details, and even learn about the social and health problems of their mentor.

They are encouraged, and sometimes coerced into experiences which stretch them. Opportunities to utilize their skills and abilities came when the leaders they worked with gave them a platform for development. Whether the mentor/leader stepped aside to allow them to complete an assignment the leader would normally do, or create a task to encourage their natural assertiveness, the opportunity led in a public way to sharpen their readiness for leadership. Accepting the opportunity meant being forced into assignments that could draw the scrutiny of others. By default, those not chosen, especially other ministers, could become judges of the performance even though they had no formal role in the development process. Enduring the sometimes impromptu testing of those who gave the assignment meant overcoming the anxiety of the opportunity and reflecting on what it meant and why it was given. After being asked to preside over the funeral of a prominent pastor's mother, with many jurisdiction leaders on the rostrum, he later asked his mentor, "why me?" "He said, 'Son, I thought you were going to fail like [another pastor]. That's why I had all these other men here to back you up. I thought you were going to fail.'"

Finally, opportunities like the one mentioned above, purposefully and sometimes inadvertently put the emerging leader in positions that provided the exposure and recognition needed to rise to a higher level. A mentee said, "I had been pastoring for maybe three, four, or five years and [the top denominational executive at the time] saw me at one of the meetings . . . and he said, 'I want you to keep up with me.' I don't want you hanging back."

The Impact of Experiential Relationships

Leadership development, as described in the above-themed "experiential relationships," comes in the form of a deeper awareness and demonstration of the behaviors expected by someone who holds executive office in the church denomination. The leaders understand the importance of setting the tone for behavior, as followers view them as the embodiment of spiritual and practical leadership. The executive leader's behavior suggests to followers how they should approach and respond to spiritual cues, and how they implement the details of a vision.

Each one of these bishops also had a relationship with a jurisdictional bishop. Their prior relationships with a jurisdictional bishop provided an opportunity to see the jurisdictional office at work, and have an advocate who could help shape their future. These mentors saw their potential and pushed them to achieve. Characterizing the impact, one leader said, "You can have the vision, but sometimes it takes another person to really open up that vision that's in you."

After seeing the personal struggles of those they have been close to, they are more prepared to deal with their own personal struggles. They can consider applying the techniques used by their mentors, and benchmark themselves against the level of courage and strength they displayed. Foreknowledge of the responsibilities of executive office, administrative procedures, and cultural aspects of the denomination passed along through their relationships also gives the bishops a realistic view of executive church leadership. It helps them now as they consider how planned initiatives may be perceived by those who follow, and the likelihood of the initiative's success.

Final Thoughts

Although there is no explicit pathway or formal development process to advance to the rank of jurisdictional bishop, the bishops involved in this study have developed in similar ways. Their paths are similar in that they have endured difficult circumstances, they hold to their faith as a means of perseverance, and they have learned to cope with conflict. Each one of the bishops had a strong relationship with a jurisdictional bishop and held offices at the jurisdictional levels; most have been administrative assistants of district superintendents. Departures from their respective developmental paths include the ages at which they began to discover and appreciate their unique abilities, and the individual effects of their formal training, previous roles and perspectives gained.

The leadership development experiences of the participants in this study suggest that a process for the development of executive church denomination leaders can be constructed. Drawing from the six major themes and their subthemes, it appears that certain *experiences* and *temperament* support the devel-

opment of these types of leaders. The experiences can be understood as those related to their calling to executive leadership, and those related to administrative and ministerial proficiency. The temperaments displayed during experiences indicate mental toughness with compassion, and openness to development from multiple sources. Put simply, executive church denomination leaders develop as a result of their respective spiritual and non-spiritual events and circumstances which encourage and support their feelings about being drawn to a higher level of leadership, and as a result of their willingness to persist, learn, and integrate lessons learned through their personal interactions, formal education, and paradigm shifts.

Building on the findings of this study, several suggestions are made to promote the future development of executive church leaders.

1. Entrepreneurial/ministry development assignments. The development of projects such as church plants and para-church ministries (e.g., homeless shelters, food banks, education or community outreaches, etc.) are good examples. For these assignments the executive leaders would develop a vision for a selected ministry, plan and implement a growth strategy, lead people of various backgrounds and reflect on the circumstances and lessons learned.

2. Formalized job/ministry track. Working with denominational leaders, the learning professional would help to identify the developmental aspects of current ministry positions, and integrate those into a formalized ministry track. Emphasizing the development of individual abilities, based on positions and offices at the local, jurisdictional and denomination-wide level, the enhancement of individual abilities would be emphasized. A main feature would also include the participant's involvement with real issues pertinent to the denomination.

3. Use a cohort approach with case studies. Partnering with denominational leaders, learning professionals would develop case studies appropriate for prospective executive leaders, and assist in the development leader cohorts. The prospective executive leaders would work together to assess, identify and apply appropriate interventions to address conflicts, cultural and change issues, and denominational system issues.

4. Mentoring and advocacy. After identifying mentor-leaders at each level, (i.e., local, jurisdictional, and denominational levels), the potential leader would be paired with one of these leaders as they ascend. At the jurisdictional level the mentor-leader would discuss the mentee's progress in the aforementioned modules, and plan a strategy to deal with accountability issues. Sharing their own experiences and knowledge of the denominations traditions, the mentor-leader would help the mentee evaluate and apply emerging interventions.

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LEADERSHIP
LIVED

ROBERT E. LOGAN
THE PATH OF LEADERSHIP DEVELOPMENT

Everyone wants to develop leaders. And everyone seems to struggle with how to do it well. It's an almost universal aspiration, yet we often fall short and don't accomplish all that we had hoped. I've spent the majority of my life focused on this very issue and want to share from my experience what I've learned. Looking back over the years, I've discovered that there are certain elements that—if we pay attention to them—can make a significant difference in moving us forward.

I've been serving in ministry for 40 years now. I began as a church planter in 1977, fresh out of seminary at age 24. I've since served as a pastor, then a coach and consultant to a wide variety of ministry leaders. What have I learned over the years about developing leaders? Let's start with a metaphor I've found helpful in describing how to develop someone by taking them along on a journey.

Think of developing a new leader as helping them hike a path. To even get to the path, the motivation has to be there for them to leave the parking lot. Just as not everyone wants to hike a trail, not everyone wants to become a leader. There is a cost and each person needs to count it before leaving the parking lot. Those who decide the journey is worth it leave the parking lot and arrive at the trailhead.

At the trailhead, we can serve as a guide for those interested in moving forward. Here we get more specific. We can show them the overview of the path on the sign at the trailhead. Where exactly are we going? What kind of terrain can we expect along the way? Who else has made the decision to join us? What are the major milestones we will pass along the way? Then people can confirm their decision to hike the trail by getting started—or they can decide to return to the parking lot. I've found it's much better to let those who want to return do so now rather than trying to convince them to move ahead if it's

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not something they really want.

At the beginning, we lead the way as the guide. The potential new leaders follow, matching our pace, taking notice of our technique, and imitating us. After all, we know this trail; we have hiked it before and they have not. This stage is experiential; they need to be directly involved in ministry and begin acting as leaders, although still with our support. We often provide some initial direction and advice: "We are starting slow in order to get used to the altitude. Sometimes people want to start strong, but haven't yet gotten used to the terrain and air, and run out of energy before our first break point."

Soon the instructions taper off and those we are developing are walking alongside us. They begin to gain confidence; they feel they can do this. However, we still check in with them periodically and remain nearby for support. Things come up. The terrain gets rougher and begins to go uphill. Some people begin tripping on tree roots. Most are beginning to breathe hard. We give some pointers along the way.

Finally, over the next ridge, a campsite comes into view and we call for a break: "We'll stop here, build a campfire and cook dinner." Sighs of relief are heard all along the path. Everyone needs rest, refueling, and a chance to catch their breath.

As we all sit down around the campfire ring, rehydrating with our water bottles, fellow journeyers begin asking each other questions: "How did you avoid those tree roots?" "How did you handle the altitude?" "Where did you get those shoes?" Tips are exchanged and adapted to the needs of the hiker. The conversation becomes sprinkled with laughter as common struggles are shared—and somehow seem less daunting in the sharing: "Oh, you struggled with that last hill too? I was afraid I'd be the only one out of shape." "No, I probably would have stopped in that last valley if I'd been hiking this trail alone. But I'm feeling ready to head out again now." After dinner and sleep, everyone is ready to start out again the next morning.

Smaller breaks scheduled throughout the day provide opportunities to discuss questions with the hikers and celebrate their progress: "We've arrived at the waterfall. This is the one I told you about at the trailhead. Isn't it glorious?" Longer breaks in the evening provide time for stories to be exchanged over the campfires and relationships to be forged between fellow journeyers. The consistent pattern allows for recharging, learning, and connection when people need it, providing structure for the journey.

At last we arrive at the destination. Everyone can feel the sense of accomplishment. "It was hard but we did it!" "Aren't you glad we didn't stay in the parking lot?" "There were times I thought I wasn't going to stick with it, but I'm so glad I did." Congratulations are exchanged all around and energy is

running high. We begin exchanging plans for future hikes. "Hey, some of us are going to hike a 14er next month. Want to join us?" "That sounds great, but I've always wanted to hike the Grand Canyon. I think that's next on my list." "What about you?" "Me? I want to take my nieces and nephews along next time—I bet they'd love this!"

A Model for Developing Leaders

Can you see how this path serves as a model for developing leaders? We can serve as a guide for others who want to develop in their leadership. They want to go somewhere, to accomplish something, and are willing to pay the cost. They can see how we are navigating leadership, and can learn from us. We can show them the route, offer encouragement and direction along the way, and help them troubleshoot when they run into problems. We also provide opportunities for breaks and connection with other peers so they recognize they're not in this alone. When they accomplish milestones, we celebrate. We also encourage them to begin guiding others along the path of leadership now that they are the most experienced as well.

Think how this model applies to any number of ministry situations: some new potential small group leaders learning how to facilitate groups, a new board or team or ministry. Think of virtually any ministry area in the church and you can see how the pieces fit together.

Now for each stage along the path—the parking lot, the trailhead, the beginning of the trail, along the trail, campfires, and destination—I'm going to talk about some of the most commonly made mistakes people make in developing leaders . . . and how you can avoid them.

Mistakes in the Parking Lot

Many strategic errors happen right out of the gate. One of the most common is what I call the "convoy mentality." It means that in an organization, we must first get everyone on the same page, ready to move along in the same direction. We will all go together. Until everyone is ready to move, no one moves. While it would be nice to have everyone move forward together, it's simply not realistic. Not everyone is ready to move forward and not everything is willing to move forward. If we try to force the issue, we often run into significant resistance or we end up watering down what we want to accomplish for the sake of consensus.

Rather, we can start smaller pilot projects. We don't need to get everything and everyone to work at once. We just need to get one small part working and then we can build momentum from there. For instance, you don't need to get all the Sunday school teachers to take a new approach. Just work with some

of them who are willing and give them the space and support to try it. If it works, others will see and it will catch on.

A related mistake is to start with people who aren't ready or willing. If we have to try to force or convince people that they should engage this path of leadership, they probably don't have the motivation they will need for the long haul. As Jesus said, "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it?" (Luke 14:28). People need to be willing and motivated.

