Leadership Development In Albania: Equipping Young Pastors For Apostolic Leadership

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ABSTRACT

LEADERSHIP DEVELOPMENT IN ALBANIA:
EQUIPPING YOUNG PASTORS FOR
APOSTOLIC LEADERSHIP

by

Leigh Rice

Advisers: Bruce L. Bauer,
Rudi Maier
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: LEADERSHIP DEVELOPMENT IN ALBANIA: EQUIPPING YOUNG PASTORS FOR APOSTOLIC LEADERSHIP

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Date completed: June 2005

Problem

Albania opened to Christian missions in 1992. The church is new and the pastors are young and with limited experience. Initial rapid growth has been followed by slow decline. Leadership and leadership development is in the hands of foreign missionaries with limited experience in Albania. There is a need to develop culturally-appropriate, apostolic leadership for a country with a predominately Muslim population.

Method

Library research, questionnaires, interviews, and observations were conducted to develop an understanding of the Project Director, the Albanian culture, a theology of
leadership and church, and methods in leadership development. An appreciative inquiry approach was used to create and implement a plan for developing apostolic leadership.

Results

Apostolic leadership was chosen as the preferred leadership model to plant the church in this recently-entered country. An appreciative inquiry summit was conducted that successfully partnered young Albanians with experienced foreign missionaries in creating a preferred pattern for leadership. A plan was partially developed and implemented. There is greater confidence and enthusiasm in leadership but the process is at an early stage of implementation. If proven to be effective, this approach will help develop apostolic leadership in the current pastors of the Albanian Church and provide for future generations of leaders.

Conclusion

An apostolic leadership approach created through appreciative inquiry will increase the effectiveness of the leadership of the Albanian Church. It affirms the skills and experience of the Albanian pastors and creates ownership through participation. Apostolic leadership will increase the health and growth of the church.
Andrews University
Seventh-day Adventist Theological Seminary

LEADERSHIP DEVELOPMENT IN ALBANIA:
EQUIPPING YOUNG PASTORS FOR
APOSTOLIC LEADERSHIP

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Leigh Rice
June 2005
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Date approved
Dedicated to Barbara
Friend
Wife
and
Companion in Ministry
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<th>Abbreviation</th>
<th>Definition</th>
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<tr>
<td>AUC</td>
<td>Adriatic Union Conference of the Seventh-day Adventist Church</td>
</tr>
<tr>
<td>ESFP</td>
<td>Extroversion, Sensing, Feeling, Perceiving type in MBTI</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
</tr>
<tr>
<td>MBTI</td>
<td>Myers-Briggs Type Indicator</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version of the Bible</td>
</tr>
<tr>
<td>NLT</td>
<td>New Living Translation of the Bible</td>
</tr>
<tr>
<td>TED</td>
<td>Trans-European Division of the Seventh-day Adventist Church</td>
</tr>
<tr>
<td>US</td>
<td>United States of America</td>
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PREFACE

The Christian Church was planted in Albania by the middle of the first century. Albanian tradition believes that the apostle Paul himself was the first missionary. Apostolic leadership was visionary, missional, empowering, team oriented and reproducing, entrepreneurial, and kingdom-conscious. It turned the world upside down in just a few years. Twenty years of atheistic government in Albania came to an end with the collapse of the communist regime. The Christian Church is called once again to turn the country of Albania upside down for Jesus. Preparing apostolic leaders for this challenge is the task of this ministry project.

Many communities have influenced my development as a leader. My parents’ home and my own family, Avondale College, the churches with whom I have lived and ministered, and the group of colleagues who have journeyed together on this Doctor of Ministry. God has used you all to build up my life and so my leadership. Six years of ministry in Albania has been a blessing. Thank you and may your leadership have been directed towards this apostolic leadership. The task is yours and God is willing.
CHAPTER 1

INTRODUCTION

Albania holds a unique place in the history of modern Christian missions. It is a country in Europe that is predominantly Muslim in faith and where all religious faith and practice was forbidden from 1976 to 1991; a country for which Christians around the world united in prayer for its evangelization. In 1992, a flood of evangelistic endeavors followed the opening of the country. Seventh-day Adventist missions enjoyed early success as did other Christian missionaries. The challenge (and the focus of this ministry project) was to develop Albanian Christians for the task of ministry leadership.

Problem

The Seventh-day Adventist Church in Albania\(^1\) was young and youthful. The present-day work began in early 1992 when the Trans-European Division (TED) Ministerial Secretary visited the newly opened country and shortly afterwards commenced evangelistic meetings in Tirana, the capital city. Other foreign missionaries have led the work since that time. Young Albanians were selected to work as trainee pastors. In 1995, two were sponsored to Newbold College, England to complete B. A. degrees and returned in 2000. During 2002 and 2003, others who had completed B. A. degrees at Adriatic Union Seminary, Croatia or who were participating in the Newbold

\(^1\)Hereafter referred to as the Albanian Church.
College Pastoral Training Extension Program in Riga (Latvia), joined the team as interns or Global Mission Pioneers.

How does one best provide leadership training for young pastors that is quality (when there were no experienced Albanian pastors), is purposeful (when the president carried a large number of other responsibilities), and is culturally appropriate (when the experienced pastors were foreigners)? Addressing these issues was the purpose of this ministry project.

**Justification of the Project**

**Demands of Ministry**

Being adequately equipped for pastoral leadership is essential. Jackson Carroll writes: “Parish ministry can be the most frustrating, humiliating, and infuriating work in the world. What makes it rich—the complex mosaic of relationships—is also what often makes it impossibly slow.”\(^1\) Add to this the unjustified expectations surrounding ministry. “The public expects the pastor to be different, to be special, to have overcome the obstacles that trip up ordinary people.”\(^2\) This places high demands upon ministers. These demands are felt more keenly by young pastors yet to gain experience in ministry. “There is no other work that will test your resourcefulness, creativity, stamina, patience, strength, tact, spiritual maturity, and sense of humor. Ministry, if you want to be

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\(^1\)Jackson Carroll, *As One with Authority: Reflective Leadership in Ministry* (Louisville, KY: John Knox Press, 1991), 146.

effective, demands everything you’ve got." Developing leadership skills and resources was paramount in addressing these issues.

The demands of ministry in Albania were perhaps even greater than elsewhere. The church was young and still developing its infrastructure. Most members in local churches were less than twenty-five and had been Christians for less than five years. Churches were small. Church planting, with its challenge, was an expected role of the church leaders.

Cross-cultural Issues

The Albanian Church was led by foreign missionaries. Leading cross-culturally is a greater challenge than leading in one’s own culture. Each culture has its own worldview, leadership expectations, and ways of doing things which are naturally understood by a competent local. Leaders, successful in another culture, bring their own worldviews, leadership expectations and ways of doing things. There is a need to develop an understanding and appreciation of the new culture as part of the process of developing as an effective leader in the new setting. Training leaders in this new setting involves similar issues and was one aspect addressed by this project.

The foreign missionary may also have some advantages. There is great respect among Albanians for foreigners and showing them hospitality is the cultural norm. Bringing a worldview on leadership different to the obey without question mentality of the communist period will be healthy.

\[\text{\textsuperscript{1}Ibid., 29.}\]
Unique Albanian Situation

Albanian history has some unique features. Enver Hoxha, a most repressive dictator, ruled it for forty years. It was an atheistic society from 1967 to 1991, where religious faith and practice were officially prohibited. Two periods of civil unrest had marked the first ten years of democratic rule. An influx of Western ideas, mass-emigration from the country, and rapid change, had characterized the 1990s. There were no significant Albanian religious leaders in the country to model ministry leadership.

Multifaceted Leadership Role

The role of president of the Albanian Church has been multifaceted and included the administrative leader of the church, being pastor of the church in Tirana, and responsibility for all departmental duties including mentoring young Albanians in ministry. At times the president also served as country director of ADRA Albania. Part-way through the project a part-time ministerial secretary was appointed to assist the president with developing Albanian pastors. Creating a leadership development process that was effective and manageable in light of the president's many activities was essential.

Purpose of the Project

This project sought to improve the leadership abilities of young Albanian pastors. This improvement will result in the Albanian Church being effectively. Church

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1 Adventist Development and Relief Agency (ADRA) is the humanitarian organization of the Seventh-day Adventist Church.
health and growth will improve. Ultimately, the administrative leadership of the Albanian Church will be in the hands of an Albanian pastor.

To accomplish this improvement in leadership ability several steps were deemed necessary. (1) The project director needed to understand himself, his giftedness, and his understanding of leadership and the Church. (2) The context of developing leadership in Albania needed to be understood. (3) The cross-cultural skills of foreigners involved in the process needed to be improved. (4) Tapping into the intimate knowledge that Albanians have of their own culture was attempted by using an appreciative inquiry approach to creating a leadership development plan.

**Significance of the Project**

The project was unique in that it pioneered in the twenty-first century; leadership development in a country where there were no experienced indigenous ministry leaders. All pastors were young and beginning in pastoral leadership. All mentors were foreigners, and from countries with cultures that were very different to Albania’s. The results of this project may provide insights into pioneering the gospel work in countries where there is not yet an Adventist Christian presence.

**Basic Assumptions**

It was assumed that the project director would give the project his best effort and in spite of the smallness of the Albanian pastoral team and the changes that might occur with personnel, improvements to ministerial leadership could occur through a cross-cultural leadership development process. It was assumed that the outcomes of the process would be reported faithfully. Further, it was assumed that there was a genuine desire on the part of the young Albanian leaders for developing effectiveness in the leadership task.
Limitations

The ministry project was limited to developing a leadership development process for Albania to be implemented by the current president. The project did not seek to evaluate previous leadership styles or the impact that their periods of leadership had upon the development of the leaders of the Albania church. The project had long-term implications but the implementation phase is limited to the period July 2004 to December 2005.

Definitions

Defining the meaning of the terms Christian leadership, cross-cultural, and appreciative inquiry is helpful to this ministry project.

Christian leadership is that leadership which takes place within the context of the Christian community, where leaders model Christian values in their lifestyle and leadership, and follow Jesus' servant leadership style. Different aspects of this leadership are defined; the president's role of leading the Albanian Church is administrative leadership, the role of pastoring the pastors is ministerial leadership, and leading local churches and planting new groups is pastoral leadership.

Cross-cultural describes any situation in which the interaction is between individuals from different cultural backgrounds.

An appreciative inquiry approach is a process of planning which, through appreciative investigation, seeks to discover an organization's best past practices and people's dreams for the future and designs ways to transform an organization to reflect these practices and dreams on a regular basis.
Methodology

The approach to solving the problem was multi-dimensional. Personal reflection and evaluation of the skills of the project director were undertaken. Library research was used to analyze Albanian culture, the biblical understanding of leadership in a Christian context, and approaches currently in use for leadership development. Library research was also used as the basis to train the project director in the appreciative inquiry approach to change. This approach was then used to bring together the Albanian leaders' knowledge of their culture and the skills and experience of the foreign missionaries to create a leadership development process. Evaluation of the impact of the process on leadership in the Albanian Church was conducted and a report prepared.

Outline of Project

Chapter 1 includes the introduction and gives a brief overview of the project, describing the problem, the justification, purpose, and significance of the project. It details the basic assumptions, limitations, and methodology of the project. Definitions are given for some terms that carry specific meaning. Finally, the chapter outlines the contents of each chapter of the project.

The personal and theological basis for ministry is the topic in chapter 2. It investigates the project director as a person, considering his cultural background, the impact of the communities in which he has lived, and the nature of his call. The impact his temperament, spiritual giftedness, spirituality, leadership style, and task-type preference will have on the project are considered. The chapter also explores his theological understanding of leadership and of the Church and forms a biblical base for the project.

Chapter 3 is a cultural analysis of Albanian society and the Adventist Church, the context in which the project will be conducted. It details the political and social
context of Albania with special attention to the religious culture of the country. Implications for leadership are explored. The nature of leadership in Albania is described and analyzed. Contemporary models of leadership development and the mentoring model of Jesus are also considered. The importance of spirituality as a component of leadership is highlighted.

The process for the leadership development project is detailed in chapter 4. A project overview, the description of the strategy, the overall goal, outputs, and the implementation strategy are described. A Gantt chart of the strategy is provided. The list of activities that comprise the project is set out in a timeframe. The evaluation process is outlined.

Chapter 5 is a report of the implementation of the first phases of the project. Adjustments to the process are suggested and recommendations are made concerning the project director, the project itself and the transition of the project to the future president.

This project has the potential to contribute significantly to the development of Albanians who will serve in all areas of church leadership. Insights gained may assist the church in other countries to develop more effective Christian leaders.
CHAPTER 2

PERSONAL AND THEOLOGICAL BASIS FOR MINISTRY

Introduction

This chapter seeks to explore the personal and theological foundation for ministry. This is an important consideration for "ultimately the chief asset a church leader brings to the table is his or her own person."1 The chapter will cover four main areas that impacted on my ministry and leadership in Albania. These areas were; (1) my biographical background including my present work situation, (2) my personal and spiritual needs and goals, (3) my theological understanding of ministry and leadership, and (4) my understanding of church and ministry. Reflections will take place that will be applied to future directions in leadership development in Albania.

Life Experiences

Reggie McNeal2 demonstrates how God used culture, call, community, communion, conflict, and the commonplace to shape the lives of Moses, David, Jesus, and Paul and to prepare them for their spiritual leadership. McNeal contends that God uses these same six ways to shape the life and character of leaders today to prepare them

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for their current ministry situations. The areas of culture, call, and community will be discussed in this section. Temperament, leadership style, communion, and task preferences will also be considered in an attempt to gain a better self-understanding. Understanding one’s cultural background, temperament, giftedness, leadership style, and task preference enables a person to see more clearly how the call of God should be worked out in the present situation.

Culture

I am a baby boomer (that generation born between 1946 and 1964) who was born into a large family in a provincial town in rural Queensland, Australia in 1953. My background is working class though we were well off because of the hard work of my father and mother in a successful scrap metal business. They valued hard work, education, and self-sufficiency. My schooling took place in the local government schools. I was very good at mathematics and science, and was relatively socially adept and had a number of friends. So school adjustment was fairly normal.

My family had been Seventh-day Adventists for a number of years before I was born. My church was family oriented and traditional. It had a membership of 150 and so there were well run Sabbath School, Junior Missionary Volunteer and Pathfinder programs. Church social activities were common. While many members were involved in the life of the church, evangelism was the role of the pastor. I was a happy consumer of the church events when I left for college as a seventeen-year-old in 1971. A gentle, though passive faith had been built into my being.

As a baby boomer, I was exposed to the prosperity of the 1960s, pop music and the sexual revolution, the Vietnam War and conscription, television, and the world becoming a global village. The self-sufficiency and self-centeredness of the age became part of me along with the comfort gadgets and modern technologies. My working class
background meant I could do anything with my hands. My success at school meant I was capable scholastically though only average with languages. My generation was on the crest of "evolutionary" development and so nothing could stop us. My cultural background told me that I was capable of doing anything I wanted to do.

Call

My earliest memories include a sense that I was going to be a pastor. My family instilled this call in me. As a baby, I was accidentally scalded with boiling water. I was rushed to the hospital where doctors told my parents that they did not expect me to survive the night. My parents sought the prayers of the church through the pastor. They believed that I was miraculously spared. My call to ministry has its roots in being told this story. I still bear scars on my body but my heart was formed for ministry.

Sometimes during my high school days, I would say, "I was going to be a teacher or a minister" to save myself some embarrassment. The town of Bundaberg was typically Australian in the 1960s with a small minority of church attendees. Parents had even stopped sending their children to Sunday School. However, by age 16, when I was asked what career I was planning, I was open to speak of my future ministry with non-believing school friends.

While my healing may have been miraculous, my call has been a gentle conviction of a call-shaped heart. I have seldom thought of leaving ministry to pursue another career. There may be a sense of gratitude in my service though this is seldom a conscious "Thank you God for sparing my life." It is more serving because it is in my heart to do so. My serving is a reflection of my call; more gentle than bold, more steady than dramatic.
Community

Many communities have had an impact on me. Each has built some aspect into my life. My family of origin and my present family have been significant molders of my being. The church in which I grew up and Avondale College where I obtained a B.A. in Theology, a M.A. in Religion, and a M.A. in Leadership and Management degrees have contributed to my competency and sense of belonging. Each of the church districts and the families of whom we became friends, have been special supports in my life. This section looks in detail at what each of these communities has contributed to my life and ministry.

My family built into my life a good sense of love and support. While not perfect, I gained more positive strokes than negative and it was a place where forgiveness and acceptance was lived. This has influenced my attitude and relationship with people significantly. I trust people, see the best in them, and give them another chance.

The Bundaberg Church showed many of the positive characteristics of a warm country church. While it was quite traditional in its approach towards church life, young people were treasured and many activities were provided as part of church life. Many of the activities were family-related and often planned by older youth themselves. While some of the older people were critical, the people that my family related to were very open and accommodating.

While being accepted myself, I learned to value other people in the church, especially the Sabbath School teachers and Pathfinder leaders. They became my champions when I was in ministry. This acceptance also gave me a heart for ministry towards the young people in the churches where I have pastored.

Avondale College became my home for four years in the early 1970s. It was a time for developing independence. I made a few good friends among my classmates and
the atmosphere and teaching of the college was grace-oriented. This laid a foundation in my theology for the importance of first being in relationship with Christ before doing correct behavior.

I went to New Zealand from Avondale in January 1976 and returned to Australia twelve years later. The churches that I pastored in New Zealand were largely crises free and our ministry was appreciated. This was very affirming personally. I ministered love and care and received a lot back in return. A number of our special friends were members of these congregations. The church offered me the opportunity to do a M.A. in Religion during this time. I saw this as a gift of grace. While my ministry had been steady, there had been only a little growth. The opportunity was hardly a reward for exceptional ministry. This was also true of the opportunity to move into the Church Ministries department during my last two years in New Zealand.

The other significant aspect of the church community in New Zealand was its multicultural nature. In addition to the native Maori population, many Pacific Islanders have adopted New Zealand as their home. Enjoying their culture and building close relationships with many of them is one of the highlights of our ministry in the Wellington and Porirua churches.

The experience of community in New Zealand was affirming and supportive. Churches and church members became community since my family was so far from our families in Australia. Our children experienced a number of caring New Zealand “grandparents.” Deciding to return to Australia was a difficult decision.

The loyalty and support from my wife Barbara during these New Zealand days has been especially significant as a molding influence. She is a creative person and willing to get involved. Not satisfied with the status quo, she worked with me to improve the life and worship of church. She poured a lot of love into our children’s
lives and a few close friends. Much more disciplined and organized than I am, I have learned much of my planning and organizing abilities from her discipline.

My twelve years in Australia were spent in three different ministry situations. For the first six years, I continued my work in departmental situations. In the small Northern Australian Conference, I was a big fish in a small pond. Because of my abilities and skill, I worked closely with the President in Ministerial Association activities and worked closely with a number of pastors and their families who were experiencing stress and difficulties in their ministry. A number were saved for ministry. I understood from these experiences some of the difficulties of the pastoral task that I had not encountered in my own ministry.

Our ministry in Townsville gave Barbara and me another multicultural experience. The church had been involved in refugee resettlement and Vietnamese and Salvadorian families were part of the church family. Some became family friends and we enjoyed a number of other culture weddings.

I asked to return to church pastoral ministry after eight years in departmental leadership. I believed I needed to have recent experience of the ministry I was teaching to pastors and members. It was my way of maintaining credibility as a practitioner. Pastoral ministry in Southport (Queensland), a large city church, provided its usual rewards of involvement in people’s lives and the ongoing life of the church. After three years, I was asked to go to the small Tasmanian Conference where I would be involved in both department leadership and local church pastoring. While there was some stress because of resistance on the part of a few to change, these years were satisfying and some growth occurred.

My call to be the leader of the church in Albania was initiated by the ministerial secretary of TED, a colleague with whom I had previously worked. The church in
Albania has been a warm and supporting environment. The church had been feeling some stress from the leadership style of the previous president so our welcome was very warm. It is easier to follow a disliked pastor than a well-loved pastor. In many ways, Barb and I are like parents to many of the members and pastors who are younger than our own children are.

Involvement in these many varied communities has built positive experiences into my life. I have felt loved and supported. I have experienced life in a multicultural world. I have learned the value of ministering in love and compassion and in receiving love and affirmation in return. I have memories to treasure and friends to visit and enjoy.

**Temperament**

MBTI\(^1\) is the most widely used temperament indicator. It is a helpful tool in gaining understanding of one’s self. Understanding MBTI also gives insight into others. This is valuable in a leadership position. It can smooth the way in communication, it can anticipate difficulties and resistance, and it can enable the best utilization of the strengths of each temperament. “Your four letters [types] imply both giftedness and liabilities: your preferences indicate that you will be good at certain tasks and not so good at others.”\(^2\)

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Type theory says that people prefer one of two options in the way they (1) are energized, (2) experience the world, (3) process information, and (4) relate to their world. The four preferences are Extroversion or Introversion, Sensing or iNtuition, Thinking or Feeling and Perceiving or Judging.¹

Type Characteristics

People are energized by either Extroversion (the outer world of things, people, and environment) or Introversion (the inner world of ideas, concepts, and feelings). I prefer extroversion. Contact with people energizes me. I leave my door open and if no one comes to my room. I go and check that other people are still there. I enjoy any distraction from brainwork. I like the external world of things. However, after a few days of intense interaction with people I need my space. This is a good preference for working in a mentoring role with young pastors and interns who are frequently seeking support, encouragement, and ideas.