Also, if your goal is to develop leaders, you need to start with people who are already disciples. That may sound obvious, but it's not. Too often, we look for church-attenders who are successful in their careers, rather than looking primarily at following Jesus as the qualifier. As a result, many of our leadership development problems are actually discipleship problems. Would-be leaders who are not living as disciples do not make effective ministry leaders. If you want to invest in developing leaders, don't just start with nice people who attend church. Start with people who are committed to living as disciples of Jesus. That doesn't mean they're perfect, but it does mean they're wholeheartedly committed to following Jesus in loving obedience. Trying to make leaders out of non-disciples is like trying to construct a building with no foundation: it will collapse.

Mistakes at the Trailhead

People often tell me they want to develop leaders. I will often ask a simple follow up question: "What do you want your leaders to be able to do?" Most people have difficulty answering that question. "Well, I want them to be able to lead." I press for specifics because often people have a lack of clarity about what they're trying to accomplish. What qualities are they trying to produce? What skills do they want the leaders to have? What do they want the leaders to accomplish? Say you're developing small group leaders. Unpack all of the skills you want them to know how to do: asking good questions, conflict resolution, leading prayer times, etc. When you get vague ideas down to clear, specific objectives, you can do a much better job training leaders. Be clear at the trailhead—usually an initial orientation—about what you want the leaders you're developing to be able to do, and then adjust the development process to be sure it addresses those issues.

One element that often comes at the trailhead stage of leadership development is the training. By training, I mean a classroom-type training meant to prepare people for leadership. I am not against trainings; I've led many of them myself. But I think trainings should do less than what we often expect of them. Instead of "just-in-case" trainings—events that cover everything a lead-

er might possibly need in the future—I find "just-enough" trainings to be far more effective. Give your new leaders just enough information to get started—no more than that. Then get them started. They will learn best through experience. You can always add more information as they need it. They'll be much more receptive to it at that point anyway.

A common downside of "just-in-case" trainings that try to cover too much is educating people beyond their obedience. For instance, if we teach someone about a specific command of scripture—let's say serving the poor—then we immediately move on to start teaching them how to pray and then how to use a particular Bible study tool, we haven't slowed down enough to let them practice the first thing they learned. Rather, if you teach about serving the poor, then give them time and a specific assignment to practice it. Ask them how it went and process that experience. Only after people have already been practicing what they do know is it time to add more knowledge.

Mistakes at the Beginning of the Trail

Following directly from the last point, the beginning of the trail is the time for practicing. People need to get started in ministry before they know everything. There should be no expectation of perfection. Of course they will stumble and make mistakes. That's an essential part of learning. Just like you cannot learn to swim in a classroom, so you cannot learn to do ministry in a classroom. So give people a few tips and get them into an environment where they can begin to practice and try it out. One of the biggest mistakes we make at the beginning of the trail is not giving people enough space to practice, try, and make mistakes. Put them in a small group, a Sunday school class, an outreach team, and let them learn on-the-job.

At this stage of leadership development, I've always been a big fan of "show-how" training. If you want to train a new small group leader, start by letting them watch you lead. Meet and talk about what they observed. Then let them help in some way—maybe they just lead the prayer time. Meet and talk again about how that went. Then let them take the lead while you just help a bit. Eventually, they are leading the group and you are just observing and meeting to give feedback. And beyond that, they can begin training someone else.

Here's the pattern—applicable to any ministry skill:

I do, you watch

I do, you help

You do, I help

You do, I watch

You do, someone else watches

Whether you follow precisely this pattern or not, be absolutely sure to build

in some kind of hands-on experiential training in the early stages of leadership development. You don't want to leave a brand new leader with an overwhelming amount of responsibility, of course, but you also don't want to give them nothing practical to do. Provide incremental practical responsibilities alongside support.

Mistakes Along the Trail

Leaving new leaders without intentional support is one of the common mistakes as you move along the trail. All too often we provide a training, then consider the job done. For instance, instead of the more gradual process described above, we may offer a training seminar for new small group leaders, then tell them to go start a group and let us know if they have any questions. Although technically we're still there if they need us, very few new leaders will take advantage of that opportunity to circle back and ask us questions unless we specifically carve out time for them to do that. Be sure not to abandon your new leaders as they get started in their ministry roles. They'll need a guide then more than ever.

As we continue to provide support alongside our newly developing leaders, we should make sure it's holistic support. Support is not all about ministry and leadership skills—it's also about the person as an individual. Each time we meet with the new leaders, which we should be doing regularly, we should help them focus on one thing from their personal or spiritual life they want to focus on and one thing from their leadership or ministry life they want to focus on. The best leaders are growing in both areas. Personal development and ministry development need to be done in tandem. Don't fall into the trap of making it all about ministry and ignoring personal growth and development.

Another common mistake along the trail is veering off course because something else now looks more interesting. Visionary leaders are most prone to this error. They've done the fun part—now it's just a matter of implementing the vision. That's the boring part. For a while we were all about launching small groups; now that's forgotten and we're all about whole-life worship. Next month it will be something else. It's tempting for visionary leaders to want to move on to the next big initiative and assume the implementation of any previous visions will just happen on their own.

But what does that look like from the point of view of those following the guide? It looks like you're veering off into the bushes. Maybe that means this trail wasn't very important after all and they should look at a different one. When this kind of behavior becomes a pattern, we are teaching those who are following us to ignore what we are saying. They come to learn that we don't really mean it; we'll be on to the next thing soon anyway so why bother getting started?

The important thing along the trail implementing ministry is consistency: staying on track, doing what needs to be done, and focusing on both personal and ministry development at the same time. One helpful way to do that is campfire breaks along the way.

Mistakes at the Campfire

The most common mistake made at the campfire stage is not having campfires at all. Many leaders consider it a waste of time to slow down, take a break, connect with peers, and reflect on how things have been going. They can view it as taking people off track from what they are supposed to be doing. There are two miscalculations that underlie the decision to skip the campfires: 1) underestimating the importance of a break, and 2) underestimating the importance of peer contact.

Ministry is hard work. People need breaks. They need fun, recreation, and relationships. Although we may think that the more we work straight through, the more we'll get done, but that's not actually the case. Productivity goes up when we build in breaks.

Productivity also goes up when people have time with their peers. We assume new leaders need to learn from experienced leaders and have nothing to learn from each other. That's untrue. Since they are at similar stages of ministry, they can learn a great deal from the experiences, successes and failures of others. Make sure your new leaders aren't working in isolation. Provide them with opportunities to bond with and learn from peers.

These times of taking breaks with peers are meant to provide both stretch and support. Peers can affirm one another, providing encouragement and prayer. They are the people who "get it;" they understand the challenges and can empathize. They also are in a unique position to know just how much to challenge one another. They know what's a realistic stretch versus what's too much.

Tap into the wisdom of peer leaders for all of these benefits. You don't need teaching content or material for these times. Just provide structured time for them to connect and share and pray. You'll be surprised at how beneficial your developing leaders will find it.

Mistakes at the Destination

Finally there's the destination. You've accomplished what you set out to accomplish. Maybe you've developed a functional new generation of small group leaders. Maybe you've implemented a successful new children's program. Maybe the outreach project is working and you're seeing results both inside and outside the church. Whatever the goal was, you've accomplished it and you can see the results.

So what mistakes could you possibly make at the destination? After all, you're finished, right? True, but there actually are several important mistakes to avoid at this stage of developing leaders. The first is not taking the time to celebrate. Be intentional about stopping and carving out time to review the accomplishments. Doing this is especially important if you're working with a team, but individuals should be celebrated, too. Highlight what went well and what was learned.

Another mistake common at the destination is related: moving on to the next initiative too fast. People need a break between projects. By moving immediately on to the next thing, you're communicating that what was just accomplished was no big deal. What's really important is still in the future. This message can be demoralizing to many people who have worked hard on this most recent project. Be sure to take time to celebrate, reflect and rest before moving on to the next big initiative.

Take a Look at Your Own Path

If you take the time to walk yourself through this metaphor, assessing what you have in place for leadership development at each stage along the way, you can make significant improvements to your leadership development pathway. Mine the ideas and tips for each stage of the path. Pinpoint areas that are missing or need improvement. Make adjustments that will work in your ministry environment. Even seemingly small changes can make a huge difference. You can use the key questions below to begin walking yourself through the assessment of your leadership development process. You'll be amazed at what can be accomplished.

Key Questions

Where are your parking lots?
How could you improve engagement in the parking lot?
What kind of orientation do you provide at the trailhead?
What's the fewest number of things people need to know before they can get started?
What skills do you need to teach new leaders at the beginning of the trail?
How are you providing ongoing support for new leaders?
In what ways are you allowing for experimentation and failure?
How could you improve peer contact among your leaders?
Where is your destination? How would you know if you got there?

DIALOGUE

STANLEY E. PATTERSON
BIBLICAL FOUNDATIONS OF CHRISTIAN LEADERSHIP, PART II

Leadership Applied in the Early Church (1 Pet. 5:1–5)

In the first part of this two-part series we explored the concepts of self-ascendant hierarchy introduced by Lucifer at his rebellion (Isa. 14:12–15) against his Creator. This led to dominance behavior and rebellion against God with cosmic impact. Humanity is impacted due to the distorted nature of our understanding of leadership as influenced by dominance for most of earth's history. The narrative of Matthew 20:20–24 reveals the degree to which Jesus' disciples were impacted by self-ascendant and dominance tendencies. The mother of James and John sought to persuade Jesus to honor her sons with high positions in his kingdom, and the jealousy and anger among the other disciples reveals that unhealthy ambition lurked just below the surface among them. Leadership as service was not enough! They sought the advantage of honor and glory that attends high position.

One of the ten who heard these words and experienced the emotionally heated reaction to the proposal by the mother of James and John was Peter. As he matured as a leader in the early church, his wisdom grew to understand the essential nature of Christian leadership as service apart from position. Chapter five of his first epistle echoes the counsel of Jesus referenced above:

> To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: ²Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; ³not lording it over those entrusted to you, but being examples to the flock. ⁴And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Pet. 5:1-5, NIV)

It is in this word of counsel that we are able to see a demonstration of the wisdom of Matthew 20:25–28. Peter places the shepherd positionally (ἐν ὑμῖν), *among* the believers (1 Pet. 5:2) rather than over the believers. This ter-

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minology is used by John (14:10–20) in the "oneness" narrative where Jesus is quoted as saying to the Twelve that the Holy Spirit who is with you (παρ' ὑμῖν) will be in you (ἐν ὑμῖν) (14:17). Jesus says, "I am in the Father and the Father is in me." The oneness passage concludes with a description of the Godhead and the church as being "in" (14:20) one another. Thus, the elder (Christian leader) is a part of, drawn from, and serves in the community with no reference to the hierarchical term of "over" others. Since the participle "serving as overseers" is missing in some earlier manuscripts, we should be reminded that common understandings of hierarchy may not be intended by the writer. But, if the word "overseer" is a legitimate part of the original text, it is here modified by a careful description that rejects the common understanding of overseer as manager or boss.

Rather, guarding and caring for (ἐπισκοποῦντες) the believers (v. 2) contrasts with forbidden authoritarian behavior (κατακυριεύοντες) (v. 3) that Jesus refers to as "lord it over" (Matt. 20:25). Coercive methods (ἀναγκα–στῶς) are replaced by the freedom that is implied in the willing attitude (ἑκουσίος), and the eager (προθύμως) heart unsullied by desire for personal gain. The concluding note references Christian leadership as a stewardship relationship between the leader and God. The people are entrusted to the steward leader (κλῆρος) who bears the responsibility rendering caring service as a shepherd. It is to this stewardship that the leader is called to serve and lead by personal example (τύποι) (cf. Matt. 20:28).

The approbation of the crown of victory from the Chief Shepherd (ἀρχι–ποιμενος) may be conceptually linked to the Good Shepherd of John 10 who, though "over" the sheep, chooses to serve the welfare of the sheep even to the point of death. The stress created by the irony of having a leader who is over those led but who eschews the autocratic behavior associated with the superior position remains a mental model challenge and is hard to reconcile because of our close association with "over" and "dominance." Yet it serves as an illustration of the model presented in verses 2 and 3. The Good Shepherd loves the sheep to the extent that he will die for them. This is the degree to which God is calling leaders to serve his heritage and it is to this degree that he contrasts the selfish use of people for gain with the transformational serving of people to whom the leader is called to build up.

In moving from a command and control structure of rulership to the model of Godly service, it must be kept in mind that it is not a move toward undisciplined behavior nor is it a move into unstructured community. Recognition of social structures which reinforce order is an essential aspect of self-discipline that leads to healthy community. Respecting authority in an interdependent system mutually requires becoming a subject to one another (ὑποτάσσω) (1

Pet. 5:5), which is a matter of choice made in the context of personal freedom. The one putting on the "slave's apron" (την ταπεινοφροσυνην ἐγκομβω–σασθε) does so by choice, not compulsion. The Chief Shepherd leads lovingly, and the follower serves respectfully in order to honor the one placed in authority and demonstrate solidarity with the freely associated community of faith that remains connected by of the bonds of love.

The counsel to humble oneself is to the leader an inoculation against the natural propensity to migrate toward authoritarian behavior. To the "younger" or subordinate leader, the garment of humility enables a discipline of self that inoculates against disrespect of duly appointed authority and self-ascendant behavior that can lead to discord and rebellion. The aggregate outcome is unity and oneness akin to what we observe in the interactions of the Godhead.

Leadership as a Relational Process (John 15:12–15)

Christian leadership assumes a relational process in pursuit of a common purpose. It is a process which, while expecting obedience to Jesus' commands (John 15:10), is devoid of coercive structures that require accomplishment. Rather, the community of leader and followers is driven intrinsically by values that support both mission and process. Obedience in the absence of coercion assumes an intrinsic motivation—love. Jesus speaks of love for one another as essential to Christian identity within the larger community (John 13:35). He strengthens the argument for love as a foundational value related to mission accomplishment by identifying his love for them as the basis upon which they followed him (John 15:12-17) and by which he sent them to "bear fruit" in a hostile world.

This powerful relational element is largely absent as a consideration for leadership in most organizational contexts. It should be noticed that at the time just prior to Jesus' arrest and crucifixion, he is speaking not to novice followers but rather to the leaders of a new movement who will plant churches across the world and come to be known as Christians. This would suggest that love for one's fellow leaders is where the process of creating a Christian leadership paradigm begins. Christian leaders start by loving one another and embrace new disciples as followers to whom they extend the blessing of love. This may seem a strange thought when considered as a leadership model apart from the church, but Christian leadership cannot or should not be viewed dualistically but rather as a consistent model of leader behavior applicable in the marketplace as well as the temple.

Covey and Merrill (2006) divide the essence of trust and, by extension, leadership, into two essential elements: "character and competence." Most leader-

ship scholars (Barna, 1997; Berkley, 2007; Blackaby & Blackaby, 2011; Covey & Merrill, 2006) agree that these two elements constitute the essence of leadership. But what does the New Testament present in this regard? Paul's description of spiritual gifts (Rom. 12:3–8; 1 Cor. 12:1–31; Eph. 4:1–16) clearly presents them as the source of our ministry competence. By these gifts we contribute to the advance of the mission of the church in response to our commissioning (Matt. 28:18–20). A careful look at all three of the spiritual gifts passages above reveals a relational context that cannot be ignored without cost.

In Romans 12:3 the apostle prefaces his presentation with these words, among others:

> For I say, through the grace given to me, to everyone who is among you, not to think of *himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

If the gifting of the Holy Spirit mandates that we contribute to the leadership of the body by means of our spiritual competencies, then Paul is addressing leaders with the counsel to be careful not to inwardly assume an attitude of superiority over others within the body. He thus introduces spiritual gifts in the context of respectful personal relationships within the body. After presenting spiritual gifts in verses 4–8, he follows in verses 9–21 with one of the New Testament's most powerful exhortations to foster healthy relationships within the community of faith.

In 1 Corinthians 12 the discourse on spiritual gifts is followed by a passionate appeal for unity based upon the metaphor of the body wherein he says, ". . . care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it" (vv. 25, 26). This relational exhortation is followed by chapter 13, the "love chapter." This reveals a consistency between the combination of spiritual gift competency discussed in Romans 12 and 1 Corinthians 12 in that they both cast the introduction of spiritual gifts in a nest of relational health.

Ephesians 4 follows suit in that the first six verses address the relational context of the church. It includes this counsel: ". . . with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph 4:2, 3).

Jesus chose a specific and novel word in John 15 with which to address the disciples—friends (φίλους). This is not a common term employed by Jesus when speaking of the disciples. Prior to the time represented in the narrative of John 15, the only recorded instance is Luke 12:4 where we hear him use this word to designate his disciples. The common use of the word "master" (κύριος) by the disciples to address Jesus assumes the disciples' positional counterpart of slaves (δοῦλους). This "master/slave" relationship is replaced

by "friends" at the discretion of Jesus, the master. It is as he chooses to identify with his followers that his incarnation is recognized not so much as an event than as a process that is here unfolded. The one who occupies the power position makes a choice to associate on the relational level of "friend." The friend relationship has no positional counterpart. The insistent interjection of position into the dynamic of friendship destroys the relationship.

In this act Jesus is pressing his followers into a leadership community similar to what we observe in Genesis 1 where the leadership process is built upon creative conversation rather than command. "Let us" (Gen. 1:26) is our glimpse into the court of creation where a divine team works as equals without positional stress or tension over who gets the credit. Jesus, by assuming the relational position of friend embraces his disciples in a mission with purpose marked by trust, and where information is freely shared as opposed to commands demanding obedience without expressed purpose as would be expected of a slave:

> The servant executes the individual orders of his master but is not privy to the whole idea which informs his government; moreover, he executes the individual order simply as under authority, without being in full unison with it, because it is not instilled into him as an idea and a motive—and in respect of this fact, it is his master that does such and such things through him; still less does he understand what his master does personally, or through the medium of other servants. He, with his unfree individual performances, does not understand the free doings of his lord, Rom. 7:15. The friend, on the other hand, is the confidant of the thought of his friend and exerts himself in harmony with him. And so the exaltation of the disciples from Christ's service to friendship is accomplished by His confiding to them the fundamental idea of His life, His sacrificial death of love in accordance with the loving counsel of God; it was by this confidence that He sought to arouse them to a loving activity that should rejoice in sacrifice. (Lange & Schaff, 1865)

Too often the identity of a leadership team such as that emerging near the end of Jesus' earthly ministry does so as a context of privilege wherein the leaders rise above those led. The friend relationship between Jesus and these budding Christian leaders does not promise privilege but hardship (John 15:18–25) and they, like Jesus, are focused on serving those they lead. The patriarch Abraham demonstrates this well in that he was a friend of God (James 2:23) but his life as a leader was both purposeful and challenging:

> It is absolutely crucial whenever one discusses the subject of election to realize that election is not about privilege but purpose. As early as the summons of Abram to leave his home and receive the blessing of God, to receive a new name and become a great nation, that blessing was accompanied by a divine purpose—to be a blessing to all the people of the earth. (Gen 12:2–3; Borchert, 2002, pp. 150–151)

The relationship we share with Jesus, though at his initiative is embraced as friendship, nevertheless does not alter the subordinate role of the disciple to the divine role of our Savior. It magnifies the greatness of a leader who retains power and authority but chooses to relate to his followers as friends. In so doing his supremacy is undiminished.

Leading as a Servant

Jesus washing of the disciples' feet (John 13:5–17) stands as the pre-eminent example of service and egalitarian attitude modeled for the church. But how do we lead as a servant? There are some cultures where the chasm between servant and leader is so great that it is almost impossible to bridge. The mystique and honor granted to leaders simply cannot be formed into a concept of the leader as servant without violating cultural norms. Jesus demonstrated a willingness to challenge such norms. Peter's resistance to Jesus washing his feet and Jesus' strongly stated insistence is a case in point (John 13:6–9).

For others it is less difficult to operationalize service as the defining element in leadership. Once again, the Master provides an answer. He had three and a half years to transform twelve ordinary men into world class leaders who could competently bear the burden of establishing the Christian church upon this earth. During that period of time there was no sense of him providing service that pampered the twelve. He never did for them what they needed to do for themselves. In fact, Jesus trusted them with most of what we would consider the professional functions of pastoral ministry. There is, for example, no record of him performing a baptism, but rather him commissioning the twelve to perform these rites that today we reserve primarily for clergy.

The Service of Transformation

Jesus' service was directed at the development of twelve men. He served them by serving their developmental needs—spiritual, social, ecclesiastical, and personal. Leadership service should not be seen in the context of the servant who provides for the luxury of the church. Jesus took the raw human material that he found in Peter, James, John, and the others, and transformed their characters and their competencies in a manner that qualified them for the responsibility of leadership. He directed all of his resources to that end—teaching, encouraging, modeling, rebuking, and whatever was needed to create leaders who would emulate (Smith, 1998) him in a world that was perched on the edge of monumental change.

If the model of Jesus was about developing leaders to engage in the expansion of the kingdom of God, then it stands to reason that the primary function of Christian leaders is the stewardship of developing leaders (Spears, 1995, p.

207). Parents who model leadership in a child's life bear the responsibility of developing their children as faithful followers of Christ but also as capable leaders who can serve others (Burns, 1978). Some leaders are tempted to look upon their organizations as an assemblage of followers who must be managed and directed. The pastor-centric model that has emerged in many cultures supports this centralized approach to authority. The New Testament model would have members viewed as a gathering of potential leaders for whom active leaders bear the responsibility of training and equipping for leadership service according to their gifts (Berkley, 2007) rather than as subjects who must bow to the authority of positional leaders.

Task accomplishment grows out of the development of spiritual leaders. Discipleship is the New Testament model of leadership development even though we commonly think of it as being follower development. Jesus took followers and transformed them into leaders! The tendency for leaders to function as managers who coordinate the human resources of members can overshadow the spiritual leader's call to "make disciples" which suggests the developmental responsibilities toward others as modeled by Jesus. Secular leadership developmental specialists (McCauley, Center for Creative Leadership, & Van Velsor, 2004, pp. 85–115) have learned that this relational development model employed by Jesus leads to greater and more consistent productivity. Jesus proved that the development of competent and committed leaders would result in the accomplishment of mission more effectively than efforts to direct compliant followers to accomplish the same end. Stated simply—it works.

Leadership as a Distributed Model

The relational model also provides the context for the original organizational leadership structure. As early as the narrative of the conflict between Cain and Abel (Gen. 4:1–5) the preeminence of the firstborn is implied. What would eventually emerge as the law of the firstborn (Exod. 13:1–16) ordained that every firstborn son would be dedicated to the Lord as his. This dedication assumed leadership responsibility by the firstborn in both the familial and community context spanning both spiritual and civil matters. This design was a buttress against the individualistic leadership behavior demonstrated by Moses and for which he was rebuked by his father-in-law, Jethro (Exod. 18:1–27). Anchoring the leader structure in the family assured that the weight of priestly and governance responsibility would be distributed broadly even as the numbers of people and families increased.