Sensing types prefer to allow the present world to touch them deeply through the five senses. Whereas, types who prefer iNtuition, are future oriented and rely on imagination to perceive meaning, possibilities, and relationships in reality. I live in the real world. I like to smell the roses and walk in the rain. I need to touch it and see it to believe in it. I enjoyed the physical sciences and geography at school. I learn by doing. I have a practical mind and can fix anything mechanical. This may be an advantage to being a missionary in Albania, but has distinct disadvantages for a leader in Albania. I live too much in the present world when I need to lead more towards the preferred world

¹The descriptions that follow are from Oswald and Kroeger, 2-3.
of the future with its possibilities. I find it harder to envisage this future world.

Thinking types prefer to stand outside a situation and analyze its cause and effect and are more comfortable with logical decisions. Feeling types prefer value-centered decisions. They stand inside situations to decide what they like and dislike. They are motivated by how it will affect people rather than the rightness of the decision. They prefer harmonious situations. I have a preference for Feeling. I am concerned for people and will bend to accommodate what I feel are their needs. Feeling has two dangers. One is that my compassion could be misunderstood as injustice to others. The other is that I can be distracted from the present task or the ultimate goal by personal involvement in situations.

People who prefer their lives ordered, structured, and planned, and to live by the plan are Judging types. The Perceiving type likes to respond to life rather than plan it. They like to keep their options open so they can respond to a situation in a variety of ways. I am a Perceiving type and my office desk shows it. I am energized by deadlines and get things accomplished under these circumstances. This approach does cause some frustration to the Js around me who want to know well in advance, what is to happen. There are some advantages in leadership if one is a little more J oriented. However, P has some advantages when one lives and works with the unpredictability of a country like Albania.

Characteristics of ESFP

Individuals are a combination of their preferences in each pair. The combination of my preferences is ESFP. An ESFP is more than the characteristics of the individual components. The dynamic interplay of the individual components makes each temperament type unique. "ESFPs radiate attractive warmth and optimism. . . . They are great fun to be with and are the most generous of all the types. Performer would be the
word that best describes an ESFP. . . . Decisions are made with personal warmth, based on personal preference or reference to significant others. This type relies heavily on their personal experience and generally show good common sense.1 I have a joy for living and generally wear a happy face.

The liabilities of the ESFP are also present in me. I tend to ignore and avoid the problems of life for as long as possible. I hope that they will go away. I live more for the present than for the future. I can be impulsive and following the plan does not come easily. I quite quickly become bored with the work situation and I am looking for something new.

ESFP and Spirituality

"The spiritual disciplines are deeply introverted activities—mediation, prayer, journaling, silent retreats, fasting, Bible reading, spiritual direction, worship. . . . Extroverts have trouble with the interior life where spiritual deepening takes place. . . . They usually find external demands more pressing than interior work. As a result, they may come across as spiritually shallow."2 I have found this to be so and have seen my spirituality as shallow. I struggle like other extroverts and have often felt challenged to deeper spirituality but have struggled to maintain these more introverted spiritual disciplines.

Studying MBTI has helped me understand the uniqueness that each type brings to spirituality. I see my own spiritual journey with new insights. These insights will help

1Ibid., 198-99.

2Ibid., 30-2.
with the process of mentoring and guiding interns and their supervisors in their spirituality. I have come to recognize the value in each of the types as they approach prayer and the other spiritual disciplines. The study has challenged me again to be not just comfortable with the approaches that my type prefers and to respect different approaches that facilitate spiritual journeys in others, but also to seek to "grow in our ability to use each of these four functions (S-N, T-F). . . . We all have the capacity to develop greater depth in our use of both our favored and less preferred functions."1

ESFP and Leadership

Religious leaders are involved in many roles, which come more naturally to an E person. "Considering the functions of ministry . . . , it is an advantage for a pastor to prefer Extraversion."2

As an SP leader, I am practical in every sense. It is easy for people to get along with me. I am flexible with myself and with others and am willing to change tack when needed. I can bend the rules to meet a present situation. Solving problems in times of crisis is not too difficult. I can thrive on uncertainty. The negative side is that the current demands often cause me to overlook previous commitments and decisions.

One disadvantage that the S brings to leadership is being grounded in the present concrete world. This is where I need the support of others. For the Ns however, "their focus is on a possible future. . . . Theorizing on the big picture, intuitive clergy ask the question, 'Where should the church be in the 21st century?' Their answers to that

1Ibid., 97.
2Ibid., 30.
The differing strengths that each type brings to leadership indicate a need for much more teamwork in leadership roles.

**ESFP and Ministry in Albania**

One of the strengths that an **SP** brings to ministry in Albania is flexibility in dealing with the ever-changing circumstances of the ministry situation. If one were able to describe a country in terms of **J** and **P**, then Albania would be **P**. It is a developing country. It is in transition. The church is also young. Mission work commenced only a little more than ten years ago. There is no certainty as to what is going to happen next.

This strength of being able to deal with a constant change needs a counterbalance in someone who can vision a better future for the church. "The **SP** leader needs the support of a thoroughly organized support staff who will provide reminders of scheduled appointments, who will schedule ‘unpleasant’ jobs . . . and who will see that long term issues are given closure."\(^2\)

The leader, however, is more than the temperament that they possess. God gifts leaders with special abilities for ministry. This giftedness interacts with temperament type and forms the basis for ministry.

**Spiritual Giftedness**

"A spiritual gift is a special attribute given by the Holy Spirit to every member

\(^1\)Ibid., 35.

\(^2\)Ibid., 138.
of the Body of Christ according to God's grace for use within the context of the Body.\textsuperscript{1} My knowledge of spiritual gifts has been growing since being introduced to the concept in my second or third year of ministry. While my core cluster has remained consistent over that period, different gifts have headed the gift list at different times. I have noted that the gift at the top of the list is usually specifically aligned to the dominant task in ministry at the time I took that particular test. When I completed the inventory by Dan Dick and Barbara Miller\textsuperscript{2} my highest scoring gift was \textit{administration}. This is my major task at present and this is the first time it has scored among my cluster of gifts.

\textit{Administration} could have been the highest scoring gift for one of two reasons. The Holy Spirit may give a particular gift to meet a current situation. Since the major task as president is administering the Albanian Church, the Holy Spirit may have so equipped. It seems more likely that since questions in the inventory are based on experience, current experiences would weigh more significantly in the mind as one answers the questions. The results will be slanted in this way.

\textit{Administration} for Dick and Miller means "the gift of organizing human and material resources for the work of Christ, including the ability to plan and work with people, to delegate responsibilities, track progress and evaluate the effectiveness of procedures."\textsuperscript{3} Table 1 shows which of the aspects in Dick and Miller's definition feel comfortable with my experience and which aspects are alien to me.

\begin{itemize}
  \item \textsuperscript{1}C. Peter Wagner, \textit{Your Spiritual Gifts Can Help Your Church Grow} (Glendale, CA: Regal Books, 1974), 42.
  \item \textsuperscript{2}Dick and Miller, \textit{Equipped for Every Good Work: Building a Gifts-Based Church} (Nashville, TN: Discipleship Resources, 2001), 25-46.
  \item \textsuperscript{3}Ibid., 38.
\end{itemize}
Dick and Miller believe that clusters of gifts are more important than individual gifts and so they group complimentary gifts. Some gifts support more than one ministry area, so are present in more than one cluster. To differentiate, the highest scoring gift is given ten points and the next three or four gifts one point each. When the highest scoring gift occurs in more than one gift cluster, the minor scores serve to determine the area in which to focus ministry. Since administration was the highest score, the organizing cluster became the gift cluster. Since administration supports only the administration cluster, the scores for the subsequent gifts have no influence, even though my second highest score was only one point lower than administration. They assert that only the primary gift was taken into ministry consideration in biblical times. I disagree and feel that due weight is not given to the subsequent gifts. For example, Philip's ministry was characterized by the use of different gifts at different times.

Table 1. Administrative Characteristics

<table>
<thead>
<tr>
<th>Comfortable Aspects</th>
<th>Alien Aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability to plan</td>
<td>Highly organized</td>
</tr>
<tr>
<td>Ability to work with people</td>
<td>Tracking process</td>
</tr>
<tr>
<td>Value and nurture people</td>
<td>Task oriented</td>
</tr>
<tr>
<td>Not daunted by size</td>
<td>Stay focused and on target</td>
</tr>
<tr>
<td>Ask to find out the unknown</td>
<td>Attend to details</td>
</tr>
<tr>
<td>Put the pieces together</td>
<td>Delegate responsibilities</td>
</tr>
<tr>
<td>Happy to work behind scene</td>
<td></td>
</tr>
<tr>
<td>Communicate effectively</td>
<td></td>
</tr>
</tbody>
</table>

My second highest score was *exhortation*. This gift has always been in my gift cluster and is often the highest scoring gift. This is the ability to give exceptional encouragement and to provide support and encouragement in difficult circumstances. It
includes “wise counsel, speaking the truth in love, holding one another accountable, and extending the hand of forgiveness.”

Prophecy was the gift in the third position but three other gifts, shepherding, teaching, and leadership scored only one point less. These gifts have been the dominant gifts in my gift cluster on previous occasions and I consider them as part of my gift mix, not as a way of multiplying my list of gifts but as an acknowledgment of the place that these gifts have played in my ministry before this present role.

Exhortation and shepherding are complimentary gifts. Shepherding is “the gift of guidance. Shepherds nurture others in the Christian faith and provide mentoring relationships to those who are new in the faith.” Dick and Miller place a greater emphasis on the mentoring relationship than has often been placed in the definition of this gift in other inventory descriptions. Exhortation compliments this gift by its function of encouraging, supporting, and challenging believers and others. This is very much how I have functioned in ministry. I see these two gifts functioning in a similar way as I work in the role of developing leaders in Albania.

Prophecy and teaching are also complimentary gifts. Prophecy is “the gift of speaking the word of God clearly and faithfully. Prophets allow God to speak through them to communicate the message that people most need to hear.” By contrast, teaching is “the gift of bringing scriptural and spiritual truths to others. . . . Teachers

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1Ibid.
2Ibid., 42.
3Compare Wagner's definitions.
4Ibid.
witness to the truth of Jesus Christ. . . [and] help others to understand the complex realities of the Christian faith. Teachers are revealers."\(^1\) It is in this light that I have found prophecy and teaching complimentary in my ministry. In a leadership development role, the teaching gift is the more significant gift.

_Leadership_ is the third gift in this fourth group. This gift is significantly different to the gift of _administration_. The distinction is perhaps similar to the distinction in the world of business between leadership and management. My hunch is that this gift shows up among my higher scores in inventories not because I have the gift of leadership but because I function as a leader. "Leadership is a critical function within the congregation that often falls to the pastor by default. While the pastor must assume many of the leadership roles, the true gift of Leadership can provide vision and direction to a congregation that one pastor alone cannot manage."\(^2\)

My gift mix equips me to function well in an organizing and nurturing role. This mix has been used effectively by God in my pastoral and training roles. They appear to be a reasonable gift mix to function effectively in training and mentoring which is the focus of my ministry project.

**Leadership/Interaction Style**

Leadership has been described as the challenge to get the task accomplished while maintaining positive morale among the workers. Leadership style can be described in terms of the interaction between these two concerns. A simple two-axis

\(^1\)Ibid., 43.

\(^2\)Ibid., 41.
model that highlights these two concerns was developed by Blake and Mouton. The complexity of the leadership will be discussed in more detail in chapter 3.

Dick and Miller also use a simple two-axis model for leadership style in a Christian context. They have attempted to bring some of the complexity of leadership into a simple grid by combining the traditional two axes of concern for task and person into one continuum from person to task. The other continuum is from ask to tell. Dick and Miller call the four quadrants formed by the intersection of the two axes thinker (task and ask), dreamer (people and tell), director (task and tell), and pleaser (people and ask). While not addressing all of the complexity of leadership, nevertheless, it is a helpful and simple way of looking at leadership.

My leadership style is pleaser. I have a high concern for people. I will generally put the concerns of people ahead of my concern for task. I will also ask rather than tell. This makes for a happy work environment and is effective if people are self-motivated. But, under-motivated people need a leader who is more focused on task and telling.

Dick and Miller provide helpful insight on how best to work with leaders who prefer a different style. By understanding how the other person views the situation, a person is better able to adjust to the expectations of the other leaders on a team or the leader who is in charge. Dick and Miller also provide insight into the actions of leaders under pressure. Leaders tend to function in the style of the quadrant diagonally opposite their style when under pressure. Director moves to pleaser and thinker to dreamer and vice versa. Under pressure, I function in the director style.

Adaptability is an important quality in leadership. "Various leadership settings may call us to operate from a style that is not our predominant one."

Bruce Powers demonstrates this point in his discussion on group maturity as a component in the choice of leadership style. Mature groups require a different style to immature ones. But success in leadership is more than choosing the most appropriate or effective leadership style for the group maturity. "Frequently success is determined not so much by what the leader actually does as by how the leader and his actions are perceived by others . . . It is this perception that determines the response of those he seeks to lead." Is it then possible to lead effectively when the possibility for the leader being misunderstood is so high? "The key to life-giving leadership then is that a leader is sensitive to relationships, can determine the needs of individuals, and can respond accordingly to create opportunities for the growth of all involved."

My study and reflection on leadership style has led me to two conclusions. The first is that I want to be a nice guy and to be liked by the people that I lead. The second is that I do not think enough about the different situations in which I find myself leading. I do what I have always done and do not adjust my style intentionally to better deal with the present situation. While there is much to be commended in leading so the people feel loved and supported, I need to develop more of a focus on getting the various tasks done. I hope that the relationship will mean that they perceive my actions

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1 Dick and Miller, 57.


3 Ibid., 27.
in a positive light, and respond appropriately. These insights will be important to the success of this leadership development project.

In addition to life experience, temperament type, spiritual giftedness, and leadership style is the spirituality of the project leader. Leadership in the Christian environment must be, first of all, Christian. The leader's spirituality is at the heart of leadership being Christian.

**Spirituality Web**

The spirituality web seeks to describe the various ways that Christians seek and express their spirituality. *Head, heart, pilgrim, mystic, servant and crusader* are the names that Dick and Miller use to describe the six approaches to spirituality. McNeal contends: “Spiritual formation is the most significant issue facing church leaders for the future. This is true both for the congregational context as well as for the personal practice of the leader. Spiritual formation is the process whereby Christ is formed in us. This process includes the discipline and intentional efforts, which we practice publicly and privately, intended to open our lives to God for him to fashion his heart in us.”¹

The spirituality web describes the way people *approach* God on a continuum from *intellect* to *feeling* and we *experience* God on a continuum from *mystery* to *image*. “Jesus provides a model for the integration of all types. He moved easily between solitude and community, study and action, praise and silence. We all experience all six types, and each has value, but one type tends to dominate for each of us.”²

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¹McNeal, *Revolution in Leadership*, 100.

²Dick and Miller, 73.
Servant is my dominant type in the spirituality web. I also responded positively to a significant number of the descriptive aspects of both head and heart. I find for myself that this ‘mix and match’ is more pronounced than Dick and Miller would have suggested by their one dominant style. It was easier to see which types I was not than to distinguish clearly one type that stood alone.

What does the spirituality web tell me about myself? I am much more comfortable with the approaches to spirituality that are practical and focused on others. I have developed very little integration with other approaches to spirituality. The silence and reflectiveness of the mystic, the searching and questioning of the pilgrim, and the passion and devotion of the crusader are alien experiences to me. I am challenged to reflect on these and use some of the crusader’s zeal to practice the spiritual disciplines that would develop and strengthen these spirituality web types.

What does the spirituality web tell me about the spirituality of others especially those who develop leaders? Firstly, there is great variety in the ways people approach and experience God. So each person is unique and should not be judged by my dominant type on the spirituality web. Secondly, I should become open to and learn from their spirituality types and encourage a variety of spiritual disciplines during the training and mentoring of interns and young pastors in leadership.

What does the spirituality web tell me about ministry in the church? The spiritual life in the church is more complex than simple. A church develops or encourages one dominant spirituality web type, and I suspect that it is head-type in the Seventh-day Adventist Church. I can lament with Dick and Miller as they talk of their own denomination. “There is nothing wrong with Head spirituality. It is not bad! It simply is not the only authentic approach to God, and we hurt our commitment to inclusiveness when we are unaware of how solidly Head-type we have become as a
When a church fails to facilitate the experience of spirituality in its multi-dimensionality, it fails to facilitate the spiritual growth of the members not of the dominate spirituality web type. It may do even more. It may shut the church away from people who are seeking God in a different way.

A final aspect of leadership and leadership development to consider is that of task type preference. As there are great differences in life experience, temperament, spiritual giftedness, leadership style, and spirituality webs, there are also differences in task type preferences.

**Task Type Preference**

My task type preferences are *fellowship* closely followed by *work*. Dick and Miller note that there are four types. *Fellowship*-type people want to accomplish the goals of the group, but being with other like-minded people is of the utmost importance. The *work*-type enjoys groups that focus on the accomplishment of a specific task that requires a short time frame and specialized skills. These are the groups that I enjoy working with the most. I can also function with *project*-type people who join a working group that has a clearly defined purpose, where they participate from start to finish in planning, organizing, implementing, and evaluating. *Process*-type is my least preferred work group. These tasks are usually ongoing projects and programs to make decisions and focus on planning. . . [The] group usually doesn't initiate new programs but instead monitors and maintains what already exists.²

¹Ibid., 82.

²The descriptions are drawn from ibid., 88.
The significance of this becomes apparent when Dick and Miller report that in every instance, people report that they are most effective, efficient, and engaged when they are allowed to interact in the work setting they prefer. Therefore, a greater number of people might be willing to take part in leadership were their preferences honored.

While I prefer hands on work and often make decisions without going through the committee process, I am flexible enough to work in a project mode, though planning and evaluating are often truncated experiences. I have wrongly assumed that other people are like me and can function across an equally wide range with a fair degree of comfort and competence.

Present Ministry Situation

In January 2000, I became the president of the Seventh-day Adventist Church in Albania and pastor of the Tirana Church. This is a multifaceted role. In addition to the complex responsibilities of pastoring in a cross-cultural environment, I was the only experienced pastor leading three interns; one mature person with one year of post college ministry experience and two recent graduates. One Bible worker on the team had been studying during the summer since 1998 at Newbold College Pastoral Training Extension Program in Riga (Latvia) in preparation for ministry.

The membership in Albania had plateaued and was in decline. Much of the initial enthusiasm for faith among Albanian people had declined and a materialistic craving had taken its place. People were seeking opportunities to leave the country for study and work. The United States, Canada, United Kingdom, Italy and Germany were high on the list of destinations for church members. A period of civil unrest in 1997 followed the collapse of financial pyramid schemes. The Kosovo crisis in 1999 saw several hundred thousand Kosovo refuges seek refuge in Albania. These two events impacted Albanian society and church.
It has been a struggle to do all that needs to be done in leading the church in Albania. Because of the many tasks that need attention, the important things have often been neglected at the expense of always-present urgent things. The language barrier has been a significant inhibitor to personal ministry among the community. Modeling and mentoring personal evangelistic ministry has been difficult.

My life style at present is chaotic. Like many other developing countries, the only thing that is predictable is that nothing is predictable. Issues that need urgent attention arise frequently and routine issues take an inordinate amount of time to accomplish. Everything must be supervised otherwise it does not get done, or is not done properly. My flexible SP combination in MBTI allows me to adjust to the constant unpredictability of life.

We have accomplished some steps forward with the church in Albania and the pastoral team is developing some competencies for ministry. Some positive steps in evangelism are taking place but these have not yet materialized into membership. We have appointed several Global Mission Pioneers\(^1\) to widen our pastoral work force and three foreign Global Mission Pioneers have supported the program of the church.

**Personal and Spiritual Needs and Goals**

This section is an exploration of my personal and spiritual needs and goals and how they relate to the leadership development task. I have already reflected that my life has been very blessed. Family life is enjoyable and I have a maturing relationship with our children. This provides a supportive foundation for ministry. As McNeal comments;

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\(^1\)Volunteers who work in ministry on a part-time or full-time basis and have their expenses paid.
"The family serves as a crucible of Christ-forming dynamics for the minister. Healthy family relationships give the Christian leader a decided advantage. Not only does the leader gain the emotional and spiritual strength that derives from them, the leader's credibility factor also increases dramatically when this area of life is obviously well managed."¹

My personal needs are mainly work related and grow out of the isolation of the ministry task in Albania. My goal for personal wholeness is something I want to encourage in others. This wholeness also includes a more significant spiritual life.

Personal Needs and Goals

I have few needs in relation to my family and personal relationships. I have been very blessed by God and I am enjoying the ministry in Albania. The challenge that Richard Swenson makes to build margin into life will certainly provide for some enrichment in my personal relationship. Margin will also assist with my spiritual needs.²

The isolation of Albania is significant. E-mails keep me in touch with family at home.