[2]Great man theory is the idea, popularized by Thomas Carlyle in the 1840s, that history hangs (largely) on the "impact of 'great men,' or heroes; highly influential individuals who, due to either their personal charisma, intelligence, wisdom, or political skill, utilized their power in a way that had a decisive historical impact" ("Great man theory," Wikipedia, https://en.wikipedia.org/).

This divine commitment to a broad distribution of leadership responsibility as a preferred norm remains constant throughout the biblical record. Though a king was authorized by God, it was done with a stern warning of the consequences attending the consolidation of authority in a single individual. God's intervention in times of apostasy and crisis reveals a consistent strategy of distribution of leadership authority as opposed to centralization. Examples of this abound while the following serve as samples: the Tower of Babel results in subdivision and distribution of earth's population (Gen. 11:1–9); confederated tribes of Israel at the time of Judges have no central ruler (Judg. 17:6; 18:1; 19:1; 24:25); the captivity of Israel results in diaspora (2 Kings 15); the captivity of Judah results in diaspora and emergence of the community-based synagogue (Jer. 39); the demise of the Levitical priesthood at the crucifixion of Jesus is replaced with a radical distribution of priestly authority among the Christian believers (1 Pet. 2:4–10); and the founding of the Christian church is built on a relational community model rather than on the centralized temple model (Acts 14:23; 16:1, 5, 19; Col. 4:15). Beyond biblical history we see this same pattern in the Protestant Reformation where not one but many church organizations emerge from the controversy between Catholicism and Protestantism.

Spiritual Priesthood as a Distributed Model

The assigning of priestly responsibility linked to the firstborn created, by its very nature, a distributed model of spiritual authority in that every new family resulted in the appointment of a new leader on the family level. The tribal society under the patriarchal model appears to have recognized the firstborn of the extended family as the tribal leader (i.e., Noah [Gen. 8:20], Abraham [Gen. 12:7, 8], Jacob [Gen. 31:54], etc.).

When Israel rebelled against Moses and by extension, God, the Levites stepped forward to restore order, and a part of God's response to the unfaithfulness of the people was to transfer the spiritual leadership responsibilities from the firstborn to the Levites (Exod. 32:29; Num. 3:11–13; 8:18, 19). When the Jews revealed their unfaithfulness in rejecting the Christ, the Levites' assignment as the designated spiritual leaders ended. Jesus became high priest (Heb. 7; 8:1) and his faithful followers—each of them—serve that vacated spiritual leadership function (Rev. 1:5, 6; 1 Pet. 2:4, 5, 9). The history of this spiritual leadership process suggests that God will do what He has to do to provide spiritual leadership for his people but always on an inclusive, distributed basis.

This epic drama, in the context of the leadership and governance of God's people, plays out a radical shift during and after the earthly ministry of the

Messiah. We find the new covenant church organized under a distributed model where spiritual leadership responsibilities are radically distributed among the people. Each member of the body is now entrusted collectively with spiritual authority (Matt. 28:18–20) as opposed to a central human ruler who is appointed by birth or force of arms. This historical context is essential to understanding spiritual leadership and the organizational context in which it is taught and practiced in the New Testament. Every member, whether male or female, is called to serve as a priestly leader in the body of Christ. This broad distribution of leadership responsibility in the New Testament church returns it to its firstborn roots except that the nature of the model is more radical in that every member is included as firstborn—no exceptions.

Dual Service of the Holy Spirit

Covey and Merrill's (2006) combination of words to define the elements of leadership (competency and character) are mirrored in the New Testament in that it joins the relational health of the members with spiritual competence in the primary passages dealing with spiritual gifts. This should not be a surprise when we consider the two primary functions of the Holy Spirit as revealed in the New Testament—spiritual gifting for competency, and engendering the production of spiritual fruit for Christ-like character.

The fruit of the Spirit as detailed in Galatians 5 (see also 1 Pet. 1:5) reveals a standard of character possible to those being transformed by the indwelling Spirit. These items constitute the relational standard of spiritual leadership. Though character may be treated as a desired trait but not necessarily required in some secular contexts, the expectation of consistent Christ-like character patterned after the relational standards of Galatians 5 and related texts is an essential component of spiritual leadership. Even business models are demonstrating an increased awareness of the need for character-driven leadership following the financial meltdown of 2008 and other failed character-driven debacles. Likewise, spiritual leadership is not supported on competency alone. The spiritual aspect is forfeited without the contextual elements of the fruit of the Spirit which serve as relational standards of behavior (Gal. 5:22–23: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control") that are character-based.

Spiritual gifts are distributed at the will of the Holy Spirit in quantity and combinations determined solely by the Spirit (1 Cor. 12:4–6). As such, the diversity options for the members of the body of Christ are almost infinite. The fruit of the Spirit, however, carries with it a uniform expectation of Christian character. Our temperaments may differ; our mind styles may reveal different ways of thinking and ordering life; our mental orientation of right and left

brain will vary, but the standards of character are the same for all. Leaders don't, by conferral of position, inherit the privilege of demonstrating impatience or loss of self-control or any of the other spiritual graces simply because they occupy a position of authority. Positional leaders and ministry leaders within the body are alike subject to the expectations established by the standards of the fruit of the Spirit for Christian treatment of followers and other leaders alike.

The good news in this combination of competence and character is that both emanate from the Spirit of God. A relationally healthy context in which ministry competency is exercised is a winning combination—the relational context supports the content of ministry action. Leaders, both visible and obscure, have the assurance that competence for ministry and leadership contribution is ours as a result of the willingness of the Spirit to dwell within us. A transformed character and a calling with the competencies to support it are ours to claim according the promise of God.

Discipleship

Discipleship and the process of developing a disciple are often associated most closely with following. We hear the invitation of Jesus, "Come follow me . . ." and we rarely take the time to consider that discipleship implies taking someone to a destination (Brown, 1975, p. 481). Consider for a moment what lay before the 12 disciples. Three and a half years of intense, socially connected, spiritual and intellectual conditioning with the Messiah! But was that the terminal point Jesus had in mind when he voiced the invitation? They were still on the journey with him when he informed them that he would be leaving them—but not as orphans (John 13:33–35). At Pentecost their spiritual Companion took up residence within them (John 14:17) but their function changed dramatically in that transition. They went from being disciples to apostles. The discipleship process developed them as leaders and under the influence of the indwelling Spirit these *sent men* planted the Christian church and changed the world—forever.

Discipleship has as its goal the making of a leader. It is a leadership development process. His intent for his people on this earth is that they become effective ministers regardless of specific calling, whether lay or clergy, whether gifted as a pastor or gifted as a healer, we are called to become leaders in the context of our giftedness. Our call to make disciples is to identify giftedness and develop spiritual leaders for the kingdom.

Calling

Jesus demonstrated a method in the process of transforming common men

from being fishermen, tax collectors, farmers, etc., to becoming effective spiritual leaders. It started with a selection process and an invitation to enter into a journey of personal transformation. "I will send you out to fish for people" (Mark 1:17) revealed a purpose in the mind and heart of Jesus that communicated value to these men and superseded the value of their current occupations. Jesus' call was an invitation to personal transformation, and they followed him. The discipling relationship was personal, intense, and accompanied by risk. But they followed and their lives were changed.

Invitation Leads to Following

The first step in discipleship today is the same as it was on the day that Jesus called Peter, James and John from their boats and nets—selection and invitation. The invitation was personal and involved the promise of relationship. Discipling is personal and it must be intentionally relational in nature. Our modern obsession with efficiency tends to relegate relational elements of leadership development to the dark corners of ministry while we apply economy of scale principles and assess on the basis of efficiency rather than effectiveness. We need to consciously seek out and identify giftedness in people and invest personal effort and time to aid the Spirit in transforming them into effective spiritual leaders.

Following Leads to Mentoring

The invitation leads to following. It is in following that the relationship is developed which allows the sort of learning that Frank Smith (1998) refers to as *classical learning*, or mentoring. When the 70 (Luke 10:1) embarked upon their respective journeys, they did so in company with another—35 teams of two—wherein peer mentoring occurred as a benefit of the natural dialog that would take place in such a situation. This dialogical model is the foundation of effective discipleship and leadership development in the kingdom of God.

Such learning takes place in a natural relational context where the learning is most generally immediately connected to events and activities of life and is a highly effective learning model. It is the common form of learning enjoyed by children where observation prompts questions that are answered in the context of doing. It is a form of learning that is effortless and effective. Most of the questions associated with this learning find their origin in the learner rather than the teacher—a condition that increases the effectiveness of teaching and learning. This transformational learning requires close personal contact and honest relational commitment but is attended by a forgetting curve that is almost negligible.

Empowering Leads to Sending

The disciples enjoyed such an environment with Jesus. They learned as they lived together. They were transformed in the context of observing their Leader even as a child's formative introduction to leadership behavior occurs in the relational environment of the home (Bass, 1990). This prepared them even as good parenting behavior prepares a child for the empowerment that attends responsibility and authority for effective contribution to the needs of the family. The leader who trains must also assign responsibility and empower to affect growth. Care must be exercised to avoid the error of confusing abandonment for empowerment. The two may look similar, but the empowering leader remains as a resource for the ones empowered. Empowerment is not only for task accomplishment but also has a generative and maturing effect on the learner. Once done, sending is the next step.

Sending Leads to Leader Multiplication

The sending of the 70 (Luke 10:1–24) reveals the connection between empowerment and sending. The assignment was clear and the parameters of empowerment were clear—proclaim the presence of the Messiah and heal the sick (10:9). Only in executing these two assignments did they discover that their empowerment also authorized authority over demons, which says something about the abundant nature of the Master's empowerment.

The plan of sending the seventy has an essential link to leadership development. Pairing them in teams of two creates a relational learning context (peer mentoring) which moves the learners from a mentoring relationship with Jesus into the more mature mentoring context of co-learning (Anderson & Reese, 1999, p. 15). The disciples had the advantage of a social group plus an active, contextual environment necessary for optimal learning (Bransford, Brown, & Cocking, 2000, pp. 119, 279). In a sense the "two by two" model provided a weaning strategy in the leadership development process that resulted in less dependence upon the physical presence of Jesus and paved the way for the internalized influence of the Holy Spirit. It appears to be a flat structure without consideration for assigning a "leader," but rather a co-equal team. Thus disciples were multiplied to form a continually growing army of spiritual leaders built upon an interdependent relational model.

The principles related to the two by two ministry model implemented by Jesus challenges the traditional practice of assigning lone pastors rather than co-equal teams to ministry assignments. It is predictable in a world that embraces a predominately hierarchical philosophy of organizational structure and ecclesiastical structures which follow suite that a flat model of team leadership among those assigned to field ministry would be slow to gain accep-

tance. This model merits experimental application at the very least.

Conclusion

The Bible presents a leadership model enriched by a cultural history of internal tension relating to divine expectation and human failure but also impacted by external tensions of war, occupation, and captivity. God's service as ruler of his people, within a covenant relationship, involved no human buffer between him and his people. He began by providing the firstborn model, a fully distributed leadership model down to the family level followed by a tribal assignment (Levites) of spiritual leadership responsibility. The centralized leadership model to which God reluctantly submitted in the placement of a king as ruler of Israel (1 Sam. 7–9) and the consolidation of priestly responsibility in a tribe instead of the familial model of the firstborn ended that direct role and relationship. This was radically reversed in the New Testament record when Immanuel was realized and the Spirit of God took up residence in the hearts of his people. The need for the intermediate ruler was no longer present in the context of the priesthood of all.