I have three inter-related work needs. Working in Albania is challenging and isolated. I need personal affirmation for my leadership. In Albania, this affirmation needed to come from the AUC administration team. To be beneficial for me, it needed to be based on an intelligent understanding of the situation in Albania and it needed to be genuine. The support of the young Albanian pastors was not enough. Mentors need to provide this to the pastors they are developing as leaders.

¹McNeal, Revolution in Leadership, 108.

There is a need for me to develop a more supportive partnership with the church in the Adriatic Union. Albania is not a natural fit with Croatia and Slovenia in the Union. There are the barriers of race, language, and distance and Albania is the new addition to long-standing church structure. I need to take the initiative to turn this formal structure into a working partnership.

My personal mission statement developed in the mid 1990s is to model, inspire, and encourage wholeness. This goal is significant in light of healing being an integrated theme for a biblical theology and the work of ministry.¹

While I believe the goal is worthy, in the light of recent reflection and study, it requires some refinement. As Robert Mulholland points out in his definition of spirituality,² it is the qualifier in the statement that makes all the difference. My personal goal needs to have the qualifier articulated rather than assumed. The qualifier is a simple “in Christ.” The implications are dramatic.

I have questioned whether to model wholeness is too bold of a claim considering we are broken and only clay vessels. The spiritual life “is an intentional and continual commitment to a lifelong process of growth towards wholeness in Christ” to quote Mulholland.³ However, wholeness in Christ is something we now possess by faith as we take the daily journey towards that end. The concept is surrounded by the grace of God,

¹Jon Dybdahl, Class Notes for Spiritual and Theological Basis for Ministry I and II (Binfield, England: Newbold College 2002).

²M. Robert Mulholland, Invitation to a Journey: A Road Map for Spiritual Formation (Downers Grove, IL: InterVarsity Press, 1993), 12. Mulholland’s definition is “the process of being conformed to the image of Christ for the sake of others.”

³Ibid., 24.
forgiveness because of the ministry of Jesus above, and healing by the presence of the Holy Spirit in the life of the believer. It is like the experience of the believers in Ephesus who were already seated “with him in heavenly realms” (Eph 2:6)\(^1\) because of their union with Christ. In light of these reflections, I would refine my personal mission statement; to model, encourage, and inspire wholeness in Christ.

A personal work related goal is to prepare the pastors in Albania to assume leadership of the church in their country when I leave. This becomes the focus for this Doctor of Ministry project. This is a big challenge but not an unreasonable expectation. I have laid some foundations into the lives of the young pastors. Now several additional things need to happen. First, they need to want this to happen. If it is something that they hunger for, then the responsibilities of leadership will be accepted as a challenge rather than endured as a burden. Then I will need to identify with them what would be the barriers that would prevent this happening. Age may be a cultural barrier to leadership. Steps can be taken to overcome the barriers concerning skills and experience. Their own credibility with their peers in the churches is another issue to be addressed. Their peers see not all of their actions as actions of potential leaders of the church in Albania.

**Spiritual Needs and Goals**

My greatest spiritual need is to develop a consistency in practicing the spiritual disciplines. There have been a number of times that I have been challenged by God in this area in the past. I have made good resolutions and commenced to journal or to write

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\(^1\)All Bible quotations are from the NIV unless otherwise indicated.
prayers rather than have my mind wander. These spiritual disciplines have worked well in the lives of various presenters. I have commenced these new practices; regularly for a week or two, then occasionally for another week, and then spasmodically. Some months later, I rediscover the neglected book. The dates on each page of the notebook reveal this pattern very clearly.

I would like to blame my SP temperament, or to say it was the wrong type of discipline for a person with an Extroversion preference. This may be part of the explanation. Two other things are more significant. First, the challenge is a spiritual challenge and so the enemy of spirituality and my broken spiritual nature are the major problems. I need to focus on the battle in this area. Secondly, my somewhat deistic worldview\(^1\) that placed God as distant from people and only responsive at times of crisis shut me away from the reality of a close and personal daily relationship with God.

Spiritual leadership is an awakening challenge for me and now a major spiritual need. It is true that we “must have different leadership than we are used to if we want better results than we are getting.”\(^2\) My scientific worldview and my boomer confidence said leadership was a matter of cause and effect and with the right approach I had the ability to make it happen. The current leadership options are described by McNeal as “The Leader as Holy Person/Priest,” “The Leader as Wordsmith/Educator,” “The Leaders as Chaplain/Parish Minister,” and “The Leader as Professional Minister/

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\(^1\)I would describe this worldview as *non-emergency deism*. God is present and acting in the emergencies of the world (the incarnation for example) but not in the day-to-day activities of my life. Generally, life goes on in a scientifically explainable way.

\(^2\)McNeal, *Revolution in Leadership*, 16.
Executive.”¹ I was the Professional Minister/Executive. In contrast to these models of leadership, I need to return to a biblical model of spiritual leadership. “The emerging model of leadership for the church of the future is one based on an apostolic style of leadership.”² According to McNeal, this spiritual leadership has these characteristics; it is visionary, missional, empowering, team-oriented and reproducing, entrepreneurial,¹ and kingdom-conscious.³ The great challenge for me is to grasp God’s vision for Albania and to give my life for the vision that God gives. “Early church leaders gave their lives in pursuit of a compelling vision of the kingdom of God that Jesus shared with them.”⁴ “Most Christians will want to follow real shepherds who mentor and equip them—shepherds whose lives are credible, whose relationships are authentic and warm, and whose ministry is genuine and helpful. Thus, the influence of this style of leaders resides not in position or titles but in respect and trust gained the old-fashioned way—by earning it.”⁵

Spiritual leaders are like “early Christian leaders [in] making decisions and changing behaviors for the sake of the Great Mission (Acts 1:8)” and “are challenging the church to evaluate its attitudes and activities in light of Jesus’ last command before

¹Ibid., 26-7.
²Ibid., 28.
³Ibid. See also Richard Blackaby and Henry T. Blackaby, Spiritual Leadership: Moving People to God’s Agenda (Nashville, TN: Broadman and Holman, 2001).
⁴McNeal, Revolution in Leadership, 28.
returning to the Father." Early church leaders also "opted to share the ministry with others outside their immediate leadership circle (Acts 6:1-6).

Effective church leaders today understand that the strategic way to leverage their ministry efforts is to empower others to minister."

Spiritual leaders follow the example of Jesus and the early church and practice team leadership that focuses on reproducing leadership teams. Paul challenged young Timothy to do likewise. "And the things you have heard me say . . . entrust to reliable men who will also be qualified to teach others" (2 Tim 2:2). The apostles were entrepreneurial in that they knew how to "organize, manage, and assume risk" under the direction of the Holy Spirit and "how to connect the gospel with their culture." Finally, spiritual leadership is kingdom conscious. Their primary concern is for the kingdom and not for the institution of the church. "Explosive growth occurred once they [the early church] understood that the gospel was for everyone and God could be served in new ways."

I am realizing anew the spiritual nature of the kingdom of God. This realization has challenged my scientific, managerial approach to leadership and is calling me to a whole new approach to leadership. McNeal summarizes this leadership by writing, "It is captured by and reflects the heart of God. Apostolic leadership seeks to partner with God in his redemptive mission in the world. Leaders of this ilk commit themselves to an

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1 McNeal, Revolution in Leadership, 28.
2 Ibid., 28-29.
3 Ibid., 29.
4 Ibid., 30.
agenda bent on transforming the world.”\(^1\) After personal spirituality, this spiritual leadership is a leader’s greatest need.

Three specific spiritual goals guide my life. These goals are the outworking of my personal mission statement to model, inspire, and encourage wholeness in Christ. The first is to practice a deeper devotional life. This is essential for me as a spiritual person and leader. Wholeness in Christ can only be modeled if it is being practiced. I am beginning to realize that spiritual formation is a work of grace. I am responding to God’s generosity and through the practice of the spiritual disciplines placing myself in a position where God can develop wholeness within me by the Spirit. As Bill Pollard says, “In the absence of grace, there is no reaching for potential.”\(^2\)

My second spiritual goal is to become sensitive to hearing God’s will in my life and leadership. I would like that God would always speak clearly in an audible voice. Then it would be clear what God wants me to do. I know that this is not the way in which he works. I need to develop a quietness that does listen for God’s direction in my life, not only in the voice (should he choose to communicate in that way) but also in all the experiences of life that have directed and prepared me for his purposes and plans for my future. It will be a challenge to discover God’s will for his church in Albania as I move from a mechanical to a spiritual approach to leadership and leadership

\(^1\)Ibid, 32.

development. I will “discover my destiny” in this fifth rung on The Ascent of a Leader ladder.¹

This will not be an easy task. “God places people he can trust into the right places at the right time. He tests them on the character ladder so that when the right opportunities arise, they are ready for the challenge.” However, “discovering destiny depends on God giving us the eyes to find it.”²

My third spiritual goal is to order my present and future life in line with the heart shaping that God has already done. If God formed me the ESFP type that I am, if he prepared me through culture, call, community, communion, conflict, and the commonplace for my present ministry, and if he has uniquely gifted me with my gift cluster, then I need to discover the specifics in ministry and leadership that he intends for me and to live them. For this, I will continually prepare my character and the supportive relationships of grace that will be necessary for God’s purpose.

These spiritual goals cannot be achieved alone. I have found that “spiritual formation cannot occur in someone’s life without accountability.”³ It has been easy to not disclose the issues with my spiritual life. I have not chosen to be open and to be held accountable by a mentor or a coach. McNeal highlights this problem in the broader context of the church. “The process of Christ being formed in us has largely been regulated to a set of personal disciplines. The assumption, again, is that enough hours logged in at quiet time will pay off in changed behavior. The missing element in terms

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¹Ibid., 139.

²Ibid., 146.

³McNeal, Revolution in Leadership, 101.
of effecting changed behavior has been the creation of appropriate venues for debriefing and accountability.”¹ As McNeal notes, “Church leaders could make better allocation of energy and time if they had the support of a group. The cluster could hold them accountable for their growth.”²

As these three spiritual goals are accomplished, they will fuel a new vision of leading the Church in Albania spiritually. This will address the first vital element of leadership, “the leader’s self-identity, not primarily in terms of one’s role as leader but in relation to one’s standing before God.”³ Leading spiritually is essential. “Only the gospel and the regenerative, healing, and sanctifying work of the Holy Spirit will bring about significant and permanent change in the lives of the people. Only God can grow a church. Our work is to collaborate with God in his work.”⁴

A self-understanding of the spiritual nature of leadership and the need for personal spirituality forms a solid basis for leadership development in Albania. The challenge to developing this as the leader of the project and to instill this in all future leaders is great. What is true for me as a leader and these insights gained, need to be incorporated into a leadership development strategy that is developed for the country.

¹Ibid., 102.
²Ibid., 108.
⁴Ibid., 105.
Theological Understanding of Ministry

The biblical model of ministry for the church as stated in Eph 4:11-13 is one of leaders equipping others for ministry. Ministry is the responsibility of all believers. In my present position as president of the Church in Albania, my role is to lead and equip others to be leaders and equippers of the church. This section considers the theological foundation for ministry in the life of Jesus. It will present the servant, incarnation, and model/mentor images. This will lead to my personal application of these principles to my ministry.

Theological Foundation for Leadership

The leadership model of Jesus is frequently referred to as servant leadership. While this model is paramount in the gospels, there are two other themes in leadership that must also be considered. These are the incarnational theme and the mentoring theme. These three themes are clearly articulated by the apostle Paul.

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:5-11).

Servant Model of Leadership

Serving others was at the center of Jesus’ mission. He said, “For the Son of Man came to seek and to save what was lost” (Luke 19:10). He also spoke to the disciples regarding servant leadership when he said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever
wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt 20:25-28). Jesus demonstrated this form of leadership in John 13. In the upper room he washed the disciples feet. He became their servant leader. They became faithful followers.

Marlene Wilson has an extensive list of the characteristics of the servant leader. Some of the key characteristics include listening and understanding, acceptance and empathy, healing and serving, as well as initiative, insight and conceptualization, foresight and persuasion, and building a sense of community. However, while this servant model is widely accepted as reflecting Jesus’ leadership, Gibbs and Coffey raise a concern. They write, “Perhaps the emphasis on ‘servant leadership’ espoused by some pastors has more to do with their insecurity than with their humility. . . . Servanthood describes a distinctive style and function of ministry. It is leadership alongside, rather than from above. Leadership is exercised for the benefit of the people we lead, not to enhance our own reputation or to help get our job done more effectively.” Servant leaders still lead.

“Servanthood is a high and special calling that involves a covenantal relationship with God. It is not forced obedience to a thoughtless leader. There is instead a willing commitment by the servant to a Master who fully commits himself to the servant as well.” Jesus contrasted the ‘over’ of the Gentile leadership with the ‘among’ of the

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1Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis, MN: Augsburg Publishing House, 1983), ch.1.

2Gibbs and Coffey, 106-107.

3Lawrence O. Richards and Clyde Hoeldtke, Church Leadership: Following the Example of Jesus Christ (Grand Rapids, MI: Zondervan Publishing House, 1980), 103.
servant leader in Matt 20:25-28. "We cannot be servant leaders if our position or role or own attitude tends to lift us above others and make a distinction between us and the rest of the people of God."\(^1\) It is in this respect that servant leadership becomes true spiritual leadership. The "servant never relies on himself to achieve success but always remembers that the only hope of effectiveness for his ministry rests with God. We who are leaders in the body of Christ are engaged in a supernatural struggle, not a natural one."\(^2\)

**Incarnational Model of Leadership**

The incarnational theme brings another significant strand to the concept of leadership. Philippians highlights the way in which Jesus came into flesh and was among his people in order to be the effective savior. It was this that enabled him to become the sympathetic High Priest (Heb 4:14-16). It was because Jesus was among his people and one with them that he was able to be the leader he was.

The incarnation accomplished three significant aspects that impacted on Jesus' leadership. First, it put him in touch with the people he was to lead. They were together. He was now in a place where he was able to influence their character, their lives, and their purposes through this contact. His proximity (being among them) gave him the second significant aspect, understanding. Through this personal contact, he knew them; he knew their hopes and dreams, their fears and frailties. They were no longer sheep without a shepherd. The third aspect that resulted from being with them was that he was

\(^1\)Ibid., 106-7.  
\(^2\)Ibid., 110.
able to sympathize with them and hence help them. This is the thrust of the apostle as he wrote of Christ's high priestly ministry in Hebrews. "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin" (Heb 4:15). Incarnational leaders are in touch, understanding, and sympathetic.

**Mentor Model of Leadership**

The modeling theme is the third strand of Christian leadership. In today's language, the terms mentor or coach would be used. In John 13, Jesus stated that his example in serving was to be copied by his disciples. "I have set you an example that you should do as I have done for you" (John 13:15). Paul also considered his life an example as he followed the example of Jesus (1 Cor 11:1). He also challenges Timothy to be an example (1 Tim 4:12). Mentoring was designed to reproduce ongoing generations of new leaders and mentors. This will be why "leaders of the future will make leadership development a priority in their ministries."

Notice how this mentoring occurred in the ministry of Jesus. "After exposing them to his teaching and healing ministry, Jesus sent the disciples out on their own. First, the twelve went out (Luke 9:1-6) and later seventy-two others (Luke 10:1-24). In their pre-mission briefing, Jesus gave them the parameters of their mission and instructions about carrying it out. When they returned, he pulled them aside for a debriefing of their ministry experiences. He would often end a day of teaching by privately rehearsing the meaning of the parables he told to the crowds following him."

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1McNeal, Revolution in Leadership, 29.

2McNeal, A Work of Heart, 61.
Notice how his mentoring included teaching and modeling before they tried ministry themselves. He also helped them to review and evaluate their work after the event.

Phillip Greenslade highlights a seven-step process Jesus used in mentoring the disciples: (1) He picked the men he personally wanted (Mark 3:13). (2) He called them to share his life (Mark 3:14). (3) He showed them how to live. (4) He involved them in ministry (Matt 10:1ff). (5) He sent them out in pairs (Mark 6:7). (6) He delegated to them authority (Mark 6:8). (7) He checked on their progress (Mark 6:30).

However, the mentoring was more than just imparting teaching or modeling ministry practice. Jesus sought to mold the characters of the disciples. He challenged poor character and faulty attitudes. “Jesus as learning coach often challenged the actions and attitudes of his disciples. He quizzed the group once about a dispute they had had during their travel day. . . . The lesson stuck. The Christian community adopted Jesus' posture with one another and even towards those who persecuted them. This remarkable phenomenon demonstrates the power of the learning community. Such learning changes behavior.”

Anderson analyzes the mentoring process between Jesus and the disciples in this way: (1) Jesus had frequent and long-term contact with those whom he equipped. (2) Jesus enjoyed warm and loving personal relationships with his trainees. (3) Those equipped by Jesus were exposed to his emotions. (4) Those equipped by Jesus observed him in a variety of life settings. (5) Those equipped by Jesus saw consistency between

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2 Ibid.
his teachings and his actual behavior. He practiced the lifestyle that he taught.¹

So what was the effect of Jesus' mentoring leadership? He chose a number of fairly ordinary but willing followers and invested a significant amount of time in their lives. He modeled life and ministry for them. He corrected character defects. He gave them opportunities to minister themselves under his supervision. He debriefed their experiences. He envisioned them with a better future and gave them their mission. “In a sense, Jesus had duplicated himself in his disciples; His leadership style—shepherding, mentoring, and equipping—had become theirs. He was sending them into the world, equipped to continue the work for which God had sent him into the world; and they did it the way he had done it.”²

The model of leadership development in the New Testament church is a continuation of the mentoring and team approach of Jesus. The most notable example is the leadership development demonstrated in the ministry of Paul. “Paul . . . likewise concentrated on potential leaders (Timothy, John, Mark, Aquila and Priscilla, Philemon, etc.). In writing to Timothy he underlined ‘and the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also’ (2 Tim 2:2). Here is the ‘each one teach one’ philosophy of mission: making reproducing Christians who in turn will make other reproducing Christians.”³

McNeal is right when he writes: “Paul took the team approach very seriously.

¹Anderson, 102-118.

²Ibid., 98-9.

For him, practicing teamwork went way beyond meeting a need for companionship; it represented a key piece of his strategy for spreading the faith. Teams do provide for support and companionship, and the list of personal greetings in Paul’s epistles indicates that these personal friendships were important to him. But team meant far more than this. “Paul knew that ministry reproduction would be necessary for the movement to survive. He also knew that effective leadership development included the chance for leaders to debrief their ministry experiences with others who face similar ministry challenges.”

Mentoring in the context of a team or small group characterizes much of the leadership development that is pictured in the New Testament. It may provide a good model for leadership development in Albania.

In modeling, the concepts of giftedness, integrity, and spirituality need to be considered. Are leaders born or made? Where does giftedness fit into this picture? Natural abilities have always been considered important in leadership, but there is now a consensus that leadership benefits from learned skills. Gibbs and Coffey note that “people are not simply born to lead, as some have claimed; rather leadership is in large part situational. . . . [an] important element in leadership training is to identify and develop the leader’s gifts.” Paul holds a similar point of view. In Rom 12:8, he challenges each gifted person to give sound evaluation to their situation and then to use the gift as best they can. The implication in this context is that giftedness does not

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2 Ibid.

3 Gibbs and Coffey, 107.
automatically result in effective leadership. Developing the gift through use and training is the logical conclusion.

Integrity, the core component in character, is a must for Christian leaders. The book *Principle-centered Leadership*¹ argues for this quality even in the context of the non-religious business world. While God was able to use flawed leaders like Samson and David or Peter and Paul, integrity would have enhanced their effectiveness as leaders.

Spirituality must be a given in Christian leadership. In the past twenty-five years, writers on corporate leadership have begun to emphasize that leadership is more than mechanics. “Leadership is much more an art, a belief, a condition of the heart, than a set of things to do.”² These writers see an increasing need for this dimension. Peter Urs Bender sees the successful leader of the future as ‘the leader-from-within’ as against ‘the leader-from-without.’ The latter is the more traditional type of leader, where it is the head that rules. The ‘the leader-from-within’ on the other hand has found the balance between head and heart. “Leadership from within is more effective because it is whole. It combines head and heart. Power and compassion. Toughness with gentleness. Commitment to succeed with forgiveness of failure. This wholeness is very important.”³ And what guides the leader-from-within and gives him/her the confidence to remain focused? “I believer it starts with values,” writes Bender.⁴

³Peter Urs Bender, *Leadership From Within* (Toronto: Stottart, 2001), 20.
⁴Ibid.
Leaders in the church also need to recognize this aspect in leadership. Not only is leadership to be more than mechanical but the very task of ministry is spiritual. Paul writes: “Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph 6:4). So the leader of a “mission-driven church realizes that the front line of spiritual battle, where the kingdoms of light and darkness collide, is in the home, the school, the office, the health club, civic organizations, the relational neighborhoods, and wherever it is that Christian priests find themselves primarily engaged.”¹ To keep this spiritual focus may be a difficult task with the increasingly secular nature of Albanian society. Difficult, yes, but Warren reminds leaders “Our job . . . is to recognize a wave of God’s Spirit and ride it. It is not our responsibility to make waves but to recognize how God is working in the world and join him in the endeavor.”²

The servant leadership model enhanced by the concepts of incarnation and mentoring provides a biblical foundation of leadership for the Christian leader. As the leader uses and develops the God-given gift of leadership and lives a life of integrity, the kingdom of God will be extended on the earth.

My Philosophy of Ministry Statement

The incarnation of Jesus is the basis for my philosophy of leadership and ministry. Who he was as God and how he led as a man provides a model for who I am

¹McNeal, Revolution in Leadership, 40.
²Warren, 14.
as a person and how I lead as a Christian. As Jesus brought the divine character to humanity, I bring giftedness, experience, character, and compassion to leadership. I desire to offer these qualities and myself in their wholeness to leading under Jesus. This is my who.

My who (the wholeness of myself), however, is an earthen vessel tainted by sin. I fail in life and leadership and need the grace of God. This is the heart of the incarnation. I appreciate this grace. In turn, I will offer grace and freedom to fail to the people I lead.

Jesus came among people. This was His how. He came to a diverse group of people and valued each one as an individual. He interacted with each personally and began to understand that person’s unique situation. Out of this understanding, he knew how to offer leadership that was best for the particular circumstance of each person. At times he came as one who serves. At other times, he was consumed with zeal for His father’s house. He always acted wisely because he knew what was in their hearts.

I will be among people as I lead them. I will seek to understand their unique situations in life. I will endeavor to discover their giftedness and affirm and value them as fellow ministers of Jesus. I will try not to be over them or below them but one with them to serve them. As I understand the people, I will lead in a way that gives them the best possibility to follow and to find fulfillment in team ministry. This will be my how.

As a leader among people Jesus came to lead them from where they were to the wholeness they could become in him. He did this effectively as he gathered a team of followers around himself and mentored to them Christian living and spiritual leadership. He was successful because there were followers who became spiritual leaders to extend the kingdom of God.

My direction as a leader under Jesus will be to develop a team of people around
me and mentor to them the wholeness of Christian life and leadership and equip them to become leaders under Jesus.

As I do this out of the wholeness of who I am in Jesus, I am among people understanding their uniqueness and appreciating their giftedness. I shall enjoy the grace of God and extend it to others. God will be glorified, as there are new leaders equipped to live Christian lives and lead others in and into the kingdom of God.

My philosophy of leadership is now a reflection of my personal mission statement: to model, inspire, and encourage wholeness in Christ in the framework of the incarnation of Jesus. This personal mission statement is important because wholeness in Christ is what the Christian is called to live. Leadership cannot be separated from the rest of a person’s life. A person’s leadership results from all that the leader is. All the relationships that are a part of the leader’s life impact upon the person’s leadership. To develop wholeness as a person and to keep a balance between the various responsibilities of the whole person is for me the foundation for effective leadership.

Theological Understanding of Church

There are a number of different images of the Church in the New Testament. Jesus speaks of the Kingdom of God in terms of light, salt, and yeast, while Paul likens the church to the human body and a bride.\(^1\) Peter uses the Old Testament images of the priests and the nation. All of these images reveal the church in a practical sense rather than a theological sense. For Jesus and the New Testament writers the people of God

were always a living community and hence theology was always real theology and not head theology. The church was a community of people who lived in a saved relationship with God, who lived in a supported and supporting relationship with each other, and in a redeeming and healing relationship with the community around them.

Jesus' Images of the Kingdom

Jesus spoke of the kingdom of God in a number of parables. In the parables of light, salt and yeast, he illustrated the purpose of the kingdom. In the farming and fishing parables, he focused more on the growth process of the kingdom. Other parables speak of the needs for morality and spirituality. It is later biblical writers who explain the nature of the church.

Jesus taught that the people of God were the “light of the world.” He likened them to a “city on a mountain glowing in the night for all to see” (Matt 5:14 NLT). Jesus explained the significance of the light shining into the world when he said, “let your good deeds shine out for all to see, so that everyone will praise your heavenly Father” (Matt 5:16 NLT). God’s people must live practically as compassionate Christians in the world so that their goodness is seen by the world and so the world is attracted towards God.

In this, the Church is to reflect Jesus Christ. He said, “I am the light of the world” (John 8:12). He was “the true light, that gives light to every man” (John 1:9). He brought life and hope to everyone who chose to believe in God through him. The Church in living as Christians in the world shines light into the world and people are drawn, and find life and hope in God through him.

Jesus also likened the people of God to salt. He said, “You are the salt of the world (Matt 5:13).” The Church needs to be real church for “what good is salt if it has lost its flavor? Can you make it useful again? It will be thrown out and trampled
underfoot as useless” (Matt 5:13 NLT). The purpose of the Church is to be as a preserving and flavoring element in the world. It can only be this as it mingles with the world and at the same time is truly church. For once the Church ceases to be in essence church, it ceases to have a preserving and flavoring function.

Jesus further illustrated the purpose of people of God when he taught, “The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough” (Matt 13:33). As the yeast had a transforming influence upon the bread, so the Church was to have a transforming influence upon the world. To achieve this, the Church needs to be involved in the world, in the lives of the people of the world. At the same time, the Church needs to be life-transforming like the yeast. The Church must be connected with the source of the life-transforming ingredient, Jesus Christ, if it is to have a transforming influence upon the world. Believers must be in community with Jesus Christ and with each other as well as with the community around them.

The themes of Jesus' farming and fishing parables are similar. Generally, they described aspects of the way in which the Kingdom grows. The sower and the seed parable illustrated the receptiveness of people (Matt 13:3-23). The wheat and the weeds parable showed the opposition from Satan who sowed the weeds into the same field as the good seed (Matt 13:24-30, 36-43). The mustard seed portrayed the unexpected growth of the Church given the small size of its beginning (Matt 13:31-32). The net parable taught the varied response to the gospel and the separation that will take place at the end (Matt 13:47-50). This idea was also the central thought in the sheep and goats and the ten bridesmaids parables (Matt 25:1-13, 31-46).

Many of Jesus' parables taught the spiritual and moral dimensions of the members of the Kingdom. Faithful living was the theme of the tree and its fruit parable
Compassion and practical help was the message of the sheep and goats parable (Matt 25:31-46), prayer and spirituality were the themes in the parables of the persistent widow (Luke 18:1-8), and the Pharisee and the tax collector (Luke 18:9-14).

The gracious principles by which God orders the kingdom were also illustrated in the parables of Jesus. The workers in the vineyard experienced the generosity of the god-like owner (Matt 20:1-16). The lost coin, sheep, and son show the joy of being found by their owner (Luke 15:4-32), while the finder of the pearl and treasure sacrificed all to have them in his possession (Matt 13:44-46). In other parables, Jesus reminded his hearers of the consequences of life’s choices. There will be a final judgment when accounts will be settled. The unforgiving servant (Matt 18:15-35), the shrewd manager (Luke 16:1-13), and the rich man and Lazarus (Luke 16:19-31) portray this event.

While Jesus shared much about the purpose of the Kingdom and how it grows, other New Testament writers describe the nature of the Church in detail.

Paul’s Images of Church

Paul’s images of the Church are very human and relational. The major image he used was that of the human body. He also saw the Church as the bride of Christ. In addition, he likened the members of the Church to members of a household. On each occasion that Paul had an in-depth discussion on the nature of the Church, his concern was on the practical aspects of the members living and working together in the Church. He was concerned with real theology. Living in community is an appropriate way to summarize Paul’s understanding of the nature of the Church.

The human body is a major theme that Paul developed to describe the nature of the Church. His major discussion of this theme is in 1 Cor 12-14. He used the body imagery to describe the functioning of spiritual gifts in the Church. With Christ as the
head, the members with their gifts were likened to the various parts of the human body. As each part of the human body was needed, so each spiritual gift was needed in the Church. Each part was also dependant on each other part. He also noted that different parts were not more or less important. In fact, as with the human body the apparently less important parts were treated with greater respect.

Richards and Hoeldtke note: “Teaching on spiritual gifts is always associated in Scripture with the teaching about the body. . . . In each context where spiritual gifts are discussed, there is extensive teaching on the importance of love in the Christian community.”¹ This suggests that Paul saw the Church as a living community of gifted people who related to each other in love as they ministered their gifts.

In Eph 4, Paul developed the roles of the gifted people. He stated that the gifts given to certain leaders in the church were specifically for the purpose of “to prepare God’s people for works of service” (v. 12) So while each gift is equally important in that they are all gifts of grace, they vary in function. God has given all gifts for the purpose of ministry.

In Rom 6, Paul tied baptism into the concept of body. Believers are baptized into one body. Paul sees the communion meal in the context of the body (1 Cor 11). People were not “recognizing the body of the Lord” (v. 29) when they were self-centered in eating of the meal. In his great affirmation of the unity of the Church, Paul said “we are all one body” (Eph 4:4 emphasis supplied).

The body imagery suggests one other thought that is significant for the mission of the Church. Through the body of the Church, Christ lives in the world today and

¹Richards and Hoeldtke, 50.
continues his mission. "We, the Bible tells us, are individually members of the body of Christ. Together we form that living organism. As His living body, we are in fact a contemporary expression of Jesus Christ himself in our world. We, the church, continue His incarnation."¹

Paul used the symbol of a bride as imagery for the Church. This imagery has its roots in the Old Testament. Paul's focus is on the supreme devotion that Christ had for the Church, his bride. This devotion led him to his ultimate sacrifice, his death on the cross. John in Revelation further developed this imagery. Here at the conclusion of the ages, the Church joins Christ at the "marriage supper of the Lamb" (Rev 19:9).

Paul used the imagery of the bride for a practical purpose. Within the context of the Church, the Christian husband was to mirror the practical love of Christ for the Church in his love for his wife. The Church then was to be a community of people where the quality of relationships was to reflect the selfless love of Jesus.

The imagery of household is another theme that Paul developed. Paul affirmed that all believers were now of "the seed of Abraham" and "joint heirs with Jesus Christ" (Gal 3:28-29). This is a very appropriate theme because many of the churches were in fact household churches. Paul sent special greetings to the church in the "household" of Priscilla and Aquila (Rom 16:3-5). Paul gave Timothy instruction in his letter so he would "know how people must conduct themselves in the household of God" (1 Tim 3:15).

Two of the three images that Paul employed in Eph 2:19-22 include the concept of community. Paul first contrasts the Gentiles' previous lack of community as

¹Ibid., 62.
strangers and foreigners with their new status as citizens along with all God’s holy people. In the second, they are now members of God’s family. In the third, they are part of a holy temple. Even here, Paul communicated a sense of belonging as all who believe are carefully joined together to become a dwelling where God lives by his Spirit.

The tension between what the Church is and what it is becoming should also be noted. “Hence, [there is] the double polarity of the church. With its twofold reference to Christ and to the Spirit. The Church is the Temple of the Presence; it is the Body of Christ; it is the Bride of Christ; yet the Temple has still to be built together, the Body has still to be built up, the Bride has still to become wholly one with her divine Bridegroom.”

Other New Testament Images of the Church

Peter used several Old Testament images to explain his understanding of the Church. The first image is of the temple. Peter gave the temple new dimensions. It is primarily a living organism rather than a static building. Jesus himself is “the living cornerstone of God’s temple.” “And now God is building you, as living stones, into his spiritual temple.” What is more, the living stones “are God’s holy priests, who offer spiritual sacrifices” (1 Pet 2:4-10).

The second image that Peter developed is the image of the nation of Israel. The Church is becoming the new or spiritual nation. While the Christians “are foreigners and aliens here,” they are at the same time “a chosen people” and “God’s holy nation, his very own possession.” Peter combined this description with the image to which he had

already eluded. They are a “kingdom of priests” (1 Pet 2:9). There is not just a select group within the nation who are priests but now the entire Christian community functions as priests. In the chapters that followed, Peter gave instructions as to how this new kingdom was to relate to each other. He discussed the slaves, the wives, and then the husbands. Then he addressed all Christians. “Finally, all of you should be of one mind, full of sympathy towards each other, loving one another with tender hearts and humble minds” (1 Pet 3:8).

**New Testament Church in Practice**

The picture that the New Testament presents of the believers in Jerusalem is a picture of a closely-knit community. The sense of community was so strong that “all the believers met together constantly and shared everything they had. They sold their possessions and shared the proceeds with those in need” (Acts 2:44, 45).

The expanding Church is pictured in the New Testament as many household communities, scattered across the Roman world, which gave to and found support in one another. Paul for instance found support from the churches in the east while he was traveling and also when he was in prison in Rome (Phil 4:16, 18). Paul in turn sent others to support and encourage the communities that he had established (Eph 6:21-22). The churches of Greece and Asia Minor gave support to the churches in Jerusalem (Acts 11:30). The churches were bound together in community. “The churches are in communion among themselves because they are in communion with the same spiritual realities.”

So the pattern established initially in Jerusalem became the model for

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the church as it spread across the Roman world.

With these images being central to the description of the Christian Church, it is easy to see how Stanley Grenz recommends community as “the integrative motif” for revisioning evangelical theology.\(^1\) He wants to “incorporate into the reigning kingdom theology the motif of ‘community’ as the defining nature of God’s reign. This would permit the concept of the kingdom of God to be filled with its proper content.”\(^2\)

Grenz comments on the New Testament Church’s choice “of *ekklēsia* as the designation of the Christian community . . . It suggests that the New Testament Christians viewed the church as neither hierarchy nor edifice, but people—people brought together by the Spirit to belong to God through Christ.”\(^3\)

It was in the community that the essence of Christianity was developed, sustained, and propagated. It was in community with the disciples that Jesus developed the heart of the teachings for the Church. While he talked to the crowds in parables, he explained to the disciples their meaning. It was here in community that he developed for them the teachings of the Church (Matt 13:34-36). It was in the community of the upper room that the Christian Church was born with the baptism of the Holy Spirit. It was in community that the Church developed. “And all the believers met together constantly . . . They worshipped together . . . and shared their meals” (Acts 2:44-46 NLT).

It was in the community that Christian faith was sustained. When the early


\(^2\)Ibid., 155.

\(^3\)Ibid., 171.
church first met opposition and Peter and John were threatened by the Council, they found sustaining power in community. “On their release, Peter and John went back to their own people . . . When they heard this, they raised their voices together in prayer to God” (Acts 4:23-24). Later when Peter was imprisoned, “many people had gathered and were praying” (Acts 12:12) for his release. Together they celebrated his miraculous release.

Finally the Church is propagated in community. We have already noted Paul’s imagery of the human body. In community and with the operation of the varied gifts of the believers, members were equipped and they engaged in the work of ministry. It was the aim of each group of believers to establish communities of believers in other cities. They did this not by sending lone missionaries through out the Roman world but by sending teams. So the Church was propagated through community.

In reflecting on the nature of the Church, it would be easy to forget the Church is Christ’s church. The body is under the headship of Christ. The bride is loved supremely by and is in submission to the Bridegroom. The living stones are built into a temple with Jesus as the chief living stone. “In seeing Christ as head, we must take seriously the notion that He is not head ‘emeritus.’ He is not some titular ‘chairman of the board’ who is given nodding acknowledgement while others run His organization. He is not retired founder of the firm. No, God has appointed Jesus to ‘be the head over everything for the church, which is his body’ (Eph 1:22-23; emphasis added).”

1Richards and Hoeldtke, 14.
The church as the body of Christ does not exist for itself. When the church is gathered, its focus may be on the internal life and growth of the body. But when it is scattered—when in touch with the world—the body of Christ exists to carry out the continuing mission of Jesus. Because the church is the body of Christ and through it Jesus touches the lives of those the church touches, the incarnation of Christ has a continuing form. Our key to understanding the body in mission is to hear the words of Jesus to the Father: “As you sent me into the world, I have sent them into the world” (John 17:18). And “I in them and you in me” (John 17:23).\(^1\)

**A Theology of Church**

“The church of Jesus is the men and women who, even when they are unaware of it, are linked inseparably to the living God, formed by His Spirit into one body, and who as His body are called to live increasingly in a responsive relationship with their lord.”\(^2\) This sense of community is the overarching image in my theology of church.

First, each believer is in community with God through the Holy Spirit. The invitation of the gospel is an invitation to fellowship with God. The brokenness of a person’s relationship with God and the alienation of sin is restored. Jesus said, “Come unto me, . . . and I will give you rest” (Matt 11:27). Paul affirms that “through him we both have access to the Father by one Spirit” (Eph 2:18). Through the Holy Spirit, Jesus promised this on-going community. “I will not leave you as orphans; I will come to you” (John 14:18).

Second, the believers are in community with each other under God. Father, Son, and Holy Spirit are together in community. It was in community that God chose to “let us make man in our image” (Gen 1:27) and it was in community that “God so loved the world that he gave his one and only son” (John 3:16). It is also in community that “the

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\(^1\)Ibid., 60.

\(^2\)Ibid., 76.
Spirit and the bride say 'Come’” (Rev 22:17). The community of the church mirrors the community of the Godhead. In community, believers are healed, challenged, and nurtured. Here they “love one another” (1 John 4:7), “forgive one another,” are “kind and compassionate to one another” (Eph 4:32), and “spur one another on” (Heb 10:24).

Third, the believers individually and corporately are in community with the world in mission. Jesus said, “I have sent them into the world” (John 17:18). This has two foci: (1) ministry to the hurting people of the world as seen in the sheep and goats parable and (2) ministry to the spiritual isolation of the world in evangelism to lost people as highlighted in the Matt 28:19-20 commission.

Jesus and the Bible writers employ images in such a way as to reveal the relational nature of the Church. As family of Abraham, the Church has fellowship with God through the Holy Spirit. As body of Christ, as household of God, and as living temple, the Church has fellowship with each other in nurturing and redemptive relationships. As light and salt, the Church has fellowship with the lost in compassion and evangelism. The Church as people in community best describes my theology of church.

**Summary**

The primary resource that a person brings to the leadership role is one's self. All that the leader has experienced, done, and believes, have prepared the leader for the present task. Each leader is unique. Each has had differing experiences. Each has their own temperament and preferences in leadership style, task role, and approaches to spirituality. Each has been given a particular combination of gifts by the Spirit. Each has their own emphasis on the biblical models of leadership and church. Each one brings a unique self to leadership. The context of leadership also differs and the uniqueness of the Albania situation will be explored in the next chapter.
CHAPTER 3
THE CONTEXT FOR LEADERSHIP DEVELOPMENT IN ALBANIA

Introduction

Leadership always takes place in a particular context. For the Albanian Christian leader the context is multifaceted. First, the context is Albania, a country emerging from forty years of repression under communist dictator Enver Hoxha. The 1990s have been a period of turbulent political and economic development. Second, the context is Christian, in a country where religion was persecuted and then banned from 1967 to 1991 and most believers are relatively young in faith and heritage. Third, the context is leadership, where there are few if any Albanian Christian leaders to serve as models.

This chapter will explore the political, social, and religious context in which leadership will take place, especially the context of the Seventh-day Adventist Church in Albania. Familiar models of leadership in the political, social, and family setting of Albania will be examined and insights gained. Contemporary theories of leadership will be surveyed and evaluated. The leadership model of Jesus and the apostles of the New Testament church will be studied to determine common traits in Christian leadership development. From this information, an attempt will be made to formulate a model for Albanian Christian leadership. Finally, the question will be addressed: How does the Church in Albania prepare pastors for this leadership task?

Political Context of Leadership in Albania

Albania has been a country in transition during the period 1992-2004. These
changes have been brought about as the country has moved (1) from a communist
dictatorship to a democratic republic; (2) from a centrally controlled to a market
economy; (3) from an atheistic society by the granting of religious and civil rights; and
(4) from a closed society by exposure to the West especially Europe. These changes will
be described and analyzed for their impact on Christian leadership.

The collapse of the communist regime mirrored similar collapses in other
Eastern European countries. A degree of instability followed as politicians and people
tried democracy for the first time. This section will briefly discuss the communist legacy
and trace the developments under the fledgling democracy.

Albania was a repressed and isolated communist country under the dictatorship
Towards the end of the 1980s, some democratic reforms were underway to transition the
one party communist state into a modern democracy. The general populace saw these
moves as being too slow. Life in Albania became difficult during the late 1980s with
economic decline\(^1\) and food shortages,\(^2\) which the weak communist government was
unable to address. In the face of political protest, the government collapsed and was
replaced by a fledgling democracy in 1991.

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\(^1\) Per Sandstrom and Örjan Sjöberg, "Albanian Economic Performance: Stagnation in

\(^2\) "Officials estimated that the standard of living for town dwellers with average monthly
incomes dropped by about half in 1991." Raymond Zickel and Walter R. Iwaskiw, eds.,
The first democratically elected parliament met in 1992.\textsuperscript{1} Many of the people who entered into democratic politics were former communist officials. Even with different party names, much of the mind set remained unchanged. Corruption was widespread. A major crisis followed the collapse of a government-backed financial scheme in 1997 and a new constitution was adopted and elections followed.

Subsequent elections have been relatively peaceful and “international observers judged the 2001 elections to be acceptable.”\textsuperscript{2} It should be noted that during the period, many of the politicians have been recycled through the system. One politician has served as a prime minister, then leader of the opposition, then the president.

Attempts to create more transparency in politics were demonstrated when the government hearings into accusations of corruption against the government in 2002 were broadcast live on national television in typical US style.