Christian churches emerged with no formal ecclesiastical structure to govern them other than that of the Holy Spirit, the ministry of the Apostles and the Scriptures. Yet leaders emerged from the body in what seems to be an egalitarian process of selection and commissioning by the church but wherein the apostles and their disciples involved themselves intimately in the spiritual formation and leadership development of others.

The natural human tendency toward dominance behavior was modified by efforts to instill in the body of believers an attitude of equal value for members regardless of a person's position or giftedness. The follower's leadership role was determined by spiritual giftedness and a demonstration of Christ-like relational behavior. These two Spirit-given qualifications—character and competence—establishes the spiritual foundation for leadership in the kingdom of God. Each member serves as a steward of his or her spiritual gift and contributes specific service to the process of leadership that addresses the mission (Matt. 28:18–20; Rev. 14:6, 7) to which the church has been called by the Master.

Challenge

So, how then shall we lead? We must recognize that the forces that motivate the man of sin in II Thessalonians 2—self-ascendance and the desire to dominate—remain a constant threat to godly, biblical leadership. Lucifer's legacy is never far removed from those God has called to lead. Thus it is essential that we carefully and consistently walk in the Spirit of God. The

regenerated heart must be maintained by an ongoing conversation with God that reminds us that the glory is his, the gifts are his, and even the fruit of a righteous character is his.

Our concept of church must emphasize the oneness of community marked by a model of ministry wherein authority is distributed broadly among its members. Leaders are drawn from among the congregation with clear guidelines for leadership as service motivated by love. The consequence of service is the transformation of those who make up the community. Followers are discipled to become effective leaders. Both followers and leaders enjoy mutual respect built upon the same foundation—love.

God knows that we are not capable of such behavior on our own. It is by the gift of the Holy Spirit, willing to take up residence in every believer, which allows for both the content (gifts) and the context (fruit) to be present. Competency and character come through the ministry of that same Spirit. From the point of invitation, through the discipling of self and others, even to the end of life the Spirit of God is the enabling agent for those who would lead in Jesus' name.

Reflection Exercise

Consider the metaphor of the human body introduced by the Apostle Paul in 1 Corinthians 12. Now, imagine the major systems that require "leadership" in order to dependably provide the contribution to the whole that results in healthy and productive function of the body. What about the "leadership" of subsystems? Consider the concept of interdependent systems and how they might inform our understanding of hierarchy? How does this impact the valuation of people who serve essentials post within the body (organization)?

Discuss the nature of a non-hierarchical organization (flat) and how radically different it would be from the hierarchical structures with which we are acquainted. What happens to the flow of authority when your leader assumes the relationship of friend (John 15:15) and not commander? If authority is assumed by the members of the body, then to whom are you accountable? How would you graph this organizational design in a way that depicts the directional flow of authority which is usually top-down in a traditional hierarchy?

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BOOK REVIEWS

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WORK WITH ME: HOW TO GET PEOPLE TO BUY INTO YOUR IDEAS

By Simon Dowling
Milton Qld, Australia: John Wiley &
Sons Australia (2016)
Kindle Version, 200 pages

Reviewed by DEEANN BRAGAW

Simon Dowling offers indispensable advice on how to invite the people you lead to accomplish great things through collaboration. *Work With Me: How to Get People to Buy Into Your Ideas* offers vital skills and the mindset needed to create a culture where people want to 'buy in' to your ideas, no matter what your platform. By giving practical approaches to engage others through the avenue of inviting, rather than telling, Dowling helps us understand that in order to 'get someone on board' we must think about what matters most to them. To be a true catalyst of change, a leader must build relationships which bring an understanding that creating the correct mood and fostering the correct mindset are essential components of both movement toward change, and

maintaining meaningful long-term change. The author also helps us navigate through the common mistakes leaders make that cause resistance from those we lead. This book is predominantly based on the relationship- transformational theory of leadership, with a limited amount of managerial leadership theory.

Pivotal to real leadership and change is the reality that we must be able to move people from idea to implementation. In the context of all types of organizations today, hundreds of ideas compete for attention, and good leaders must not only know how to choose the best ideas, but also how to create buy-in which allows those ideas to become realities.

The strengths of this book include the concept that true buy-in means people have a genuinely voluntary choice and say "yes" because they want to, not because they have to (loc 385). Real buy-in is not manipulation or coercion. Real buy-in wins devotion and energy as advocates. Rather than yield to traditional hierarchy as the source of authority, where the higher up the ladder you climb in the organization the greater ability you have to "influence by decree," real buy-in suggests "win me," rather than "set a decree." To do this, the author suggests, "You need to know when to yield control in order to maintain it" (loc 493). This will take time, patience, empathy, and the right blend of skills because the end result of the two mindsets will yield different results in the long run. "Decree" may get a job done in the short term, but "win me" results in a team more likely to take ownership of an idea and work harder to overcome obstacles while moving forward with motivation and new ideas over the long term.

Another strength of the book is the concept that good leadership main-

tains an inclusive mindset, appreciating the differences in people rather than being ambushed by them (loc 651). This includes asking yourself questions as a leader with the intention of learning from those with different viewpoints, rather than setting your own as the only way the project can be done, as well as believing good results can be achieved without having control over the final outcome. Maintaining this mindset speaks to the heart of those on your team and appeals to the same best intent in them. At the same time, good leaders maintain conviction and have clear purpose: they buy-in to their own ideas, becoming a catalyst instrumental in the outcome (loc 859). Creating a social map of their organization and considering the role each team member plays, allows good leaders to maximize the strengths of each individual, and creates an understanding of the best timing in seeking buy-in from each one (loc 1112).

Also of note is the "Over to You" section at the end of each chapter where the reader has the opportunity to both reflect on each new concept and to implement what has been presented in the context of real-life situations. Throughout the book, the point is stressed that "buy-in" means people really buy-in to the leader (loc 1404), so character is the heart of the leadership model, as well as the respect the leader shows in appealing to the mind of the individual and creating movement.

This book has tremendous value for Christian leaders. Every Christian leader is ultimately a champion of buy-in, inviting the world to a relationship with Jesus and a life of service to Him. The concept of the "gentle art of buy-in," allowing people the freedom to make a decision without coercion, is at the heart of the power of choice given to every individual. The book posits that true champions of buy-in understand that agreement and commitment are just the beginning of where the real work begins, and so it is in every decision for Christ and every organization dedicated to service. In addition, the author maintains that action and accountability go hand in hand, and all Christian leaders must embrace both. Leaders must not only lead people to a decision, but must give them opportunity to participate in the outcome by breaking down large projects into doable smaller parts, providing the support needed, and celebrating along the way.

I highly recommend this book. The practical ideas, case studies, and sections given at the end of each chapter putting your own situations into the concepts presented, provide a bridge from the corporate world to the church. As Christian leaders, we are called to be listeners, observers, collaborators, and champions of bringing the body of Christ into unity in the common cause of bringing people to Jesus. Creating buy-in within the structure of leadership in the church involves not so much convincing our people to buy-in to our way of thinking, but realizing that God has given each person a measure of His Holy Spirit, and that as we listen to Him and develop characters in His likeness, our teams will move forward in His direction.

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BOOK REVIEW   **GREGORY J. BUILLION**

STRONG AND WEAK: EMBRACING A LIFE OF LOVE, RISK, AND TRUE FLOURISHING

By Andy Crouch
Downers Grove, IL: InterVarsity Press (2016)
Kindle Version, 192 pages

Reviewed by GREGORY J. BULLION

Strong and Weak by Andy Crouch is an interesting little effort to succinctly lay out a leadership model based on the paradox of the experiential necessity of both authority and vulnerability as a leader. I say "little;" not in a condescending way either. The book is literally little. Part of what makes this book worth the read is the ease with which the main idea is digested. Although, at 192 pages, it seems that the author could have boiled it down even more. The whole book is focused on an x-y axis, two by two diagram, to explain that leadership is not a choice between vulnerability and authority, but rather that true leadership will have both. His term for the top right corner of the two by two is "flourishing," and this is the author's goal: Get us there.

To flourish, one must master the delicate balance of authority—defined by the author as "the capacity for meaningful action," (loc 35)—and vulnerability, or, "exposure to meaningful risk" (loc 40). If that balance of authority becomes out of balance, we fall into the pitfalls of "exploiting" (authority without vulnerability), or "suffering" (vulnerability without authority), or worst of all, "withdrawing" (an absence of both). I don't want to ruin this for anybody, but that's where the reader is left. In fact, if the book left it at something as

simple as that, and the reader was left to work out the rest of the application, this may be a better explanation than the author goes through. While valuable at times, there were definite moments when the author seemed to overexplain a very simple idea. He describes this book as an answer to a difficult question posed years ago from a former student of his, who did not appreciate his own call to vulnerability, which at the time seemed to place the student in an either-or scenario with authority. He states that this book is an answer to how one may still be a strong leader, but also remain vulnerable. It is this balance which will lead to flourishing as a leader and individual, in turn helping others flourish as well.

There is something strange about discussing the strengths and weaknesses of a book titled *Strong and Weak*, and this is likely one area the author would not like balance, but nonetheless it is there. The strength of this book lies in the simplicity of his two by two diagram, and the first part of the book explaining the main idea remains strong, if not a bit overdone. The second part of the book, which is the author's explanation of how to move "up and to the right," into the flourishing square, was interesting, but parts of this section left something to be desired. His call for experiencing hidden vulnerability as a leader—which means you know about weaknesses that you never mention, all the while wielding visible authority as though there are no weaknesses—honestly doesn't seem to fit in with some of his earlier explanations, and harkens back to a "great man" theory of leadership. He is also fixated on the idea that Jesus' "descent to the dead" (loc 146) is what gave Him His authority. This public vulnerability is then something that a leader should plan for in

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the author's scheme.

As a Christian leader, I can see the Biblical nature of the author's two by two diagram. His major ideas have potential to really help identify a need in someone who is struggling in a pitfall of the diagram. His applications left something to be desired, but anyone who has read the Gospels can see that Jesus had this very struggle before Him every day: bear Godlike authority, and yet expose yourself to risk in real vulnerability. As Christ is our example, it would do well for us on a much smaller scale, to come to just such a balance.

I would love to say that this book got me there in that upper right hand corner, but I can't. Being exposed to the ideas of the book has helped me start the thought and action process. With that, though, there are some clear weaknesses this reviewer found benefit in the reading of this small book, and because of its smallness in time commitment and bigness on potential for growth, I will still recommend it for those who recognize in themselves a lack of "flourishing." If you are there, or if you would like to increase your "flourishing," this book may help you move up and to the right.

GREGORY J. BULLION is the associate pastor at Omaha Memorial SDA Church, and is completing his Masters in Pastoral Ministry at Andrews University Seminary.

DESIGNED TO LEAD: THE CHURCH AND LEADERSHIP DEVELOPMENT

By Eric Geiger & Kevin Peck
Nashville, TN: B & H Publishing Group (2016)
Kindle Version, 256 pages

Reviewed by SHAWN ELLIS

Designed to Lead: The Church and Leadership Development was written by Dr. Eric Geiger, who received his doctorate in leadership from the Southern Baptist Theological Seminary. He has co-authored the bestselling discipleship book, *Simple Church*, and is currently Vice President of LifeWay Christian Resources. The book is also co-authored with Dr. Kevin Peck, senior pastor of the multi-campus Austin Stone Community Church.