The economic and political situation in Albania was critical after the collapse of Communism. Urgent assistance was needed at both government and non-government levels. Albania has been assisted by the Stabilization Pact.\textsuperscript{3} In addition to financial assistance for infrastructure development, this pact has provided training and support in many areas of political and government activities. Police, customs, and immigration have all benefited. Corruption with its associated bribery has declined in many areas.

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\textsuperscript{1}For a summary of the period 1991-2001, see Gene Myftiu and Alfred Dalipi, \textit{Albania a Patrimony of European Values—A Short Encyclopedia of Albanian History and Cultural Heritage} (Tirana, Albania: SEDA and FILD, 2001), 42-45.


Many characteristics of political life in Albania are reflections of the democratic process in the Western world. While the weakness of the developing system has been apparent (and there have been many cases of corrupt politicians benefiting financially at the expense of the country's development), there is a general sense that the system is improving as its participants gain experience and are supervised by EU monitors.

However, this political independence is in contrast to the long history of Albania’s domination by foreign powers, including Greece, Rome, the Slavic kingdom, Turkey, and most recently Italy and Germany. This may explain in some way the defeatist and pessimistic attitude expressed by many Albanians. It has been observed that more positive changes have occurred in the past three years than in the previous decade.¹

**Social Context of Leadership in Albania**

Albania has been a society in transition. Under Enver Hoxha, Albania was one of the most isolated countries in the world. The opening of the country saw an influx of Western (American) influences through people, goods, and the media, and an exodus of Albanians for work and educational pursuits.

The descriptions will seek to give a picture of the significant social changes that are taking place in Albanian society. It is important to note that there are some marked differences between the social situations in the major cities of Tirana and Durres and the rest of the country (see map in appendix A). There are also differences between city and village life as well as differences between north and south. In this study more emphasis will be given to the city culture and the Tirana/Durres culture in particular because of

¹A recent conservation with one of the first Evangelical missionaries to enter Albania.
the predominance of church members from these areas and the strategy of the Albanian Executive Committee to concentrate its mission initially in these areas.

The most significant social change during the past ten years has been migration. This migration has been both internal (to Tirana, Durres, and other regional cities) and external for work and education (predominately to Italy and Greece, and the US and Canada).

Little internal migration was allowed during the communist years. Families maintained strong ties with their regions of origin. Even the few who moved still saw themselves as coming from that region even if the family had not lived there since the time of the grandparents. This is still true today.

Albania was predominately an agrarian society with 65 percent of the population living in rural areas and with more than half the workforce engaged in agricultural production at the end of the 1980s. Internal migration has seen the population of the Tirana/Durres area more than double during this ten-year period. The population of Tirana has grown from just over 300,000 to almost 800,000. It is estimated that more than half of Albania’s population now lives in the Tirana, Durres, and Elbasan areas of central Albania. A building boom of high-rise apartment blocks in the cities and illegally built villas on the outskirts has resulted.

Almost every family has a member who lives abroad. Employment and


3 Hall, 110.
educational opportunities have attracted this significant number of Albanians to seek a better life in the US and Canada, Italy, Greece, Germany and England. Educational and work opportunities were limited during communist times. "Between 1990 and 1993, 300,000 Albanians, or 10 percent of the population, left the country."¹ It is estimated that this figure had grown to 15 percent in 2001.²

Families benefit from the financial help that is returned to Albania. World Bank estimates up to 600 million USD annually are sent back to the country by family members living abroad.³ Students studying outside the country are generally a financial drain on the family, especially for students who are unable to work to cover the cost of fees and living expenses. Families, however, are keen to give their children every possible chance to succeed and there is an expectation that there will be some financial benefit to the family in later years.

Family is a key to understanding any society. In the family setting, life is modeled and values are transmitted. Family is highly valued in Albania and is patriarchal in nature. The extended family is valued above the nuclear family.

The nature of the family is changing in Albania. Traditionally, "the basic unit of society was the extended family, usually composed of a couple, their married sons, the wives and children of the sons, and any unmarried daughters."⁴ The family is still quite

²Johnson, 181.
⁴Zickel and Iwaskiw, n.p.
closely knit and stable. The pattern of marriage with daughters leaving to live with the husband's family and the sons bringing their wives to live in the family home is continuing. But with many family members living outside of Albania and with more independence through higher paid NGO and private enterprise employment, more independent family units are being established. As already noted, this modernizing trend is more noticeable in Tirana.

Marriage is part of the difference between city and village people. Youth in Tirana will choose their partners in a very Western way. The traditional arranged marriages are still common in village-minded people, even among those now in Tirana.

The patriarchal system is still a part of Albanian society. The communist regime attempted to stamp out this aspect of Albanian culture. "Patriarchalism, according to party propaganda, was the most dangerous internal challenge to Albanian society."1 Equal rights were extended to women in areas of work opportunities, retirement benefits, holiday entitlement and education.2 In spite of this Albania is still a male dominated society, with the father or the oldest male in the family playing the most significant role.

The Albanian economy was marked by decline during the last years of the communist period.3 It has been observed that life did not improve immediately under the democratic system. The civil unrest (1991-92) and a period of anarchy that followed

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1Ibid.

2Article 41 of the 1976 Constitution guaranteed women equal rights with men "in work, pay, holidays, social security, education, in all sociopolitical activity, as well as in the family."

the 1997 collapse of the pyramid financial scheme set back the economy significantly.\footnote{Barry Turner, ed., \textit{The Statesman's Yearbook: The Politics, Cultures and Economics of the World} – 2003 (Brasingstoke, England: Palgrave Macmillan Ltd., 2003), 138.} There has been some nostalgic longing for the stability and certainty of the communist period.

However, a consumer economy developed rapidly during this period and there appears to have been a quite similar pattern of property acquisition on the part of average Albanians in the cities. Privatization of housing was one of the first moves on the part of the new democratic government. Property was made available to the occupants at a nominal fee. Most families were able to find the money to register their property. The acquisition of a washing machine, fridge, and stove followed. Renovations to the apartment or home often took place next. Families have now progressed to the purchase of a motor vehicle. This has only been possible with both husband and wife working and often with the husband having a second source of income, or corruption.

Albania is experiencing the rapid inflow of modern technology. Because the country has been well behind in fixed telephones, the country has bounded into the widespread use of mobile phones. While electricity is still rationed, especially outside of the Tirana region, there has been the rapid acquisition of household items, often these are secondhand goods brought from other parts of Europe.

There has been a significant amount of corruption in the economic system. Bribes have been given to obtain contracts and the work performed has often been substandard, as significant sums of money have been siphoned from projects. The black
market economy is still large. A recent World Bank report indicated that one-third of the economy was black market. This is a disincentive to foreign investment\(^1\) because it is difficult to compete with the sectors of the economy where the 22 percent TSh (a goods and services type tax) and 32 percent National Insurance (a workers' health insurance and retirement scheme) are not being paid.

Unemployment is high. It is 17 percent officially but it is estimated by US observers to be as high as 30 percent.\(^2\) The 2001 estimate placed the percentage of people living in poverty at 30 percent.\(^3\)

Education is highly valued by Albanians. It is seen to be the opportunity for improvement and financial security. A surprising number of Albanians are proficient in other languages especially Italian (because of exposure to Italian television), English (the language of the US), and Greek. Literacy levels are quite high and university study is encouraged.

However, the education process has lacked some degree of critical evaluation. Albanian education, both at school and in the home, relies on learning a set of formulae by rote, and being able to repeat this word perfect. The pupil is not expected to question, analyze or challenge any of this information. To doubt or question what one's school teacher or father told one was a sign of disrespect, rebellion and disobedience, casting shame on all involved. As a result, most Albanians could not in the Western sense, think critically about or even evaluate for accuracy information which differed from what they had been taught to believe, or what was in their families interest to support.\(^4\)

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\(^1\)Hall, 113.

\(^2\)Central Intelligence Agency, n.p.

\(^3\)Ibid.

As more Albanians are pursuing overseas opportunities in education, and there is a more open attitude to divergent views in Albania, a much more critical mindset will develop.

What are the implications for leadership? Change characterized the Albanian society at the start of the twenty-first century. While society is deeply rooted in its heritage, and has been impacted significantly by the forty years of communist dictatorship, it is changing rapidly as it is exposed to Western media and globalization. These influences are impacting to varying degrees on different segments of the society and so there is developing increased diversity within the society. This will make the task of leadership increasingly difficult.

Religious Context of Leadership in Albania

Albania is unique from a religious perspective. It is the one European country with a majority following the Islam faith. It is the European country that in 1967 declared itself to be an atheistic society. Albania is also a country that, in contrast to its Balkan neighbors, prides itself with its inter-faith harmony.

Recent Albanian Religious History

Religious persecution occurred throughout the communist period, especially against religious leaders. In 1967, Albania was declared an atheist state and all religious practice was banned. Mosques and churches were closed and their lands confiscated. “Religious leaders estimated that 95 percent of all mosques and churches had been razed or gutted during the years of communist rule.”¹ The number of religious leaders was decimated. “The status of the clergy was equally appalling; the number of

¹Zickel and Iwaskiw, n.p.
Roman Catholic priests, for example, had declined from 300 in 1944, when the communists took to power, to thirty by early 1992. Towards the end of the Communist regime, President Ramiz Alia "adopted a relatively tolerant stance toward religious practice, referring to it as 'a personal and family matter.'"2

The Albanian population is considered 70 percent Muslim, 20 percent Orthodox and 8 percent Catholic. "These estimates, based on a poll taken in 1945 and following the fifty years of religious repression, leave many questions unanswered about the depth of commitment to a particular religious identity in the present."3 One’s religion is a family heritage and for most faith is nominal. "Albania is often cited as a Muslim nation, and it is true that a majority of its citizens profess Islam. But this is misleading. For one thing, Balkan Islam is apt to be nominal, and if it is not, it is of a distinctly non-Saudi, tolerant style. For another, the main 'religion' of Albania is something called 'Albanianism,' a national feeling or devotion intended to thwart clashes among Muslims, Orthodox, and Catholics."4

Many Muslims practice a form of folk Muslim that is very animistic and superstitious. It is estimated that only "20 percent of Muslims, 6 percent of Orthodox, and 3 percent of Catholics practice their faith."5 During the 1990s, mosques and

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1Ibid.

2Ibid.


5Turner, 138.
churches began to function again and new facilities were constructed often with the aid of foreign money. Along with the influx of evangelical missionaries, teachers from Muslim countries came to Albania.¹

Albania prides itself with a long period of religious harmony. “Albanians have distinguished themselves for a unique inter-religious tolerance. . . . The Albanians have been tolerant and have never shed blood in religious disputes.”² While there is a predominance of one religion in an area, believers of all faiths can be found in all parts of the country. Interfaith marriages are common and it “is quite normal for an Albanian to abandon the church and to seek communion with God in the mosque if he does not like the priest or his conduct.”³

The Revival of Religion

What was the impact of these years of atheistic government? “Hoxha destroyed the human soul,” an official of Albania's new noncommunist government observed, adding, “This will take generations to restore.”⁴ The evangelicals were quick to enter Albania following the opening of the country in 1992 and more than 500 foreign missionaries presently work in the country. Following some quite significant growth in the early years, membership has plateaued or declined.⁵

¹Stutzman, 264.
²Myftiu and Dalipi, 75.
³Ibid., 76.
⁴Zickel and Iwaskiw, n.p.
⁵Information gathered from informal conversations with other members of Albanian Encouragement Project, the association of Evangelical Missionaries in Albania.
Adventist Church Context

The Adventist Church in Albania is young both in its length of existence and in the age of its members. It is foreign with the majority of pastoral and leadership personnel being non-Albanian and patterns of worship, church life, and structure modeled on the church’s American patterns. Attendance is small and in decline.

Daniel Lewis, an American Albanian, was the first Adventist to work in Albania. A pharmacist by profession he moved to Albania in the mid 1930s and settled in Korca with his Italian wife, Flora. He shared his faith and a number of people including Meropi Gjika became believers. Daniel, however, was arrested for his witness and became one of the martyrs of the communist period. In late 1991, shortly before the collapse of the Communist Government, the Adventist Church re-commenced work with ADRA projects. Following the opening of the country, evangelistic programs were conducted in April 1992 by New Zealand evangelist David Currie, who was serving as Trans- European Division Ministerial Association Secretary.

Two hundred and eighty-six people have been baptized during the twelve years to June 2004. Two-thirds of these were baptized during the first two years. While a number of older adults have been baptized, including some who became believers from the witness of Daniel Lewis, the majority of members were teenagers and youth. The present Albanian pastors are of a similar age and generally were baptized in the early 1990s. There have been few baptisms of people in the thirty to fifty age group. The pattern is similar to other evangelical churches working in Albania.

The current Sabbath attendance at the churches and groups is small, around one-third of the membership. A recent analysis of the membership list by Kornelia Gjata, secretary in the Albanian office, indicated that one-third were living outside of Albania and about half of these were known to be attending church. The identity and
whereabouts of another third was unknown. The other third were living in Albania and attending church, some irregularly though professing to be Adventist. In 2004, Sabbath attendance at each of the three churches and four groups ranged from five to thirty-five. Most ministry leadership takes place in the context of small groups. On national Festival of Faith days in Tirana, 120-50 members and their friends attend.

Attendance is in decline. There have been between five and ten baptisms each year over the past four years, but the number of people leaving the country for study or for work has exceeded this number. The same thing is happening with new evangelistic contacts. A new church plant in Fier attracted a group of twelve young people. After the first summer, half of the group left the city for study or work. At the end of the next year only three people remained.

The church has been and continues to be under the leadership of non-Albanians. The original evangelists were from New Zealand, Sweden, Hungry, and Croatia. The presidents, who also served as Tirana Church pastors have been English, South African, Finnish, Canadian Mauritian, and Australian. Korca church has been pastored by foreigners. The first two were from Brazil and the next two came from Australia. They have each served as models of leadership for the church. They have also served as intern supervisors/mentors to the young Albanians commencing ministry. The foreign pastors who have served in Albania have each had good records in leadership and/or pastoring in their home environments but have faced the challenge of cross-cultural leadership. Their tenure has been short-term, with the current president being the longest at five years.

There are currently three experienced foreign pastors working in Albania. Two have joined the pastoral team in 2003 and 2004. Among their assigned roles is intern and Global Mission Pioneer supervision. This is the first time that the president has not
been responsible for this role as well as his pastoring and administrative functions. The Albanian pastors are young, less than thirty years of age and with limited pastoral experience. Table 2 tabulates the year in which they commenced full time ministry.

Table 2. Years of Pastoral Experience of Albanian Pastors

<table>
<thead>
<tr>
<th>Year work commenced</th>
<th>2000</th>
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</tbody>
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* one of these pastors went on a two year study leave in September 2003

Source: Albanian Church Executive Minutes

The leadership context for Albanian pastors is difficult. The church is small and declining. There is a high probability that interests and new converts will leave the country. This is conducive to discouragement. The pastors are young, of a similar age to the members they are to lead. The potential for mate-ship rather than leadership is great. The few older members are significantly older than the young pastors. Mentoring processes have been short-term with frequent turnover of foreign leaders. Equipping of leaders has been limited while as Bill Hybels notes: “Leading a church demands a higher and more complex form of leadership than business does.”¹

Implications for Leadership

Albanian society is in transition. It is also a diverse society with differences

relating to age groups, religious orientation, and rural/urban background. Albania is also being exposed to the Western world through the media, tourism, and family members returning from work and education abroad. Globalization is impacting the country as Albania seeks to be an integrated partner in the EU and to have close relationships with the US. This diversification will continue as each Albanian experiences the greater world in different ways and at a differing pace.

So Christian leaders will need to interact with people who have both traditional and modern values. They will also encounter significant change in relatively short periods of time. This will require some adaptability on the part of the leader and necessitate *situational* leadership approaches.

**Albanian Leadership Patterns**

The major models of leadership in Albania are found in four areas; the traditional pattern of clan leadership, the political arena, both communist and post-communist, heroes in society, and leadership in the family setting.

**Traditional Pattern of Clan Leadership**

The clan has been the pattern of leadership through the past thousand years of Albanian life and many of these clan patterns can still be seen in society today. “Extended families were grouped into clans whose chiefs preserved patriarchal powers over the entire group. The clan chief arranged marriages, assigned tasks, settled disputes, and set the course to be followed concerning essential matters such as blood feuds and politics.” This was especially so in the Gheg north. “In the Tosk regions of the south, the extended family was also the most important social unit, although patriarchal
authority had been diluted by the feudal conditions."

Communism sought to destroy the clan system with its male domination. Heads of clans were arrested and lands were confiscated. Laws were enacted to give women equal rights with men. However, remnants of clan leadership still persist and are seen in the continuing honor of customs relating to weddings and funerals. The oldest male is still the spokesperson for the family and the law still requires the permission of the husband before the wife is able to sell her property. With continued exposure to the Western value system, this traditional pattern will continue to decline in importance, though at the present time respect is still given to the older males in family and society.

Political Leadership

The Communist party leadership pattern displayed many of the characteristics of the traditional clan. Enver Hoxha developed many of the kinship ties and eliminated enemies and the opposition. Even friends who disagreed or questioned suffered a similar fate—death or imprisonment in the labor camps. His rule was firm—even cruel and authoritarian. His leadership was a personality cult. That he was able to maintain power for such a long period was, in some ways, related to the clan network that he managed. "As in other tribal clan-based societies, elaborate kinship networks were the working basis for economic and political as well as simply reproductive endeavors. As James Pettifer has pointed out in a perceptive article, in 1962 of the 58 members of the Communist Party Central Committee under Hoxha no fewer than 28 were related, and eight were married to each other, thus operating on traditional clan lines."²

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¹Zickel and Iwaskiw, n.p.
²Carver, 91.
Hoxha allowed no opposition and no criticism. The 1960s and 1970s “were attended by the exertion of a severe totalitarian Communist dictatorship which found expression in the opening of forced labor prisons for the opponents of the regime, and/or those of Enver Hoxha, mass internments of individuals and their families, and a complete lack of freedom of expression in the framework of a total international self-isolation, particularly from the neighboring countries.”

Hoxha's leadership was characterized by cruelty and suffering. Carver comments that the nature of the Albanian race may have necessitated such an approach. He notes; “My attitude towards Enver Hoxha and the Communists had been changing . . . the simplicities of Left verses Right, oppression verses freedom, simply do not work . . . . Albanians were very difficult to rule, perhaps incorrigible. To organize them into even the simulacrum of an industrial society, making and producing complex machinery, was a staggering achievement. That it had been done at the cost of great, even barbaric, cruelty and suffering was not in doubt; that it had been done at all was some sort of miracle. Enver Hoxha was the only man in history who had ever managed to master this unruly and anarchic people to this extent.”

Hoxha's legacy continues. The majority of the present Albanian population lived under his leadership. Mindsets were created and continue to influence leadership ideas. People continue to appreciate his strength and the ordered life under his leadership.

Political leadership during the 1990s was characterized by instability and ineffectiveness. Political corruption was widespread. Politicians were recycled through

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1 Myftiu and Dalipi, 38.

2 Carver, 245.
the changes that have followed each election, party infighting, and attacks from the
opposition. "It was easy to understand why Albanian politics descended into abuse,
fighting, torture, and shooting so quickly: none of them listened to anything that anyone
who might differ had to say, or even modified their own position or compromised.
Anger and a raised voice were the only honorable response to disagreement."1

Leaders in Society

Mother Teresa is the one modern Christian leader who has widespread
admiration among the Albanian population. Her leadership may serve as a model for
future Christian leaders in Albania. Born in Skopje, Serbia on 26 August 1910 as Agnes
Gonxha Bojaxhiiu, Mother Teresa is now honored in Albania with a national holiday on
19 October and by having the international airport named in her honor. Mother Teresa
was considered a 'living saint' during her life.2 For six years from the age of twelve,
Agnes considered the call to the religious life and "in the end was finally convinced that
she was being called to 'belong completely to God.'"3 Initially joining the Loreto order
and training in Dublin, Mother Teresa, as she chose to be known, commenced her work
in India. Mother Teresa developed a passion for the 'poorest of the poor' that eventually
led her to establish a new order, the Missionaries of Charity. These steps were taken
only after an extended period of prayer and with the support of her spiritual mentor,
Father Van Exem. Patience, prayer, persistence, and trusting the guidance of her

1Ibid., 125.

2The factual information on the life of Mother Teresa and the Missionaries of Charity is
taken from Kathryn Spink, Mother Teresa—An Authorized Biography. (London, England:
Fount Paperbacks, 1997).

3Ibid., 8.
superiors characterized the establishment of the Missionaries of Charity.