Early in the book the authors challenge the status quo by stating that most churches exist to keep programs and services running in the absence of spiritual growth and, if spiritual leaders are developed, it is by accident, not intention. Geiger and Peck assert that most churches are unhealthy and cannot effectively grow leaders because they lack one or more of the following "three C" components: *Conviction*—the deep passion to develop leaders; *Culture*—a healthy environment for leaders to develop, and finally, *Constructs*—systems which help to systematically and intentionally build leaders. For example, a church with Constructs but no Conviction results in apathetic members with no desire to disciple but simply seek to fill slots for volunteer positions. Constructs without Culture results in leader exhaustion as added systems are seen as burden-

some. Finally, Conviction absent of useful Constructs, leads to member frustration as there is no strategy on which to focus their passions.

The book presents biblical and practical aspects of the three C's with suggestions on application. While the author's biblical examples of Conviction, Culture and Constructs are illustrative, there are few examples of present-day implementation, successful or otherwise. The authors assume that real-world expressions of these concepts are intuitive to the reader. It is surprising that research from Geiger's company on church transformation was not used to provide an up-to-date, quantitative perspective to support the author's positions. Unfortunately, when such research was presented, it was peripheral to the author's thesis.

The book itself is laid out in a clear, logical manner, discussing each of the C's in separate sections. Except for the chapter on Conviction, which has an additional section on theology, the chapters on the remaining C's were broken into two separate sections: one on theology, and the other dealing with practical considerations. Each section includes a simple diagnostic tool to help assess the current state of a given congregation. An appendix is also included that provides a detailed outline of Jesus' mentorship process.

One of the key aspects of the book are the chapters dealing with Culture. To emphasize its importance, the authors quote iconic management leader Peter Drucker: "Culture eats strategy for breakfast" (loc 1572). The authors correctly assert that if a church's culture is not aligned with its mission, the Convictions of the members and the Constructs to support them will be insufficient to achieve their goals.

The authors define their theology of culture based on the adapted D. Min. thesis of Peck who researched church growth. The authors present three categories: the realities of Creation (having a firm trust in God's word and a sense of urgency of Christ's return), the household of God (fellowship), and the mission of God (spreading the gospel and making disciples). While the theology of the latter two aspects are presented reasonably well, the authors struggle to present a compelling theology of the realities of Creation. Their sense of urgency is centered on the belief that mortal life is "terrifyingly brief". The authors state: "When church leaders see their lives as undeniably fleeting, it ignites an urgency to make more leaders for God rather than to make more platforms for themselves" (loc 1694). A well-developed exposition of Revelation 14:7 connecting the personal desire to be ready and to prepare the world for Christ's soon return would have been valuable to this discussion. The authors also missed an opportunity to define Culture in relation to world mission. A reflection on John 17:15 where Jesus states "I do not ask that you take them out of the world, but that you keep them from the evil one" (ESV) would have been a helpful bridging concept.

In the chapter discussing how to transform Culture, Geiger and Peck's discussion is largely a repetition of the concepts from the book *Leading Change* from bestselling author and change management consultant, Dr. John Kotter. While these concepts may be more easily integrated in a corporate environment where financial rewards and termination of non-performers are valid tools; application to church culture is unique and was not well addressed by the authors. It would have been a welcome addition if the authors adapted the corporate concepts to church realities such as

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working with people where they are; understanding the ethnic diversity within a congregation; mediating low and high powered distance groups and managing an all-volunteer community.

Creating a church that develops leaders is a necessity if we are to bring to life the mandate Christ gave to all His followers as part of the Great Commission in Matthew 28. If we are not intentional in this duty, Geiger and Peck gives the reader a sobering thought: "Should we fail to lead as God has designed, we beckon disaster to enter into our world. Should we develop leaders apart from God's design, we actually help propagate destruction and misery rather than life and hope" (loc 1028).

With such statements and challenges, *Designed to Lead* is one of the few church leadership books that creates a sense of urgency in the reader to do God's work and create disciples and future leaders for Christ. The shortcomings in the material do not overshadow the book's overall value. One of the greatest strengths of *Designed to Lead* is the novel and easy to grasp concept of the three C's and the inclusion of different diagnostic tools that, while basic, provide a solid starting point for understanding change management and leader development within the church. Any pastor or church leader struggling with change or seeking to create an effective leadership program will find this book a useful primer for their library.

SHAWN ELLIS is a student in the Master of Arts in Pastoral Ministry at Andrews University. As a former business consultant, he is passionate about leadership and organizational structure.

A PASSION FOR LEADERSHIP: LESSONS ON CHANGE AND REFORM FROM FIFTY YEARS OF PUBLIC SERVICE (FIRST EDITION)

By Robert M. Gates
New York, NY: Alfred A. Knopf. (2016)
Hardcover, 239 pages

Reviewed by JOEL L. HONORÉ

Robert M. Gates began his government service in 1966 with the Central Intelligence Agency. A year later he was commissioned Second Lieutenant in the U.S. Air Force. He served nine years at the National Security Council. From 1986 to 1989 he was Deputy Director of Central Intelligence, followed by his role as Deputy National Security Advisor and Assistant to the President from 1989 to 1991. That year, he became Director of National Intelligence until 1993. In 1993, Gates turned his focus to academia. He served as the interim dean of the Bush School of Government and Public Service at Texas A&M University from 1999 to 2001 before becoming the university president. In 2006, he was called back into government work to serve as the Secretary of Defense under George W. Bush. In 2011, he was awarded the Presidential Medal of Freedom on his last day in office by President Barack Obama. His other books include *Duty: Memoirs of a Secretary at War* (2015), and *From the Shadows: The Ultimate Insider's Story of Five Presidents* and *How they Won the Cold War* (2007).

In this book, Robert Gates sets out to inspire young people considering public service as a career. He seeks to provide them the tools and attributes needed for

effecting change in the bureaucratic world of government. His opinion is that bureaucracies are failing systems, and he seeks to build a case for their reform.

Gates sees government as short on efficiency, innovation and change. He argues that much of government does not work very well and all bureaucracies need to be reformed. He lists a number of obstacles to bureaucratic reforms such as: political interests, the uneven quality of people filling leadership roles, the lack of managerial or leadership experience, job security for some, job uncertainty for directors, demands for transparency, risk avoidance, insular thinking, and the lack of economic incentives (pp. 9–18). Yet, he believes "that with the right strategies and the right skills leaders can—whatever direction politics takes us—reform and change these institutions" (p.21).

Gates' solution to inefficient bureaucracies begins with having a vision for one's work. This is attained by listening to every level of the organization. Listening is an assessment needed early in one's leadership assignment. After getting clarity on the immediate reality, the leader must formulate a compelling vision. According to Gates, a worthwhile vision needs to be coupled with "political skill and the administrative mind" (p. 25). He posits that external challenges must be factored into the vision formulation. Leaders must also prioritize their agenda items. "All leaders will have to decide the relative importance of urgent problems versus long-term challenges. . . (p. 37). Some decisions leaders will have to engage in alone. A clearly defined and achievable vision and the right set of priorities are the essentials to start the change process in an entrenched bureaucracy.

Gates goes on to encourage the formulation of strategies by familiarizing oneself with the various constituencies affected by, or affecting, one's role. The support of the ground level people is

vitally important. He advises leaders to clarify priorities in order to decide which functions to delegate and which to personally handle. Strategies must be designed with the political considerations of one's specific bureaucracy. A clear communication of the change plan is needed to make things happen.

He addresses the topic of strategic implementation by calling for participation from different parts of the organization. Gates propones for transparency regarding organizational transformation, internally and externally. He further pushes that at some point a leader has to decide to proceed without further analysis. Implementation deadlines are crucial if one is to effect change. "'Micro-knowledge' is necessary; micromanagement is not" (p. 91). According to Gates, successful implementation calls for follow through and follow-up.

The human dimension of organizations is central. Gates points out that "People, not systems, implement an agenda for change" (p. 98). Everyone, he offers, needs validation. It is the leader's responsibility to provide it. Employees are benefited when their work is considered important. By contrast he warns that leaders should be careful to not criticize their subordinates publicly. Rather, effective leaders know that every employee should be treated with respect and dignity (p. 104).

Successful reforms are achieved through empowered subordinates. Effective leaders give credit to those around them, and help advance high performers. Gates points out that, "Candor is critical to a leader's success. Every boss needs to understand that creating a climate where people feel comfortable in being honest in their opinions is the cheapest possible job insurance for the person in charge" (p. 118).

Gates says that smart leaders are not led by their egos. They operate with integrity. Their characters are consistent regardless of context. They are self-disci-

plined people. Leaders who convey a sense of intellectual or professional superiority deprive themselves of the benefit of those around them. He offers that reformers are courageous. He advocates for using a team of trustworthy, inner circle leaders committed to the change agenda.

Speaking from experience, Gates points out that leaders seldom get everything they want. Compromise comes with the territory. For him, good leadership calls for adjustments and flexibility. He admonishes reforming leaders to take their work seriously, but not themselves. He adds, a good leader knows when to leave.

A useful point that Gates addresses is the fact that financial challenges pose excellent opportunities for change and reform. Often, those are the best opportunities that a leader has to engage in real transformation. He warns, however, that when reducing staff is necessary, the manner in which it is done is important. Financial transparency is significant in maintaining trust. And, across the board cuts are seldom useful.

Gates reminds the reader that leaders power reforms. It's the leader's job to identify what's not working and initiate corrective steps. Leaders who properly identify and champion the core positive elements of organizational culture will experience less resistance when they tackle peripheral issues.

In closing he points out that, "The agent of change in bureaucracies should regard reform—institutional transformation—as a marathon, not a sprint" (p. 216).

Gates' solution for reforming bureaucracies is to have a good vision, formulate a strategy and implement the changes. He points out the need to be mindful of people, stakeholders, and one's own ego. He advises capitalizing on financial crisis as well as viewing reform as a never-ending process. In his final chapter, he appeals to the reader's passion for a better future.

Though Gates is an academic, this book is not. It is written for the general population in common terms. While he provides useful leadership principles, they are drowned with anecdotes from his work experience. This half biography, half leadership text makes for easy reading. However, it is not advisable for academic use as it lacks academic rigor and empirical data.

JOEL L. HONORÉ pastors the Stone Mountain Seventh-day Adventist Church in Stone Mountain, Georgia, and is a doctoral candidate at the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, Michigan, USA.

WOMEN IN THE SHADOWS: AN ETHICAL VIEW OF PASTORAL WIVES ENGAGED IN MINISTRY

By Renee McKey
Berrien Springs, MI: Logos Library
Seventh-day Adventist Theological
Seminary (2015)
E-book, 151 pages

Reviewed by RICHARD S. KURTZ

The premise of this e-book appeared to be two-fold. First, it presented the value of pastors' wives regarding the roles they fulfill in the ministry of the church alongside their spouses. The author then addressed the issue of women's ordination in the SDA administrative hierarchy. Both of these issues are of vital importance, especially regarding the current battle to honor the importance of women in the SDA church. The book fairly presented the case that both of these issues appeared to be interconnected.