Mother Teresa possessed a clear vision of her ministry. The vision, her ‘call within a call’ was a deeply personal experience, the details of which she shared little. The vision however was perfectly clear to her: “I was to leave the convent and help the poor while living among them. It was an order. To fail it would have been to break the faith.”\(^1\) This clear vision drove her throughout her life. Driven by this vision, she seemed unstoppable. “What Mother wants, she gets” was a truism widely accepted among those who knew her.\(^2\)

Her leadership was characterized by a close relationship with the Sisters of Charity and deep personal relationships. She wrote personally to keep in touch and to provide guidance and support. She was anxious that the principles that were the foundation of the Missionaries were the basis of all the activities of the growing group of sisters, co-workers, and brothers. “Her dedication moved both the materially poor and the powerful, irrespective of race or religious creed.”\(^3\)

Biographer Kathryn Spink who maintained a relationship with Mother Teresa for more than fifteen years observed: “She was, I later discovered, not only humble and small but also strong-willed, resolute, determined and totally fearless, because God was on her side.”\(^4\) Coupled with this was Mother Teresa’s conviction that “every person is Christ for me and since there is only one Jesus, the person that I am meeting is the one

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\(^1\)Ibid., 22.  
\(^2\)Ibid., vii.  
\(^3\)Ibid., viii.  
\(^4\)Ibid., vii.
person in the world at the moment.\textsuperscript{1} Taken together, these qualities gave to her leadership a deep spirituality. Hers was a spiritual ministry, not organizational leadership. She was deeply committed and single-minded. While firm and determined, even unbending, she was also compassionate and supportive of others committed to her ministry to the ‘poorest of the poor’. Her leadership provides a contemporary model for Christian leadership in Albania.

**Leadership in the Family**

Traditionally, Albania has been a patriarchal society. Carver comments on his visit to Korca. “There were two local lads back from Greece on a visit. They sat listening to the political debate but not contributing. Only the heads of families expressed opinions, never sons and womenfolk.”\textsuperscript{2} This is still apparent but has declined in the past seven years and is less noticeable in urban settings.

The bonds of kinship however, remain important to Albanians. Respect for the elderly and support for the family continue in spite of the increasing Western influence on family values through the media and immigration. In fact, Hoxha’s tight grip on the country is largely explained by this. “Albania was imprisoned by the tight bonds of kinship.” They would not flee, for if they did, their “family in Albania would all be sent to the camps. No one could do that to their family. So almost no one ever tried.”\textsuperscript{3}

\footnotesize{\textsuperscript{1}Ibid., ix.  
\textsuperscript{2}Carver, 37.  
\textsuperscript{3}Ibid., 48.}
Shame and Honor in Leadership

"Shame and honor regulate every aspect of [Albanian] life."¹ Shame and honor are an integral part of the Kanun of Lek, the ancient code that has regulated Albanian life for many centuries. The code was compiled by Lek Dukagjini, a Catholic Gheg nobleman in the fifteenth century. It codified the traditional rules of honor and shame. Outlawed by Hoxha during the communist time (or perhaps more accurately redirected to the honor of the party), the revenge killings and blood murders are still part of Albanian life. Shame and honor issues do not always result in blood murders. They are, however, part of the worldview of Albanian society. For as Carver notes; “It was not that Albanians ‘followed’ the kanun, as if a rule book or book of laws; rather, the kanun represents what Albanians, in their deepest essence, believed was right and wrong.”²

Carver reflects on this in two different experiences in Albania. During a discussion, “neither man ever contradicted the other. To do so would be to offend against honor. I could do so because I was a foreigner, though I knew they didn’t like it. To be a friend was to agree or to remain silent.”³ The second illustration comes from the north and relates to Carver photographing children. His Albanian guide said; “You have pleased them . . . because you honored them.” Carver reflected; “As elsewhere in Albania, I found that in the mountains photography was bound up with shame and honor. The portrait snap of happy, smiling people in pleasant surroundings always bestows honor. Photographing ‘bad things’—primitive squalor, dirt, burnt out buildings,

¹Ibid., 124.
²Ibid., 312.
³Ibid., 126.
old, shabby or disfigured people—was considered shameful, and therefore bad. I’d found the same dichotomy in Turkey.\textsuperscript{1} So “the power of honor over the Albanian man has been above the power of shrine and state.”\textsuperscript{2}

Implications for Leadership

The leaders in Albanian society provide conflicting models of leadership. While strength and determination are common characteristics, there is a marked difference between the vision from God to serve the ‘poorest of the poor’ and the dictatorial oppression and personality cult of Enver Hoxha. The compassion and love manifest in families and by Mother Teresa stands in sharp contrast to the apparent self-seeking and corruption seen in many of the recent government officials. There is a challenge to take the best from these models of leadership and use them in the context of Christian leadership development in Albania.

An Operational Model of Leadership

Leadership has been described as the challenge to get the task accomplished while maintaining positive morale among the work force. This foundational model has been articulated by Blake and Mouton\textsuperscript{3} who describe leadership as a grid with two axes. These two axes are ‘concern for organizational structure/task effectiveness’ and ‘concern for relationships’. The quadrants of the grid can be described as Passive Involvement (low relationship/low task), Person Oriented (high relationship/low task),

\begin{itemize}
  \item \textsuperscript{1}Ibid., 271.
  \item \textsuperscript{2}Myftiu and Dalipi, 136.
  \item \textsuperscript{3}Described by Shawchuck, 22.
\end{itemize}
Task Oriented (low relationship/high task) and Total Involvement (high relationship/high task). Higher morale is accomplished when the balance between the task axis and the relationship axis is higher. This model is shown in fig. 1.

Powers uses the terms 'commitment to mission' and 'commitment to relationship' to describe these functions and develops the model further by noting that 'commitment to relationship' functions in two areas, 'concern for personhood' and 'control of others'.

"Whereas leadership actions related to concern for personhood tend to elicit a similar response on the part of others, actions related to control tend to elicit the opposite response."¹ Hence, a leader with a high concern for others will tend to produce a high concern on the part of others. But a leader with a high degree of control on others will tend to produce submissive followers, people who are indecisive and need to be told what, how, and when to do things. Powers notes that the responses tend in the directions indicated but that there are significant numbers of exceptions. So the interrelationship of 'concern for personhood' and 'control of others' impacts significantly on leadership style.

Shawchuck develops the Blake and Mouton grid further. He introduces to his matrix two additional leadership styles. "The Slave style is set in the Passive Involvement quadrant to illustrate it as a variation of that style. The leader adopting the Passive Involvement style leaves the group to do the work, while the slave does the work for them. Likewise, the Martyr style is a variation of the Task Oriented style. The Martyr attempts to gain control by use of guilt and/or pity." These two additional styles are generally not appropriate for Slave and Martyr "leaders always do more work than is

¹Powers, 12-15.
appropriate. The group may come to expect and depend upon this, thus regressing to a permanent state of passive dependency upon the leader.”

More significant than the Slave and Martyr leadership styles is Shawchuck’s insight into the need to use different leadership styles depending on the group’s maturity. “Therefore, no leadership style is better or worse than the others per se. There is no ‘ideal’ style which is most appropriate or effective in all situations.”

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1Shawchuck, 22.
appropriateness or degree of effectiveness of any style is dependant upon “two conditions . . .

1. The group’s willingness and ability to take responsibility for planning and carrying out their work.

2. The quality of interpersonal relationships among group members.”

These two variable conditions will no doubt be true of the leadership situations in which pastors minister in Albania.

Shawchuck summarizes by saying; “Effective leadership, is not dependent simply upon the styles which the leader utilizes . . . but also upon the ability of the leader to use the most appropriate styles for the group’s level of maturity.” Hence, where group maturity is above average, Passive Involvement is appropriate. Task Oriented leadership may be appropriate for below average maturity groups. Person Oriented and Total Involvement are the most effective styles for the average groups.

Success in leadership is more than choosing the most appropriate or effective style for the group maturity. “Frequently success is determined not so much by what the leader actually does as by how the leader and his actions are perceived by others. . . . It is this perception that determines the response of those he seeks to lead.” Is it then possible to lead effectively when the possibility for being misunderstood is so high? “The key to life-giving leadership then is that a leader is sensitive to relationships, can

1Ibid., 23.
2Ibid., 25.
3Powers, 21.
determine the needs of individuals, and can respond accordingly to create opportunities for the growth of all involved.”¹

So the more effective leadership styles are the ones that place a high concern for relationship. As the leaders understand the people being lead (and supported), they are better able to choose a leadership style that is appropriate and effective in most situations. Having established a fundamental credibility through personal relationships with the group, the times when inappropriate or ineffective leadership styles are adopted will be overlooked. “Love covers a multitude of sins” (1 Pet 4:8).

At least two aspects of the situation need to be taken into consideration. A "leaders style is deemed to be 'effective' or 'ineffective' according to how appropriate that style is in relation to the situation. The situation includes both the type of task the group is called upon to accomplish and the type of group members who must be led."² David Lundy refers to Fred Fiedler’s Leadership Contingency Model which notes three situational variables: "(1) the leader’s personal relations with the group; (2) the degree of structure in the task the group has been assigned to perform; (3) the leader’s power and authority as defined by the position he or she holds."³ In most leadership situations, these variables are in constant flux. Therefore, there is a need for leaders to be adjusting the balance between concern for task, and concern for person, to lead most effectively. In summary, Fiedler’s work indicates that "'task-oriented' leaders tend to perform best

¹Ibid., 27.


³Ibid., 23-24.
in group situations that are black and white; . . . In contrast, ‘relationship-oriented’ leaders tend to perform best in complex situations.”¹ Given the complexity of the ministerial task, leaders in the church situation should have a bias towards relationships.

**Contemporary Models for Empowering New Leaders**

The traditional model for religious leadership development was *seminary training*. This has been supplemented in many church situations with *internship supervision*. A more thoughtful *mentoring* program has been introduced in many traditional religious situations. By contrast a number of the newer, independent congregations have undertaken *internal recruitment/on the job training* approaches which are supplemented with formal theological studies. The need for life-long learning is seeing the development of *peer mentoring* and *learning clusters*. This section will briefly review the traditional approaches to leadership development and describe the developing peer mentoring and learning clusters approaches.

**Seminary Education**

“Traditional training methods are not producing leaders with the requisite skills for leading God’s people into the third Christian millennium.”² What is this traditional approach? Seminary students have traditionally followed a classroom-based, academically-focused study program. Course outlines normally include, Biblical Background, Old and New Testament Studies, Biblical Languages, Historical and Systematic Theology, and Practical Theology/Homiletics. Recent moves have been

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¹Ibid., 24.

made to place more emphasis on practical ministry training in both bachelor and master's level training at Newbold College. However, McNeal rightly notes: "Academic institutions are organized to reproduce scholars, not leaders." 

Internship Supervision/Mentoring

Internship has been the model for training in many of the manual skill professions. The apprentice worked with his master to learn the trade. Learning was a hands-on process. The medical profession has also used this method of training in conjunction with academic learning. This process has been adopted by many denominations both in the West and in the developing world. Internship supervision has been the method of developing the practical ministry skill following the academic training given to Seventh-day Adventist pastors.

In TED, church leaders approved an internship process that envisioned a two-year period of mentoring for new interns by an experienced senior pastor as the minimum process. Ministerial Secretary, Peter Roennfeldt, developed a handbook *Called to be a Pastor: Mentor's and Intern's Handbook* to serve as a guide for interns and mentors.

An analysis of the TED internship manual was undertaken. Forty items were

1See the Newbold College website (www.newbold.ac.uk) for a detailed list of subjects.


identified which covered the areas of personal growth, personal relationships, equipping members for ministry, church growth and evangelism, preaching and worship, pastoral care and nurture, and organization and structure. Working with a mentor supervisor, interns are expected to gain experience and competency in these areas. The manual includes some additional areas in which experience should be gained in preparation for ordination. An internship review form that covers these forty items is used by the Albanian Church (see appendix B). Competency in these ministry areas would equip young Albanians for leadership in the church. This process works effectively on occasions in the TED. However, the reality is that in many situations there is little input from the supervisor into leadership development. Mentoring can only be cross-cultural in the present Albanian situation since the experienced pastors are foreign missionaries.

Internship is often an occasion of ‘failed’ relationships. A study by William Avery and Norma Wood at the Lutheran Theological Seminary estimated “the frequency of the ‘failed’ supervisory relationship may be as high as one-fifth to one-fourth of internships.”¹ One of the recommendations from this study was that the supervisor/intern relationship should be supervised. “Every supervisor and intern team should meet with an appointed consultant once a month for a regular supervisory session.”² This is a call for even more input to the internship process.

Recognizing that the internship supervision process was not working as well as it needed to in the North American Adventist setting, Walt Williams undertook a Doctor


²Ibid., 270.
of Ministry at Denver Seminary in this area. “This study investigated the impact of mentor training on Seventh-day Adventist pastors and interns participating in a formal mentoring program.” The dissertation reviews the literature on mentoring, analyzes 125 occasions in the life of Jesus to evaluate his style of leadership training and determined that mentoring was Jesus’ most common training approach, and then implemented a project that focused on developing an improved mentoring process. “A half-day mentor-training workshop launched a formal, sponsored mentorship program for the Georgia-Cumberland Conference of Seventh-day Adventists. Seventeen trained mentoring pairs anticipated in a six-month test of mentoring relationships and activity.”\(^1\) Williams’ work, with its recommendations, provides an improved process for internship mentoring in the Seventh-day Adventist church context.

Mentoring offers some advantages over internship supervision. “I submit” writes Covey, “that there are three basic categories of influence: (1) to model by example (others see); (2) to build caring relationships (others feel); (3) to mentor by instruction (others hear).”\(^2\) Mentoring capitalizes on each of these powers of influence. It should be noted that seminaries are also beginning to develop mentoring programs. “The cry for mentoring has pushed seminaries across the country [US] to implement some form of intentional mentoring. Some link practitioners and seminarians for expanded field education. Others focus on creating campus relationships. These programs range from


\(^2\) Covey, 119.
individual mentoring partnerships to group processing.1 This was not present in the educational settings where the Albanian pastors received their education.

Internal Recruitment/On-the-job Training

Many of the newly formed independent churches of the Western world have approached leadership development from a significantly different philosophy. Pastoral leadership effectiveness is demonstrated in the church and not in the classroom. Therefore, leaders must first demonstrate leadership ability and effectiveness in ministry as a member in the local congregation. Training courses are often offered in these churches or by correspondence. Once leadership abilities have been demonstrated and experience gained, the person is invited to fill a ministry position in the church. Ongoing theological education is provided within the church or by distance learning.

This internal recruitment/on-the-job training process has been effective in developing leaders for ministry and for church planting as manifest by the rapid growth of the Assemblies of God around the world.2

Peer Mentoring

"Mentoring has become, for me, one of the chief duties of any leader"3 Max De Pree wrote of his corporate management role. This mentoring was the traditional expert to novice relationship. Today, there is a developing movement directed towards peer

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1McNeal, Revolution in Leadership, 132.


3De Pree, vii.
mentoring. De Pree rightly notes: “To be a good mentor requires us to take the time to learn a good deal about the mentorees’ worlds. It’s the only way to be truly helpful.”

Peer mentoring addresses this issue. To some extent, peers know a good deal about the life and ministry situation of their colleagues.

Peer mentoring can be either a one-on-one or small group relationship where the individuals come together as equals and engage in mutually beneficial mentoring experiences. These activities include self-guided study, reflection, and accountability in a covenant relationship. The covenantal relationship is critical to the success of peer mentoring. The individuals must be committed to whole-hearted participation, openness and honesty, and mutual support. “The key to creating the kind of atmosphere that is conducive to sharing is establishing a covenant relationship between the members.”

In addition to learning from the experiences of each other, peer mentoring involves learning together by reading books, participation in and exposure to best-practice ministry, and attending training events. “Your learning team will only be as strong as the contributions of each member.” So, it is by the active participation of each partner, or individual in the group that maximum value is gained from peer mentoring.

Accountability is mutual. Aiding each other to reach full potential is the ultimate aim of peer mentoring. “It is not a matter primarily of whether or not we reach our particular goals. Life is more than just reaching our goals. As individuals and as a group

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1Ibid., vii-viii.

2McNeal, Revolution in Leadership, 57.

3Ibid., 69.
we need to reach our potential. Nothing else is good enough.”

Learning Communities

The learning community is a developing concept and grows out of a concern that there is a leadership vacuum in the North American Church. McNeal goes as far as describing it as a new paradigm. “A new learning paradigm is emerging for learners: the learning community.” What is a learning community? “A group of colleagues who come together in a spirit of mutual respect, authenticity, learning, and shared responsibility to continually explore and articulate an expanding awareness and base of knowledge. The process of learning community includes inquiring about each other’s assumptions and biases, experimenting, risking, and openly assessing the results.”

The South Carolina Baptist Convention implemented a learning cluster model as part of the leadership development strategy. The aim was to develop apostolic leaders modeled after early apostles who “were effective because they were gripped by the Great Commission, empowered by the Holy Spirit, and depended on one another.” It seeks to accomplish this by creating learning communities and a peer mentoring process.

Learning clusters provide community and community is important for leadership

1De Pree, 50.

2McNeal, Revolution in Leadership, 50. Also, see Patricia Cranton, “Self-directed and Transformative Instructional Development,” Journal of Higher Education 65, no. 6 (1994): 726-44, for a discussion of the theoretical framework and practical application of self-directed study in adult education.

3Ibid., 50.

4Ibid., 52.
development. Building community is one of the aims of leadership especially in the Christian context but community also provides the context in which leadership development finds its expression.

Community is where it happens. In community we are all given opportunities and the chance to make the most of them. Only in communities can we set meaningful goals and measure our performance. Only in communities do we grow and prosper as persons and reach our potential. Only in communities do we respect and honor and thank the people who contribute to our interdependent lives. Only in communities can we truly forgive others. Only in communities—whether corporation, church or sports team—can we serve and come to know other people. Authentic leaders see it as part of their calling to guide the groups or organization in designing the kind of community they intend to become. Knowing who we intend to become always determines what we will do with our lives.¹

Being part of a learning community brings responsibilities. De Pree notes that “belonging requires us to be willing and ready to risk. Risk is like change; it’s not a choice.” And “belonging requires intimacy. Being an insider is not a spectator sport. It means adding value. It means being fully and personally accountable. It means forgoing superficiality.”² If leaders are to grow through a learning community, then they must be willing to take this risk. But this can happen as participants realize that they are “learners together. The steady process of becoming goes on in most of us throughout our lifetime. We need to be searching for maturity, openness, and sensitivity.”³

Equipping Apostolic Leaders

Contemporary society is a different world to the ministry context of the twentieth century. It calls for new approaches to leadership and leadership development.

¹De Pree, xi-xii.
²Ibid., 69-70.
³Ibid.
Servant leadership has been the preferred model of leadership during the later part of the twentieth century. However, there is a call for a new thrust in leadership for the twenty-first century. This calls for new approaches to leadership development. Lyle Schaller notes:

Four recent changes, however have challenged that traditional approach. One is the shrinking number of people who want to be taught by an expert accompanied by the rapid increase in the number of adults who are hungry to learn. Overlapping that is the recognition that knowledge—not money, physical facilities, and inspiring tradition from the past, or academic credentials—constitutes the most important asset in responding to the needs of people. . . .

The third change is the recognition that teams, or what Warren Bennis calls "great groups," are the best way to meld together wisdom, experience, genius, creativity, and knowledge. . . .

The combination of these three changes introduces the fourth. What is the most effective strategy for creating apostolic leaders for the church? Bring together a team of people who are hungry to learn in an environment designed around mastery of the knowledge-building process. In simple terms, create learning communities.¹

There is a call to return to the leadership style that characterized the apostolic leadership of the first century. McNeal notes that first century apostolic leadership was visionary, missional, empowering, team oriented and reproducing, entrepreneurial, and kingdom-conscious.² This appears to be the preferred leadership style for today. While there may be characteristics of the servant leader present, other leadership characteristics stand out as being more significant.

Apostolic leadership was visionary. Effective churches are led by people with a clear vision—who know where God wants them to be. A clear vision helped Saddleback Community Church “stay true to the original focus of our church: to bring the

¹Lyle E. Schaller, foreword to McNeal, Revolution in Leadership, 11-12.

²McNeal, Revolution in Leadership, 28-30.
unchurched, irreligious people of our community to Christ.” As Rick Warren, founding pastor of Saddleback says; “Over the years we have returned again and again to that vision statement for midcourse corrections.” What then is a vision? Aubrey Malphurs defines it as “a clear, challenging picture of the future of the ministry as you believe that it can be and must be.” He notes that the “visionary leader is convinced that the vision is attainable. It is what Robert Kennedy had in mind when he said, ‘Some people see things the way they are and ask why; I see things the way they could be and ask why not.’”

Apostolic leadership was missional. The apostles saw as their primary goal fulfilling the commission Jesus gave them to go and make disciples (Matt 28:19, 20). They followed the model of Jesus who came “to seek and save the lost” (Luke 19:10) and knew that it was “not the healthy who need a doctor, but the sick” (Luke 5:31). They were driven by this God-given mission. “Missional thinking of a new apostolic era recognizes that God is at work in the world calling Christians out to play. God views the world as a field ‘white unto harvest’. Serving the Lord of harvest gives direction and meaning to all life’s activities for the believer-priest. A mission-driven church provides

2Ibid., 42.
3Aubrey Malphurs, Advanced Strategic Planning: A Model for Church and Ministry Leaders (Grand Rapids, MI: Baker Books, 1999), 140.
4Ibid., 142.
encouragement and support for Christians who find their calling outside the church, who want to make a difference in the world outside the church for Christ's sake.”

Apostolic leadership was empowering. James O'Toole says of corporate leaders: “The signs of outstanding leadership are found among the followers.” So the task of leadership “is ‘liberating people to do what is required of them in the most effective and humane way possible.’ Thus the leader is the ‘servant’ of his followers in that he removes the obstacles that prevent them from doing their jobs. In short, the true leader enables his or her followers to realize their full potential.”

How much more so is this needed in the church where each member is called to be a minister? McNeal challenges church leaders to “focus mainly on being vision casters, equippers and coaches to release people into effective ministry.” Such leaders multiply their ministry exponentially through the equipping of their followers for ministry. “New apostolic churches will emerge only if lay leadership is on the same page as clergy.” This involves the apostolic leader in making a whole-hearted commitment to the biblical concept of the priesthood of all believers.

Apostolic leadership was team-oriented and reproducing. Team is one of the characteristics of ministry in the New Testament. Both John the Baptist and Jesus had

1McNeal, Revolution in Leadership, 42.


3Ibid., xxii.

4McNeal, Revolution in Leadership, 40.

5Ibid., 56.
groups of disciples (Matt 8:23, 9:14). Jesus sent his disciples out in ministry two by two (Mark 6:7; Luke 10:1). Barnabas and Paul ministered together in their first missionary journey (Acts 13:2-6). Then each of them took a team on subsequent mission trips (Acts 15:36-40). “The apostles practiced team leadership and trained people to reproduce local leadership teams (‘And the things you have heard me say . . . entrust to reliable men who will also be qualified to teach others’ 2 Timothy 2:2 NIV).”¹

Apostolic leadership was entrepreneurial. McNeal means in the classical sense of the word, to organize, manage, and assume risk for a venture. This leadership knew how to connect with the local culture because it was indigenous. They seek to minister to the community so they look “for ways that God is at work in the world . . . [and] begin with their insights into people’s needs and then design ministry efforts to meet them where they are.”²

Apostolic leadership was kingdom-conscious. The mission of the apostles was to grow the kingdom of God because they realized that the good news of the kingdom was for all people not just the Jewish race. Their focus was not on establishing an institution but on extending the kingdom by planting the church where Jesus had not yet been preached. Kingdom-conscious leaders know that the church is bigger than their local church, denomination, or ministry. With this mindset “they move beyond the constraints of ‘churchianity’ [to] discover an explosion of kingdom growth.”³

¹Ibid., 29.  
²Ibid., 29-30.  
³McNeal, Revolution in Leadership, 30.
Summary

The challenge (and the purpose of this ministry project) is to develop this apostolic leadership to lead the Albanian Church. This leadership will take place in a society in transition and, as a result, a society under stress. It will be among people whose mindsets range from traditional clan mentality to secular Western thinking.

This apostolic leadership will be in a society characterized by religious tolerance but also low religiosity and spirituality. It is a society in which forty years of atheistic communism have had a profound effect on the spirituality of the middle generations and now secularism and materialism is having a similar effect on the youth.

These apostolic leaders in the Albanian Church will be young with limited experience in life and ministry. There are few indigenous spiritual leaders to serve as models. Given this context, leadership training in Albania will be based on the assumption well expressed by Peter Drucker: “There may be ‘born leaders,’ but there surely are far too few to depend on them. Leadership must be learned and it can be learned.”

Second, leadership training will have a missional approach. “A missional approach to ministry defines effectiveness in terms of changed lives as a result of prosecuting a proactive ministry agenda targeting people and their life issues and concerns.”2 This will serve to keep the church spiritually focused and kingdom conscious.

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1Quoted in McNeal, Revolution in Leadership, 17-18.

2McNeal, Revolution in Leadership, 25.
Third, “Leadership for a new apostolic era pays attention to four basic areas of concern: paradigm issues, leadership micro-skill development, resourcing, and personal life development.”¹ Leadership development in Albania will seek to address these four issues: paradigm issues for a rapidly changing society; micro-skill development for inexperienced Albanian pastors; resourcing to minister to the varied needs of the diverse Albanian population; and personal life development since leadership has more to do with who we are than what we do.

The goal of leadership development in Albania will be a team of apostolic leaders with this mindset. Such leaders have the potential to extend the kingdom of God in Albania as the Spirit of God empowers them.

¹Ibid., 74.
CHAPTER 4

ALBANIAN LEADERSHIP DEVELOPMENT PROJECT

Albanians leading the Albanian Church is the expected outcome of the growth of the Albanian Church. Leadership in Albania faces the issues of a society in transition and a church in decline. The young team of Albanians have limited though growing leadership experience and skills. Foreigners currently provide leadership, training, and mentoring. This project seeks to involve the skills and experience of the Albanian Church in creating and implementing a leadership development plan that will produce apostolic leadership, increasing effectiveness in leadership that will bring about a transition to indigenous leadership of the Albanian church.

The study of Albanian culture highlighted a complicated context for leadership. Traditional patterns of Albanian leadership with their strong autocratic and dictatorial style stand in sharp contrast to the Christian servant leader model. The corruption of self-seeking politicians has no similarities to the integrity of the kingdom-conscious New Testament apostles. Society is becoming increasingly diverse as traditional society is impacted at differing rates by global influences. It has become more materialistic, secular, and post-modern. The need for apostolic leadership is urgent. At June 2004, the Albanian pastors average just two years pastoral experience while the average time in Albania for the two foreign pastors is just ten months. The project director is president of the Adventist Church in Albania. He has a passion for developing young pastors in ministry and has been in Albania for four and a half years.
Project Overview

Given the complex nature of the leadership task in Albania and the limited experience of the Albanian pastors, this project seeks to increase the effectiveness of their leadership. An *appreciative inquiry* approach will be used to create a *leadership development plan* that will form the basis of the project. “Appreciative Inquiry is the study of what gives life to human systems when they function at their best.”¹ As the pastors participate in an appreciative inquiry process, they will develop a plan that will equip them for apostolic leadership of the Albanian Church. Involving the Albanian pastors in the process brings an Albanian perspective, develops their planning skills, and affirms their developing leadership abilities.

Project Strategy

The strategy seeks to be peer-focused. A peer-focused approach will complicate the strategy, but it also serves as training for the pastors. It would be easier for the president (who is the project director) to develop a plan himself, but a team approach makes all participants stakeholders and more committed to the success of the plan. As a participant in the appreciative inquiry process, the project director will facilitate the process and be involved all in the activities and discussions. Mentoring pastors through a variety of pre-requisite skills, and training the foreign pastors in cross-cultural skills will be included in a plan created by the appreciative inquiry process.

The strategy is intended to have long-term sustainability. Through a participatory approach, by identifying pre-requisite leadership skills and intentionally

providing experiential learning activities to train pastors in these areas, and through resourcing with necessary tools, the process can be ongoing in the hands of Albanian leadership.

The appreciative inquiry is the first and most important step in the strategy. An appreciative inquiry approach to establishing a plan has the advantage of being peer created rather than being expert imposed. The process itself may prove to be a significant learning experience. Being appreciative in nature, it also has the potential to re-focus the church leaders on its positive core and a preferred future rather than on the pessimism of present circumstances.

Implementing the strategy will be made easier because the project director is the president of the Albanian Church and the position carries a degree of authority. Nevertheless, the strategy will only be as effective as the contributions made by the entire team and the commitments they bring to the process. Building team momentum will be crucial to the success of the strategy and the participation by pastors in the appreciative inquiry will contribute to this in a significant way.

Evaluation

There are a number of challenges in developing an appropriate process of evaluation. Evaluation should not be complicated or it will be impossible for future Albanian leaders to replicate. Evaluation needs to be verifiable but evaluating improvement in leadership effectiveness is not easy. It will be an easy process to document both exposure to training in a particular skill area and mentoring through a leadership activity. An evaluation by the mentor of the mentoree’s participation and performance in the various leadership activities will be helpful. However, the integration of the training into leadership performance cannot be taken for granted.
"Conducting an activity is not the same as achieving results from the accomplishment of that activity."

This is the challenge of evaluating the project.

The outcomes of effective leadership will be seen in the health and growth of the church and the degree of satisfaction on the part of the pastors and members. For these reasons, the verifiable indicators for evaluation will focus on (1) exposure to training events and participation in mentoring and (2) on the results of effective leadership seen in an increase in church health and attendance, rather than on the degree of integration of the taught skills. The outcome of other components of the strategy can be more easily documented by record keeping and statistical tabulation.

**Logical Framework Analysis**

A logical framework matrix will be developed to show the components of the leadership development strategy. The logical framework matrix is like a map of the project, a concise and logical picture of the objectives to be achieved (*overall goal, project purpose, and outputs*); as a result of the *activities* performed; using a certain set of resources (*inputs*); given a certain set of assumptions. Logical framework analysis is the process of developing the matrix, and it "can be a useful tool . . . in planning, monitoring and evaluation management of development projects." For this reason, the logical framework matrix is very useful throughout the project.

The logical framework matrix for this project is table 3. The names of various

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Table 3. Logical Framework Matrix

**Albanian Leadership Development Project**

<table>
<thead>
<tr>
<th>Overall Goal</th>
<th>Intervention Logic</th>
<th>Verifiable Indicators</th>
<th>Sources of Verification</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albanian Church led by indigenous apostolic leaders</td>
<td>Albanians appointed to administration</td>
<td>AUC Executive Committee minutes</td>
<td>Trained Albanian pastors stay in country long term</td>
<td></td>
</tr>
</tbody>
</table>

| Project Purpose | Effectiveness of indigenous leadership of Albanian Church increased | Church health indicators increasing and annual attendance growing by 10% | NCD surveys of church health and quarterly attendance statistics | Leadership by Albanians will be more effective than leadership by foreigners |

| Outputs | 1. A comprehensive Leadership Development Plan *created and implemented*  
2. Pastors *equipped* with varied leadership experience and skills  
3. Cross-cultural skills of foreign pastors (mentors) *improved*  
4. Additional trainee pastors *working* | 1. Document with detailed plan by 31/12/04  
2. Prioritized list of activities by 31/02/05  
3. Appropriate group interaction and ministry  
4. Increased # of Global Mission Pioneers by 31/12/05 | 1. Document  
2. Evaluation by mentor of activity performed  
3. Feedback from pastors  
4. Albanian Church records | Project continues full term.  
Mentor/mentoree relationships will function effectively  
Foreigners remain in Albania during mentoring process  
An effective Leadership Development Plan developed |

| Activities | 1.1 Create Leadership Development Plan through appreciative inquiry process  
1.2 Implement Plan  
2.1 Identify the prerequisite skills for pastoral/administrative leadership  
2.2 Assign leadership activities and mentor trainees through activity  
3.1 Enhance cross-cultural skills of foreign pastors with a self-guide learning community  
4.1 Identify and train additional pastoral staff | Inputs | Members sense a call to ministry |

(see Activity and Resources Schedules)
components of the project are listed in column one. The specific foci of this project are in column two, intervention logic. As the heading suggests, this column lists the intervention (activities) of the project and the logic behind them. This column should be read from bottom to top in this way: if the activities are conducted, then these outputs will be achieved; if these outputs are achieved, then the project purpose will be fulfilled; and if the project purpose is fulfilled, it will contribute to a greater or overall goal. Certain resources (inputs) are needed to realize the activities, assuming certain external factors (assumptions). The assumptions are listed in column five. The information in columns three and four will assist in monitoring progress and data collected during interventions will assist in formal evaluation. The verifiable indicators are just that; they indicate in a verifiable way how the project is progressing and if the objectives are being achieved. These indicators have both qualitative and well as quantitative aspects and are set within a time-frame. How will the indicators be verified? The sources of verification list the sources of information by which the progress can be assessed. It should be noted that the inputs will be set out in an Activity Schedule.

The project purpose is ‘effectiveness of indigenous leadership of the Albanian Church increased’. This will be realized if four outputs are accomplished: (1) ‘A comprehensive Leadership Development Plan created and implemented”; (2) ‘Pastors equipped with varied leadership experience and skills”; (3) ‘Cross-cultural skills of foreign pastors (mentors) improved”; and (4) ‘Additional trainee pastors are working”. The listed activities will contribute to these outputs. The verifiable indicators that the project purpose has been reached are ‘church health indicators increasing and annual attendance growing by 10 percent’. The sources of verification are the Natural Church Development surveys of church health results and quarterly attendance statistics. A
number of assumptions are made about the project including ‘an effective Leadership Development Plan is created’ and ‘trained Albanian pastors stay in country long-term’. The realization of the project purpose will contribute to the overall goal of the ‘Albanian Church led by indigenous apostolic leaders’.

**Description of Strategy**

Leadership is the key to the future of any organization for “the fate of leaderless organizations” is “lack of vision, loss of mission, and, eventually, loss of the ability to sustain themselves.” The purpose of the project is to increase the effectiveness of Albanian church leaders and ensure a healthy future.

**Project Purpose**

The ‘effectiveness of indigenous leadership of the Albanian Church increased’ is the project purpose as stated in the logical framework matrix. The strategy that has been developed, if successfully implemented, will accomplish this purpose. When indigenous leaders are skilled and experienced, and leading local congregations effectively, they are likely to be appointed to administrative leadership of the Albanian Church, replacing the current foreign leaders. Hence, increasing the effectiveness of Albanian leadership will impact the overall goal of the ‘Albanian Church led by indigenous apostolic leaders’.

It is important to state a project purpose for “the project purpose should address the core problem, and be defined in terms of the benefits to be received by the project”.

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1McNeal, 16.
beneficiaries or target group.”¹ The purpose does address a core issue as the team of Albanian pastors has on average only two years of ministry experience. The purpose is defined in terms of the benefit to the pastors. Their leadership effectiveness will be increased. They will develop an apostolic leadership. Stating the purpose also serves as a beacon to keep the project clearly focused.

Evaluation

It is important to evaluate the progress towards achieving the project purpose. Evaluating leadership effectiveness may be difficult. It must be more than a subjective feeling or based on personal friendships. There is no simple test for evaluating effectiveness, since leadership is a complex activity. Leadership effectiveness should not be confused with leadership knowledge. It is not enough to simply administer a general knowledge test on leadership. Neither should leadership effectiveness be confused with leadership experience. Being exposed to and mentored through a variety of leadership experiences, does not automatically ensure effectiveness in those leadership skills. So it is not sufficient to tabulate the list of skills in which pastors have been mentored.

Effectiveness is a results-based measurement. It is not possible, or necessary to evaluate every pastoral activity, however, to determine effectiveness. Two areas have been selected as a means of evaluating total leadership effectiveness. These are the health of the corporate church and the annual growth in attendance. Natural Church Development rightly emphasizes the importance of church health rather than only

¹European Commission, Project Cycle Management: Training Courses Handbook (Frieburg, Germany: European Commission, 2001), 23 (emphasis in original).
church growth as an indicator of church vitality. "Some church growth concepts are so focused on the fruit that they fail to consider the root that produces the fruit."¹ Leadership that is effective in the setting of the church is "probably best expressed by the word 'empowerment.'"² These pastors will concentrate their leadership in developing the eight quality characteristics, namely; empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship, holistic small groups, need-oriented evangelism, and loving relationships.³ Research indicated that all churches that had reached the 65 percentile in each of these quality characteristics were growing.⁴

Since there is a strong correlation between church health and growth, monitoring church attendance may also serve as a simple evaluation tool. Monitoring a record of weekly church attendance, done in conjunction with the pastors' focusing on developing the quality characteristics, will be a simple way to track progress in the effectiveness of leadership. So the evaluation will be both qualitative and quantitative and will be time oriented with its annual assessment.

Assumptions
A number of assumptions have been made in regard to the success of the project and are recorded in the logical framework matrix. The achievement of the project


²Schwarz, 22.

³Schwarz, 22-37.

⁴Schwarz, 40.
purpose and its ultimate impact on the overall goal assumes that the ‘project continues full-term’. The project director may not be in Albania beyond the initial phase of the project. It is an assumption that the replacement leader will continue implementing the project. Leadership development is experience-based and takes time. There is another important assumption that the ‘trained Albanian pastors [will] stay in country long term’. Without developing effectiveness through experience and skill development, the overall goal of the ‘Albanian Church led by indigenous leaders’ cannot be realized.

**Overall Goal**

The realization of the project purpose will make a significant contribution to the “Albanian church led by indigenous leaders.” This overall goal is “the ultimate result to which your project is contributing – the impact of the project.” While the goal is not the immediate focus of the project, stating a goal helps to frame this project within the bigger scheme of things and shows the importance of accomplishing this project successfully. Albania being led by Albanian leaders will indicate a *coming of age* of the Albanian Church. At present, the Albanian Church appears content with foreigners leading the church. There is a general recognition of the lack of suitable local leadership.

It will be very easy to verify when an Albanian administers the Albanian Church. It will only be a matter of visiting the person in the national office, or noting the appointment in the minutes of the executive committee. However, this is different to being led effectively by apostolic leadership. There is a basic assumption about this

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1 Bond, 2.
transition to local leadership, namely that ‘leadership by Albanians will be more effective than leadership by foreigners’. Locals have the advantage of leading in their own culture though they may have less experience. Foreigners have the advantage of experience but not in the Albanian culture. It is an assumption that the lack of experience will be more than compensated by the cultural understandings of Albanian leaders.

**Outputs**

The outputs are the building blocks that when accomplished will achieve the project purpose. Without these building blocks, the final structure cannot be built. It is also easier to complete a project when the small blocks that make up the outcome are detailed separately. It is also easier to evaluate each of the components separately than the project in its entirety. Monitoring and evaluating the individual outputs is crucial to keeping the project focused and making adjustments where necessary.

**Leadership Development Plan**

Four outcomes are listed on the logical framework matrix. The first output is; ‘A comprehensive Leadership Development Plan created and implemented’. This plan will be foundational to most of the activities of the project. The plan could be created by the project director and be informed by the literature search on leadership development. However, this project has chosen to take a different approach.

An appreciative inquiry approach has been chosen because it “is a collaborative and highly participative, system-wide approach to seeking, identifying and enhancing the ‘life-giving forces’ that are present when a system is performing optimally in human, economic, and organizational terms. It is a journey during which profound knowledge of
a human system at its moments of wonder is uncovered and used to co-construct the best and highest future of that system."\(^1\)

Involving the pastors in forming the plan will increase their leadership experience and introduce them to a new organizational change tool. The activities of the appreciative inquiry and the pastors' involvement in the process are detailed later in this chapter. It is assumed that the Leadership Development Plan created will include mentoring and peer mentoring processes, formal training as well as self-guided learning communities. Steps for implementing the Plan will be one of the outcomes of the appreciative inquiry.

The verifiable indicator for this output is that a document with a detailed plan will be produced by 31/12/04 and submitted to the Albanian Executive Committee. The source of this verification will be the Committee minutes. The document will address only the first component of the output. The how of implementing the plan will be developed at the appreciative inquiry. The initial implementation phase will continue through 2005. It is anticipated that aspects of the Plan will mirror outputs two and three and the time-frame of the activities to accomplish these two outcomes will parallel aspects of the implementation of the Plan. The implementation will also be monitored through reports to the executive committee.

Two of the project assumptions are especially significant to this output. The first is ‘an effective ‘leadership development plan’ [is] created’. A plan may be created but its implementation will indicate if the plan was effective. The second assumption is;

'Foreigners remain in Albania during mentoring process'. At least during the initial phase of the implementation, the mentoring role of the more experienced foreign pastors appears to be crucial to the success of the project.

Equipping Pastors

The second output of the project is; 'Pastors equipped with varied leadership experience and skills'. Pre-requisite skills necessary for effective pastoral and administrative leadership will be identified and these skills developed in the pastors. Developing these skills will be accomplished in a number of different ways and will include teaching, mentoring, and self-guided learning communities. Participation in these activities in a supportive environment will increase their leadership experience and provide skills and understanding. "Positive images emerge in contexts of 'influence-optimism' (belief in an open and influenceable future) and in an atmosphere that values creative imagination mixed with philosophical questioning, a rich emotional life, and freedom of speech and fantasy."1

Identifying the skills will be the role of the project director who will work to clarify leadership expectations in the minds of Albanian members, the pastors themselves, and the executive committee. These expectations will be correlated with the leadership experience and skills highlighted in the TED internship manual. A prioritized list of leadership activities will be formed.

The verifiable indicator for this output is a 'prioritized list of activities by 31/02/05'. A logical schedule of mentoring activities will be developed. Assigning mentoring relationships for each activity will take into account the experience of the mentoring pastor, the location of mentor and mentoree, and the previous relationship between members of the team that may impact negatively on the learning experience. Evaluation reports by both the mentor and the mentoree will be used to assess the outcome of the activity as a leadership development activity.

Three assumptions affect this output: (1) 'Foreigners remain in Albania during mentoring process;' (2) 'Mentor/mentoree relationships will function effectively;' and (3) 'Project continues full term'. Each assumption is interconnected. The quality of the mentor/mentoree relationship is crucial to effective learning. Not all relationships work.\(^1\) It may be possible to find other avenues to provide the learning experiences other than with foreign mentors. There is a small number of more experienced, non-Adventist Albanian pastors who may be willing to serve in mentoring roles. However, the project must continue full term since leadership effectiveness is developed by experience and experience takes time.

**Cross-cultural Skills**

Three foreign pastors serve in mentoring and administrative roles. Their years of ministry and their years in Albania as at 30/06/04 are set out in table 4. They average fifteen years of ministry but only two years in Albania. Working and training cross-culturally is a challenge. Improved cross-cultural skills will help to increase the

\(^1\)Chapter 3 highlighted that up to “one-fourth” of relationships fail.
effectiveness of their leadership, training, and mentoring. One pastor has wide experience working cross-culturally in a Latin American setting. This experience will be helpful in developing the cross-cultural training and mentoring skills of the foreign pastors. To address this issue, the third outcome is; ‘Cross cultural skills of foreign pastors (mentors) improved’.