The author presented her own personal struggles regarding being a pastor's wife, and the importance of her role to the church, but not really hav-

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ing her own identity. She was continually not recognized as being valued as a person but rather as an appendage to her spouse. She presented the various activities that a pastor's wife performs in the church which, if accepted by the church's governing body, would enhance and promote church growth. She gave succinct arguments why pastor's wives need to be recognized for their roles in promoting this growth.

The author also presented her internal struggles regarding feeling called to the ministry and the roadblocks she felt in responding to the calling. She pointed to the importance of women as pastors and their roles as women in ministry and that women need to be affirmed in their roles through ordination.

This book presented both logical and succinct arguments using biblical sources and the writings of church pioneers for the basis of not only the role of women in the church at the local level but also their roles in the church at large in the United States. The arguments were compelling and this reviewer found agreement on every point that was presented. If the SDA church is supposed to be mission-driven to share the gospel, then it seems an appropriate time for men and women to join hands and get the job done.

Due to the conflicted attitudes of the North American SDA church body regarding women in ministry, this book is a must read for all pastors, church board members, church administrators and anyone else who sees the value of women as being a vital force in propelling the mission of Christ at this hour of earth's history.

This reviewer gives this book an A+ rating and would recommend it to all those interested in issues related to the service of women in the church.

RICHARD S. KURTZ serves as a pastor for the Dakota Conference of Seventh-day Adventists assigned in the Pierre church district in South Dakota, and is currently a Master in Pastoral Ministry candidate.

THE IDEAL TEAM PLAYER: HOW TO RECOGNIZE AND CULTIVATE THE THREE ESSENTIAL VIRTUES

By Patrick M. Lencioni
Hoboken, NJ: Jossey-Bass (2016)
Kindle Edition, 219 pages

Reviewed by DAVID K. PENNO

Those who are familiar with Patrick Lencioni's previous book, *The Five Dysfunctions of a Team* (2002), will notice a similar structure in his new book *The Ideal Team Player*. Both begin with a leadership fable that illustrates the model that is described and discussed in the latter part of the book. The main thesis in this latest book is that there are three virtues that characterize a strong and effective team player. A team member must have a significant degree of all three virtues in order to be a positive contributor, and not a detriment to the team.

According to Lencioni, the ideal team player is humble, hungry, and smart. Being humble involves a lack of ego-centrism, where the good of the team has priority over personal desire or ambition. Hungry means that the team member is self-motivated, eager to work, and passionate about the success of the team's mission. Being smart is not about intellectual capacity, but is about interpersonal competency. The author likens it to a simpler form of emotional intelligence. Smartness is about being appropriate and aware in social situations, and includes the ability to "ask good questions, listen to what others are saying, and stay engaged in conversations intently" (160).

Similar to Jim Collin's idea of getting the right people on the bus,

Lencioni urges that teams should be composed of persons who are strong in all three virtues. Of course, this is an ideal, which is not always possible, but the team leader should seek to develop those who are weak in one or more virtue. The three virtues are not new to those who study leadership, but the key idea in Lencioni's model is that a good team player must have all three virtues to be effective, and leaders must persistently move team members in this direction, or separate them from the team.

The author describes the weakness and problems of those who have none, only one, or just two of the virtues (pp. 166–173). Leaders need the courage to confront those who are weakening or damaging the team, and must be persistent in moving team members to a healthier state. Lencioni is adamant that those who are weak in one or more virtues have three certainties: (a) improvement is not optional, (b) there will be a lot of support for improvement, and (c) choosing to leave the team is alright. He states that when the leaders are insistent that members grow in the virtues where they are not strong, they will either accept the challenge and improve, or they will leave. Only rarely will one endure constant accountability without change. In those cases, leaders must initiate the separation process.

There are four areas for applying the model, according to Lencioni. One is for hiring, using the interview as a time to ask questions that indicate the level of each of the virtues. Hiring decisions are then based on the answers to those questions. A second application is to use the model as a tool for assessing current employees, either by a manager, or via self-assessment. An instrument for the latter is provided. The third area for application is to develop employees who lack one or more of the virtues. Since the virtues are not innate, they can be taught and developed in individuals. Practical ways of developing the virtues are presented. The final application is to embed the model in the organization's culture. This can only happen if the leaders are consistently committed to holding everyone accountable to demonstrating the virtues.

A final section of the book relates the model of the ideal team player to the five team dysfunctions described in Lencioni's earlier book. He indicates how each of the virtues empowers team members to overcome the five dysfunctions.

The Ideal Team Player is a very good book for those who lead or manage teams in an organization. Combined with the book on team dysfunctions, Lencioni has given the leadership community some very simple yet powerful ideas and models for how teams can be led and developed for high effectiveness and success.

I recommend this book to leaders at any level of organizational leadership, especially in those cultures where teamwork is valued over great man and hierarchical approaches to leadership. The book is easy to read, with chapters that are short and straightforward. In the leadership fable, the author uses some curse words in the dialog between the characters. This may be offensive to some. But overall Lencioni has provided another valuable resource for developing and empowering leaders.

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DISSERTATION NOTICES

Cosgrove, J. F. (2016). ***The impact of values clarification and expression of beliefs on dysfunctional leadership among church lay leaders.*** **Ph.D., Andrews University.**

Leaders face challenges both from within themselves and others. Dysfunctions within the leader and their group can lessen leadership effectiveness. It appears some leaders manage these dysfunctions better than others. More needs to be understood about how these dysfunctions are best mediated, and some have suggested the way to do that is through discovery and articulation of values and beliefs. This study followed a quantitative correlational research design. Data was obtained using surveys that 84 participants completed online. Participants were selected from current lay leaders and former lay leaders of not more than three years past from Christ United Methodist Church of Chattanooga, Tennessee, and Collegedale Community Church of Collegedale, Tennessee. The Dark Side Leadership Profile (DSLP) was used to measure the degree of reported codependence, compulsion, paranoia, narcissism, and passive-aggressive tendencies (described as dysfunctions) while the Modeling-the-Way Leadership Practices Inventory (LPI) Self was used to measure the degree of reported discovery and authentic expression of values and beliefs. Regression and correlation analysis was used to test for a relationship between Modeling-the-Way and each dysfunction. The results of the study indicated a moderate degree of each of the dysfunctions existing among the participants; however, higher dysfunction scores were evident for compulsion and codependence, while lower scores, yet still in the moderate range, were measured for passive-aggression. The results also indicated a consistently high degree of discovery and authentic expression of values and beliefs among the participants. Consistent with predictions, a statistically significant inverse relationship was observed between Modeling-the-Way LPI Self scores and the DSLP scores, measuring each dysfunction with the exception of codependence among lay leaders in Collegedale Community Church. With that exception these results indicate that the higher one scored on the Modeling-the-Way LPI Self, a measure used to represent the degree one has discovered and authentically expressed values and beliefs, the lower one scored on the DSLP inventory, measuring dysfunction. Results also indicated that a major component of Modeling-the-Way that asks constituents "for feedback on how my [the leader's] actions affect others' performance" significantly impacted every dysfunction with the exception of codependence.

The purpose of the study was to explore if the discovery and authentic expression of a leader's values and beliefs may lower that leader's tendencies toward these dysfunctions. The results of the study indicate that the more lay leaders in these congregations reported they were discovering and authentically expressing their values to their constituents, the lower were their reported levels of dysfunctional tendencies, with the exception of codependence in Collegedale Community Church. A review of the literature validates the results obtained. It is therefore suggested that the more leaders discover and authentically express values and beliefs, the less dysfunction will be reported and they will be perceived to be more effective.

Cozart, Harvey. (2016). *The impact of spiritual mentoring among African American males at Eastern Kentucky University.* D.Min., Asbury Theological Seminary.

Academic and social integration into university culture can be very difficult for African American students who are the minority on campus. I think that without support and guidance, African American male students can become withdrawn and isolated, and struggle with their own personal identity, self-esteem, and academic achievement. Many African American males struggle academically, socially, and spiritually at predominantly white universities. Lang stated that African American males proportionately to their peers do not graduate from college, and that there exists a large disparity in the number of African American males who enroll in college and those who graduate (1988). Colleges and universities need to work harder at addressing the academic survival of African American male students. There are very few programs in predominantly white institutions that offer guidance and social support in the context that most African American males would need to be successful in school. Cuyjet suggests that there is a lack of research in the area of retention and mentoring of African American male college students on a predominately white college campus (1997). African American male college students are the least successful group at navigating and succeeding in higher education. For myriad reasons, most African American male college students do not fare well on college and university campuses (Cuyjet, 1997).

The purpose of this study was to investigate how mentoring impacted African American males at Eastern Kentucky University in the areas of Christian identity formation, education, and personal identity formation within a college ministry context during the span of the mentoring relationship/experience from 2003 to 2007. I randomly selected 10 to 12 African American males who attended Eastern Kentucky University and were a part of a past spiritual mentoring experience within a college ministry context from 2003 to 2007. I then conducted interviews with the males that I selected. Interviews were carried out in person and by phone on an individual basis. The use of interviews served as one of the primary sources for data collection. The interviews were both open ended and focused-interviews that were semistructured. This project relied upon several methodological tools traditionally used in case study research, including documentation, interviews, and observations. This study was a pre-intervention study, in order to help universities and campus ministries develop a more effective way to engage African American males at a predominately white institution.

As a result of my research, I discovered four major findings. First, subjects seem to thrive when connected with a group of their African American peers within the positive mentoring environment generated through collegiate, Black and Christian. Second, subjects began to grow in their confidence and ability as leaders when given opportunities to lead. Third, subjects began to make positive life decisions and grew spiritually when engaged in learning scripture and taking spiritual retreats that focused on growing in their faith. Last, subjects began to develop a greater desire to excel academically even before college, through the pressure of family or a desire to leave the negative environments in their hometowns.

The findings of this study demonstrated that mentoring had a significant impact on African American males who attended the spiritual mentoring program at Eastern Kentucky University. These findings demonstrated mentoring can play a significant role in the life of a person and encourage growth and balance. Mentoring can bring about positive change and empower those being mentored to discover their identity and spiritual direction.

Manuel, William M. (2017). *Missional virtues in leadership: Assessing the role of character strengths of Christian social entrepreneurs in creating missional organizations.* **Ph.D.I.S., Asbury Theological Seminary.**

In the past few years, social entrepreneurship and the development of faith-based non-profits has grown both in practice and in interest as a missiological activity within Christianity. Studies of the leadership of nonprofit founders typically focus on the traits, skills, and strategies in order to understand the growth of these organizations. The relationship between the character strengths of Christian social entrepreneurs and the growth of their organizations has not been explored in previous studies. This dissertation attempts to bridge that gap by asking the question: What are character strengths that have been influential and beneficial in the leadership needed by Christian social entrepreneurs in starting organizations that lead to stability and growth in mission? The findings of this dissertation are that there are particular and identifiable virtues and character strengths that are possessed by Christian social entrepreneurs which enable them to lead in the growth of the organizations that they have started. This study is accomplished through in-depth interviews that focus on critical incidents and areas that illuminate the virtues and character strengths of Christian social entrepreneurs who have positively affected the growth of their organizations, utilizing the theoretical concepts of Positive Organizational Scholarship and Martin Seligman and Christopher Peterson's Classification of Virtues and Character Strengths framework.

Meier, Timothy G. (2017). *The effect of mentoring on interns in a cross-cultural setting to produce increased missional engagement.* **D.Min., Nyack College, Alliance Theological Seminary.**

The purpose of writing *The Effect of Mentoring on Interns in a Cross-Cultural Setting to Produce Increased Missional Engagement* is to examine the relationship between mentoring and mission. This is accomplished through interviewing interns who have served with C&MA/Envision in a cross-cultural setting for a minimum of two months. For a minimum of 45 minutes, 17 interns were interviewed, and the results show a strong correlation between high mentoring and high missional engagement.

Jackson, Tatrabian D. (2016). *The relationship between transformational leadership style and employees' perception of leadership success in higher education.* **D.B.A., Liberty University.**

The problem addressed examined whether two merged academic institutions were successful in implementing a transformational leadership style within the united organization. Successful leadership cannot be limited to the perception of only the leader, but must include the perceptions of the follower as well. The focus of

this study was to investigate the relationship between a transformational leadership style and the employee's perception of leadership success. This research study provides the opportunity to advance the fields of organizational change, management, and academics by examining the success of transformational leadership through the perception of the employees in higher education as it related to the outcomes of leadership. Reviewing and analyzing the degree to which employees' respond to transformational leadership within the literature of other business, industry, and organizations provided the arena to acknowledge the gap in knowledge. All four components of the transformational leadership style: Idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration that a transformational leader possesses and implements effect the expected outcomes of the follower. Transformational leadership style is essential to transforming lives and organizations. Christians and businesspersons alike must understand the principle "as iron sharpens iron." Proverbs (27:17) states that Christians are to build each other up and bring out the best in one another. The findings highlight the potential benefits of the use of transformational leadership as an advancement of humankind and business and industry profits.

Ott, Kenneth R., (2016). *Initiating a missional mindset: The International Leadership Institute's eight core values as impetus for missional living.* **D.Min., Asbury Theological Seminary.**

For two-thousand years people have been asking, "How do you make a Christian disciple?" Western Christianity has offered innumerable programs and methods in answer to

this question. However, statistics indicate that churches are dying and Christianity in North America is waning, especially in light of the rapid growth currently seen in Asia and Africa. Church growth experts, denominational leaders, and theologians have proposed countless theories to explain the cause for this dichotomy, one of the most recent being that the Western church has abandoned its missional calling. These same authorities insist that "missional churches," "missional leadership," and "missional communities" are the cure for the anemic Christian faith in the West. However, as Jesus demonstrated, discipleship happens best in personal relationships, not through institutions. Yet so little of the missional movement is currently focused on personal discipleship. Could the decline of Western Christianity be a result of a vital, mission-oriented component missing in our individual spiritual lives?

This research project examined the potential of the International Leadership Institute's (ILI) Eight Core Values for initiating a missional mindset and impetus for missional living in the Christian faith. This dissertation offers a qualitative evaluation of the ILI Regional Conference training program and assesses the impact of the Eight Core Values in the lives of those who embrace them. Using the Critical Incident Technique in three phases of data collection, this project identified persons whose Christian beliefs and behaviors had been impacted by embracing the Values as a way of life. While the transformed beliefs and behaviors did not definitively ascribe to the definition of missional living, they demonstrated the potential of the Eight Core Values as a pedagogical construct to introduce a missional mindset in Christ-followers.

Torgesen, William J., III (2016). *The implementation of an internship manual to improve the quality of the mentoring relationships of the pastoral internships at the Moody Bible Institute.* **D.Min., Trinity International University.**

The purpose of this Doctor of Ministry project was to measure the effectiveness of implementing an Internship Manual into the pastoral internships at the Moody Bible Institute and to discern how specific mentoring principles and practices served to improve the quality of the mentoring relationship.

The project required research from a biblical and theological perspective, and from current literature in the field of mentoring. Current literature supported the need for mentors to be trained in specific and intentional mentoring principles and practices. This project required the development of a pre-manual survey and open-ended questions, the development of the Internship Manual, a post-manual survey, and a post-manual semi-formal interview. Students and mentors were surveyed prior to the use of the Internship Manual, and students and mentors were surveyed and interviewed who fulfilled the internship with the use of the Internship Manual. The evaluative results were categorized and reflected significant improvements in the quality of the mentoring relationship based on the use of the Internship Manual.

The researcher concluded that the Internship Manual was effective in improving the relationships, organization is critical to foster mentoring, and mentors need to invest time to lead the process. The internship manual should be modified for clarity, and an orientation class should be developed. Finally, intentional efforts must be made to incorporate strategies for soul care, spiritual formation, and theological integration.

Weigley, David E. (2016). *Exploring the transition experience for first time local conference presidents in the North American Division of Seventh-day Adventists: Narratives from conference presidents' career transitions.* **Ph.D., Andrews University.**

The position of the president of a conference in the North American Division of Seventh-day Adventists (a senior leadership role) has currently no policy stipulating leadership training prerequisites. Leaders transitioning into the president's position typically are selected from a pool of successful pastors, departmental directors, and executive secretaries by a constituency meeting of delegates from local churches and conference institutions. This qualitative study probed the transition of 12 first-time local conference presidents. The information was gathered by recording in-depth interviews. Eight themes surfaced from the exploration. Leaders experienced the transition as overwhelming, challenging their spirituality, involving new constellations of relationships, and a shifting of identity. They also noted its impact on their families. Other themes dealt with the leaders' prior job experience, intentional leadership preparation, and mentors. The findings suggest the need for more intentional leadership and managerial training, including knowledge of basic business principles and financial management. There is also a need for gender diversity training and for support in the form of mentors, assessments, and cohort groupings.

THE JOURNAL OF APPLIED CHRISTIAN LEADERSHIP MISSION

"To provide a peer-reviewed published dialogue of applied research in Christian servant leadership across denominational, cultural, and disciplinary environments."

This mission involves several elements that provide a greater sense for what the Journal seeks to accomplish. Explaining key words serves as a window into the "culture" of those operating the *Journal of Applied Christian Leadership.*

Peer-reviewed: This element describes the editorial nature of the Journal. The Journal encourages articles for publication that will be reviewed by peers in the field of leadership for evaluation both in content and style. This process will include ways of improving and/or other resources that might be considered as part of the dialogue. This will also allow for an expansion of the field to occur so that at the time of publication the article can have a wider audience.

Published: Our initial goal is that the Journal be a semi-annual publication with an eye of shifting toward a quarterly and then possibly monthly at some future point.

Dialogue: Descriptive of the nature of the inquiry, the Journal seeks to encourage a respectful dialogue between scholars, students and practitioners of leadership. Writers will present their findings in ways that while prescriptive also encourage dissent and a shared conversation.

Applied: The content of what is presented derives from strategies, principles, philosophies, and dynamic elements of leadership put into practice in a host of varied environments. What is presented is not an untried theory but a "theory-in-use" applicable to a place and time. Therefore, editors ask writers to use non-technical language accessible to practitioners.

Research: There are many leadership journals that provide an "anecdotal" approach to understanding leadership. While this approach is vital to growth in understanding, the rigor of research-based studies is vital as well to give a more rounded viewpoint toward leadership. Therefore, the vast majority of approved articles will consist of a research base to understanding. This is a core component of the Journal.

Christian: A second core component of the Journal is the focus of Christian principles as they intersect with leadership in action. While there will no doubt be "Christian" principles located in non-Christian environments, the tenor of the Journal will be based upon scriptural elements of leadership.

Servant: A third core component of the Journal is the centrality of Servant Leadership. While this nomenclature is widespread today (even outside Christian circles), we recognize that "servant" leadership arises largely out of the life and leadership of Jesus Christ and as expressed powerfully by the Apostle Paul in Philippians 2. It is our dynamic understanding of His life and this passage that serves as a platform for our understanding of this core component.

Leadership: Every endeavor in human history has involved a leader of one type or another. The Journal is about leadership. It is about the way people motivate, inspire, and lead others to accomplish as a group what could never be accomplished by themselves, all the while providing a dynamic transformation of all involved.

Across: Leadership is exemplified across religious, racial, and national boundaries. Fundamental to a dynamic understanding and application of leadership is a soul belief that no one group has sole propriety of leadership wisdom. In fact, when the discourse concerning leadership transcends all time and space our comprehension expands and our practice of leadership moves with greater effectiveness.

Denominational: This first of three environments demonstrates the Journal's fundamental worldview that learning can take place regardless of creed and denominational divides. In fact, the more one studies various leadership issues throughout the denominational world, the clearer becomes the commonality of our leadership challenges. Since the Journal centers upon Christian leadership, it is imperative that our research expand beyond denominational borders.

Cultural: One of the greatest challenges facing any organization in the 21st century is the growing expanse of globalization. Whether that globalization is reflected in micro-globalization through immigration or macro-globalization through increased universal communication and transportation, fundamental to any leader of the 21st century is the ability to lead across national, sub-cultural, and multicultural boundaries.

Disciplinary: A final arena where boundaries can be removed for the benefit of leadership comprehension is this vital area of academic disciplines. More often than not, various schools have made leadership the focus of study. Each school has provided incredible insight into the theory, philosophy, and practice of leadership. However, if our leadership comprehension is to expand, it will require the synergy of cross-disciplinary dialogue to occur. Increasingly in the leadership world, contribution is coming from such schools as history, sociology, theology, and even philosophy. To deny the interdisciplinary dynamic of leadership comprehension would substantially minimize and/or prevent leadership learning.

Environments: Finally, the Journal recognizes that the culture of leadership is influenced by the various environments where leadership is practiced and the skills honed. From the military arena (in either a peace-time environment or war-time environment) to the entertainment arena, leadership spans the limitations of environmental factors. Leadership is played out in the symphony hall as well as the science lab as well as the sports arena. If leaders are to grow so that followers and organizations and our world can become a better place, it is imperative that our understanding of leadership cross the expanse of time and space.

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The *Journal of Applied Christian Leadership* seeks submissions from a multiplicity of disciplines by those researching various areas of Christian leadership throughout the world. We are looking for manuscripts engaging readers in areas like Christian ethics and leadership, diversity, organizational culture, change, mentoring, coaching, self-leadership, team building and a host of other leadership issues. We are most interested in those who are conducting research in any of these areas from a distinctly Christian perspective, including those investigating various leadership theories and how they influence or are influenced by Christian principles and practices. Abstracts should be between 400-800 words and emailed in MS Word. All submissions can be emailed to *jacl@andrews.edu.* Conformity with APA style is preferred. See instructions online: www.andrews.edu/services/jacl

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Christian
Leadership Center
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Christian Leadership Center

The Christian Leadership Center is an interdisciplinary organization of Andrews University providing inspiration, on-going leadership development, coaching, consultation, and research for a network of church and community leaders throughout the world. It also sponsors the *Journal of Applied Christian Leadership.*

VISION
Our vision is people transformed and empowered by Christian principles who provide outstanding leadership for the local church, and church and educational organizations throughout the world.

MISSION
Our mission is to accompany and develop people in their journey as servant leaders in the church and as Christian market-place ambassadors in a changing world.

GOALS
Our goals are:

1. Dynamic understanding: A shared and dynamic understanding of a biblical model of servant leadership that informs the global practice of church and community leaders

2. Transformed leaders: Christian leaders transformed by a biblical model of servant leadership

3. Leadership network: A Christian leadership network comprised of a pool of leadership specialists capable of providing global leadership training and development

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The Center provides people and organizations with ongoing leadership development based on the servant leadership model of Christ, including access to leadership development options such as:

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- The *Journal of Applied Christian Leadership* (jacl@andrews.edu)

- Joint ventures in leadership development

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