Table 4. Foreign Pastors Years of Service

<table>
<thead>
<tr>
<th>Ministry years</th>
<th>29</th>
<th>17</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years in Albania</td>
<td>4.5</td>
<td>0.4</td>
<td>1.4</td>
</tr>
</tbody>
</table>

Understanding a new culture occurs in stages and is perhaps a lifelong process. The aim in this area is not so much to make the foreign pastors experts in Albanian culture, as it is to improve their skills at training in a cross-cultural setting. While a sound understanding of the culture is essential, that understanding does not have to be exhaustive. Forming a self-guided learning community of the foreign pastors will provide opportunity to study cross-cultural training. Any improvement will be assessed through the comments of the Albanian pastors gathered in formal and informal interviews.

Pastoral Recruitment

The fourth outcome will increase the number of pastoral leaders in Albania; ‘Additional trainee pastors working’. This outcome contributes to the project purpose not by directly increasing effectiveness but by increasing the leadership base. This will
be necessary as the church grows, as pastors emigrate to “greener pastures,” and/or as they prove to be ineffective and are released from paid employment.

The executive committee has established a clear process for recruiting trainee pastors. It reflects the concepts behind the internal recruitment/on-the-job training model which is described in chapter 3. As local church leaders develop experience, they will be monitored for effectiveness in ministry by their local pastor. As the time commitment to this ministry increases to ten hours per week and with the support of the local congregations, opportunity is given for the person to work as a Global Mission Pioneer. As effective ministry continues, the person is sponsored to short-term training events.\(^1\) They are contracted to continue in ministry for the year following this training. Global Mission Pioneers may then be employed as trainee pastors and/or sponsored to full-time study. This process will be continued as part of the recruitment strategy.

The verifiable indicator of this output is an ‘increased number of Global Mission Pioneers by 31/12/05’. Since Global Mission Pioneer appointments are the responsibility of the executive committee, the minutes of the Albanian Executive Minutes will be the source of verification. An assumption for achieving this output involves the sovereign will of God that ‘Members sense a call to ministry’.

**Implementation Strategy**

The implementation of this strategy focuses on the initial stages. It is anticipated that the strategies commenced during this time will provide a structure for ongoing leadership development in Albania. The project time-frame will be the sixteen months

\(^1\)Currently, trainee pastors are sponsored to the Newbold College Pastoral Education Extension Program in Riga, Latvia.
from 01/09/04 until 31/12/05. The activities that will be undertaken and the milestones necessary to accomplish these activities will be described. The personnel and costs involved with the project will be explained. The process beyond 31/12/05 will also be considered. Table 5 is the Activity Schedule for this project set out as a Gantt chart.

Time-Frame

The strategy addresses the long-term need for ongoing apostolic leadership development in the Albanian Church. This project focuses especially on the initial set of activities that will form the basis for this ongoing process. It has two major stages. From 01/09/04 to 31/12/04, the major activity will be conducting the appreciative inquiry that will produce the Leadership Development Plan. Because this is a major activity, activities relating to the other three outputs will be limited during 2004. The implementation of the Leadership Development Plan and the monitoring and evaluation of the leadership experiences and skills developed will occur from 01/01/05 to 31/12/05. Milestones within this time-frame are listed in the Activity Schedule (table 5).

Activity 1.1 Appreciative Inquiry

Appreciative inquiry is the approach chosen to create the 'Leadership Development Plan'. This is a major undertaking and it will occur between 01/09/04 and 31/12/04. There are seven major activities within the appreciative inquiry. They are set out at points 1.1.1 to 1.1.7 in the Activity Schedule (table 5). The activities involved in the appreciative inquiry process which will produce the Plan are described in this section. The time-frame and personnel are also outlined. No separate financial budget

1This and subsequent activities refer to the Activity Schedule (table 4).
Table 5. Activity Schedule

Albanian Leadership Development Project

<table>
<thead>
<tr>
<th>Activity</th>
<th>September 2004 to December 2005</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Output</strong></td>
<td></td>
</tr>
<tr>
<td>1. A comprehensive “Leadership Development Plan” created and implemented</td>
<td></td>
</tr>
<tr>
<td><strong>Activity</strong></td>
<td></td>
</tr>
<tr>
<td>1.1 Create “Leadership Development Plan” through appreciative inquiry process</td>
<td></td>
</tr>
<tr>
<td>1.1.1 Develop prayer team</td>
<td></td>
</tr>
<tr>
<td>1.1.2 Create A.I. Advisory Team</td>
<td></td>
</tr>
<tr>
<td>1.1.3 Conduct appreciative interviews</td>
<td></td>
</tr>
<tr>
<td>1.1.4 Plan A.I. Summit</td>
<td></td>
</tr>
<tr>
<td>1.1.5 Conduct appreciative interviews</td>
<td></td>
</tr>
<tr>
<td>1.1.6 Conduct A.I. Summit</td>
<td></td>
</tr>
<tr>
<td>1.1.7 Publish “Plan”</td>
<td></td>
</tr>
<tr>
<td>1.2 Implement “Plan”</td>
<td></td>
</tr>
<tr>
<td>1.2.1 Establish a timeline of activities</td>
<td></td>
</tr>
<tr>
<td>1.2.2 Assign responsibilities</td>
<td></td>
</tr>
<tr>
<td>1.2.3 Commence activities</td>
<td></td>
</tr>
<tr>
<td>1.2.4 Monitor progress and adjust</td>
<td></td>
</tr>
<tr>
<td>1.2.5 Prepare quarterly and annual reports</td>
<td></td>
</tr>
<tr>
<td><strong>Output</strong></td>
<td></td>
</tr>
<tr>
<td>2. Pastors equipped with varied leadership experiences and skills</td>
<td></td>
</tr>
<tr>
<td><strong>Activity</strong></td>
<td></td>
</tr>
<tr>
<td>2.1 Identify the pre-requisite skills for pastoral/administrative leadership</td>
<td></td>
</tr>
<tr>
<td>2.1.1 Develop list from Intern Manual</td>
<td></td>
</tr>
<tr>
<td>2.1.2 Survey pastors</td>
<td></td>
</tr>
<tr>
<td>2.1.3 Survey executive committee</td>
<td></td>
</tr>
<tr>
<td>2.1.4 Survey church leaders</td>
<td></td>
</tr>
<tr>
<td>2.1.5 Prioritize and group activities</td>
<td></td>
</tr>
<tr>
<td>2.2 Assign leadership mentoring activities and mentor through activities</td>
<td></td>
</tr>
<tr>
<td>2.2.1 From mentoring relationships</td>
<td></td>
</tr>
<tr>
<td>2.2.2 Conduct mentoring orientation</td>
<td></td>
</tr>
<tr>
<td>2.2.3 Assign activities</td>
<td></td>
</tr>
<tr>
<td>2.2.4 Prepare quarterly and annual reports</td>
<td></td>
</tr>
</tbody>
</table>
Table 5—Continued.

<table>
<thead>
<tr>
<th>Activity - Continued</th>
<th>September 2004 to December 2005</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Output</strong></td>
<td></td>
</tr>
<tr>
<td>3. Cross-cultural skills of foreign pastors (mentors) <em>enhanced</em></td>
<td></td>
</tr>
<tr>
<td><strong>Activity</strong></td>
<td></td>
</tr>
<tr>
<td>3.1 Enhance cross-cultural skills of pastors with a self-guided learning community</td>
<td>7 4 4 4 4 4</td>
</tr>
<tr>
<td>3.1.1 Highlight need to pastors</td>
<td></td>
</tr>
<tr>
<td>3.1.2 Sell value of learning community</td>
<td></td>
</tr>
<tr>
<td>3.1.3 Establish covenant</td>
<td></td>
</tr>
<tr>
<td>3.1.4 Develop self guided program</td>
<td></td>
</tr>
<tr>
<td>3.1.5 Learn community activities</td>
<td></td>
</tr>
<tr>
<td>3.1.6 Prepare quarterly and annual reports</td>
<td></td>
</tr>
<tr>
<td><strong>Output</strong></td>
<td></td>
</tr>
<tr>
<td>4. Additional trainee pastors <em>working</em></td>
<td></td>
</tr>
<tr>
<td><strong>Activity</strong></td>
<td></td>
</tr>
<tr>
<td>4.1 Identify and train additional pastoral staff</td>
<td>1 4 4 4 4 4</td>
</tr>
<tr>
<td>4.1.1 Develop ongoing prayer team</td>
<td></td>
</tr>
<tr>
<td>4.1.2 Enlist support of pastors</td>
<td></td>
</tr>
<tr>
<td>4.1.3 Communicate recruitment process</td>
<td></td>
</tr>
<tr>
<td>4.1.4 Identify potential leaders</td>
<td></td>
</tr>
<tr>
<td>4.1.5 Invite leaders as GM pioneers</td>
<td></td>
</tr>
<tr>
<td>4.1.6 Monitor progress</td>
<td></td>
</tr>
<tr>
<td>4.1.7 Sponsor for training</td>
<td></td>
</tr>
<tr>
<td>4.1.8 Employ as trainee pastors</td>
<td></td>
</tr>
<tr>
<td><strong>Milestones</strong></td>
<td></td>
</tr>
<tr>
<td>1. Develop a prayer strategy</td>
<td>5. Pre-requisite skills identified</td>
</tr>
<tr>
<td>2. “Plan” developed and published</td>
<td>6. Mentoring training completed</td>
</tr>
<tr>
<td>4. Quarterly and annual reports prepared</td>
<td></td>
</tr>
</tbody>
</table>
Develop Prayer Team

Leadership development is perhaps the most significant issue for the future of the church in Albania. The need for additional leaders was recognized by Jesus when he said to the disciples; “The harvest is so great, but the workers are so few. Pray to the Lord who is in charge of the harvest, and ask him to send out more workers for his fields” (Luke 10:2 NLT). People praying specifically for apostolic leadership development in Albania is the focus of this prayer initiative.

Commencing 01/09/04, an information pack will be prepared and distributed to all church members inviting them to participate in a prayer team. Members of the Albanian diaspora will be contacted by e-mail. Three people known to exercise the gift of intercession will be invited to participate. Members of the prayer team will be asked to pray for the appreciative inquiry process and for special training events. They will also be kept informed of the various activities and specific needs, through e-mail and newsletters.

Create Advisory Team

Appreciative inquiry is an open-ended process. It commences with establishing the focus for the inquiry. In this case, the focus has been determined by the project. Then an Advisory Team is established to develop the approach, form the appreciative questions, and oversee the process. The 4-D Cycle of discovery, dream, design, and
destiny is at the heart of the appreciative inquiry. An appreciative inquiry summit will facilitate the 4-D Cycle.

The Advisory Team is the group of people responsible for developing the appreciative inquiry process. Ideally, this group will be drawn from a number of different functions and areas that collectively represent the entire church. Whitney and Trosten-Bloom suggest they be “people who command the respect of those participating in the inquiry.” This group should reflect the positive approach that characterizes appreciative inquiry. The team chosen to work with the project director will include the ministerial director, one pastor, one trainee pastor, the ADRA director, an executive committee member, a church member, and one community contact. Individuals will be approached during the month before 26/09/04 when an initial meeting will be held.

Conduct Appreciative Interviews

The appreciative interview is a foundational tool in Inquiry. Its purpose is to focus an organization on what it is like when it functions at its best. It grows out of two of the eight principles of appreciative inquiry, namely that “words create worlds” and “positive questions lead to positive change.” The appreciative interview is modeled on the positive question: “What was a peak experience or high point in your professional/organizational/personal life?” Asking this question focuses the attention on the organization at its best in the past and present and through discovering the positive core

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1Whitney and Trosten-Bloom, 6.
2Ibid., 109.
3Ibid., 54.
4Ibid., 106.
of an organization enables it to dream of the organization at its best in the future.

Before the first meeting, the Program Director will conduct appreciative interviews with all people who will be members of the Advisory Team. He will conduct the interview with ten other individuals as well and bring a summary to the meeting. Further appreciative interviews will be conducted by the Advisory Team during October in preparation for the summit.

**Plan Appreciative Inquiry Summit**

The Advisory Team is responsible for planning the appreciative inquiry summit. Steps to achieve this include *scoping the project*. The intended *Change Agenda* has been determined by the project (Apostolic Leadership Development) and a *Summit* has been chosen as the intervention strategy by the Program Director. Nevertheless, the Advisory Team has a significant role to play in (1) clarifying the change agenda, (2) deciding on additional intervention strategies and follow up, and finally (3) answering these specific planning questions: When will the Inquiry take place? Who will champion which part of the engagement? What process will be used to conduct the interviews? How will we dream, design, and deliver ongoing changes?

The Advisory Team is responsible for designing the core questions of the mini-interviews of the Appreciative Interview. Table 6 is a set of sample questions. Questions will be adapted to reflect the context of the church in Albania and the change agenda of leadership development.

**Conduct the Appreciative Inquiry Summit**

The summit is the appreciative inquiry activity with the responsibility to create the Leadership Development Plan. Its organization is the responsibility of the Advisory Team. The summit is planned for a weekend at the end of November. The plan is for all
Mini-interview “Core” Questions

1. Tell me about a peak experience or high point in your professional life . . . a time when you felt most alive, most engaged, and really proud of yourself and your work.

2. Without being humble what do you value most about
   - your work?
   - your team?
   - your organization and its larger contribution to society and the world?

3. What are the core factors that give life to this organization when it is at its best?

4. If you had a magic wand, and could have any three wishes granted to heighten the health and vitality of this organization, what would they be?

Fig. 2. Mini-Interview “Core” Questions
(Source: Whitney and Trosten-Bloom, 140.)

The pastors and executive committee members, and additional local church leaders to attend. The Advisory Team will determine the final composition of the summit.

The primary responsibility of the summit is to create the Leadership Development Plan and an implementation strategy. This will be achieved by leading the Summit participants through the 4-D Cycle of discover, dream, design, and destiny. Discovering the positive core of an organization is the focus of the interviews. The positive core that the interviews reveal will be fed back to the summit participants. Through a variety of group activities dreaming and designing will take place. Finally, destiny will be the church living its dream of leadership development.
The positive outcome of the Summit has the potential to impact other areas of church life and ministry as participants are energized through the appreciative inquiry process.

**Publish Leadership Development Plan**

The church in Albania is small and all pastors and key leaders will have participated in creating the plan. Nevertheless, publishing the document will give life to the plan and will provide documentary evidence that this part of the outcome has been achieved. The plan can be adopted formally by the committee and serve as a model to other organizations wishing to see leadership development.

**Activity 1.2 Implement Leadership Development Plan**

The Leadership Development Plan is to be created at the appreciative inquiry summit. Creating an implementation strategy is also its responsibility. Activities associated with the implementation are listed as items 1.2.1 to 1.2.5 in the Activity Schedule (table 5). The components of the Plan are unknown at this time. It is assumed that a number of the prerequisite skills identified through the review process of the TED internship manual in Output 2, will be included in the Plan. Once the components are known, the first step in implementation will be to establish a prioritized time line of activities. Assigning responsibilities and commencing the activities will follow. Careful monitoring and adjusting the process as necessary will be undertaken. Quarterly and annual reports will be prepared to document the progress and to provide information for the executive committee.

The inputs into this activity will include the experienced foreign pastors, guest trainers, and peers with skills or experience in particular areas. Evaluation will have two components. The first will be the pastors’ involvement in the activity. The second will
be evaluation by means of the participants writing short reports describing the learning activity, a positive experience in it, and what they are now feeling competent to do as a result of the learning experience. Finally, a comparison with a baseline survey will be conducted.

Activity 2.1 Identify Pre-requisite Skills

Identifying the prerequisite skills for pastoral/administrative leadership is the first activity to accomplish Output 2, 'Pastors equipped with varied leadership experience and skills'. To achieve this output, pastors must learn from a variety of experiences and activities. The first step is to identify the skills. A survey of the TED intern manual will be undertaken to create a list of the skills and experiences that interns are expected to undertake on the journey to ordination. Pastors will be asked to rank the importance of each skill and experience on the list. The survey will be conducted with the executive committee as well as with the leaders in the local churches. Then a prioritized list will be developed, linking interconnected components.

Activity 2.2 Mentoring Activities

The Plan developed by the appreciative inquiry Summit and the prioritized list of skills may be very similar. If this is the case, then the implementation process for activities 1.2 and 2.2 will be the same. Realistically, they will not be the same, but there will be components in the second that are the same as the first. Where this is the case the process of implementation, monitoring, and evaluation will only be undertaken once.

Activity 3.1 Cross-cultural Training Skills

Training and mentoring by foreigners has been central to leadership development in Albania. Enhancing the training and mentoring skills of the present
team of missionaries is important since they have been working in Albania only a short period of time. A learning community is the chosen approach to facilitate this learning. The learning community is described in chapter 3.

The steps to achieve this are listed as 3.1.1 to 3.1.6 in the Activity Schedule (table 5). Through dialogue with his colleagues, the project director will raise awareness and create a sense of need. The benefit of developing a self-learning community will be highlighted. It should not be difficult to sell the idea, since the writing of McNeal (who champions learning communities) is held in high regard by the pastors.¹ This will take place in October 2004. Once a commitment is made, establishing a covenant agreement and developing the program will take place with the group scheduled to commence on 14/01/05.

Each person will be equally responsible for the learning community. Personal commitment and being held accountable by each other, together with a hunger to be as effective as possible in Albania will provide good motivation. Quarterly reports will be prepared on the progress of the group noting the insights gained and the skills developed or enhanced.

Activity 4.1 – Additional Trainee Pastors

The Albanian Church is small. Currently there are less than 100 people attending Sabbath activities. The pastoral team is comparatively large with ten in the team. Several factors necessitate recruiting additional pastors. The foreign pastors will not remain in the country indefinitely. Some of the Albanian pastors may also leave the

¹In 2003, the pastors studied McNeal's book A Work of Heart in a learning community and appreciated the experience.
country. Not all of the current team may prove effective and so would be released from employment. The Church is praying for and planning for future growth. Pastors will be needed to facilitate this growth.

This activity is designed to more consciously apply the executive committee’s action in regard to recruiting pastors. The details of the policy have been noted earlier in this chapter. The steps in achieving this output are listed as 4.1.1 to 4.1.8 in the activity schedule (table 5), and closely follow this policy. Establishing this strategy on a prayer base is the first step and will be done in conjunction with the prayer strategy for the appreciative inquiry to create the Leadership Development Plan. Since pastors are the ones interacting with leaders in local churches, their support is essential. Their involvement in the process will be kept before them at the monthly pastor’s meeting.

There needs to a renewed emphasis on communicating the policy for recruiting trainee pastors to church members. Pastors will talk about it and an attractive leaflet will be prepared for distribution. Pastors will identify leaders showing potential and skills. As their ministry increases, they will be invited to become Global Mission Pioneers. Given continued progress, they will take further steps as trainee pastors and be sponsored for further education. Their progress will be monitored both by the local pastor and the president. Quarterly reports on their ministry will also be prepared by the local pastors.

**Evaluation**

Evaluation is important. “Evaluation can be defined as a periodic assessment of the relevance, efficiency, effectiveness, impact, economic and financial viability, and
sustainability of a project in the context of its stated objectives.\textsuperscript{1} This section will define evaluation in relation to this project, highlight its importance, define the verifiable indicators, and describe baseline surveys, the evaluation criteria, and the process of evaluation.

**Importance**

The importance of evaluation is clearly seen in relation to its purpose. "The purpose of evaluation is to review the achievements of a project against planned expectations."\textsuperscript{2} The W. K. Kellogg Foundation describes three components of evaluation: Context Evaluation; Implementation Evaluation; and Outcome Evaluation. The traditional approach was to focus exclusively on outcome evaluation. Evaluating with a focus on all three areas is helpful. "Used together, these three components can improve project effectiveness and promote future sustainability and growth."\textsuperscript{3} Clearly, evaluation in each component area is designed to answer different issues and can be more important at different stages of the project.

Evaluation requires the use of verification indicators. The verifiable indicators for this project have been set in the Logical Framework Matrix and have been described in some detail in the discussions on project purpose, overall goal, and outputs. Additional indicators may be established by the evaluation team and the external

\textsuperscript{1}European Commission, 63.

\textsuperscript{2}Ibid., 63.

\textsuperscript{3}W. K. Kellogg Foundation, 20.
evaluator as they provide ongoing monitoring and mid-term and project completion evaluations.

Baseline surveys are surveys that are conducted at the start of the project or of a particular component of the project, the results of which serve as the benchmark for evaluating change as a result of the activity. Any output or purpose that seeks change as a result of its activities must have a verifiable starting point. A baseline survey provides this data. For this project, a survey will be conducted among the pastors to gather data regarding the pastors’ evaluation of the number and level of leadership skills that they possess and how effectively they use each skill.

Monitoring and Reporting Progress

Monitoring is one aspect of evaluation. It is an integral part of the day-to-day management of a project. Its purpose “is to provide information by which management can identify and solve implementation problems, and assess progress in relation to what was originally planned.” ¹ Monitoring is focused more at the activities and the contribution that they are making to the project purpose. In contrast, evaluation focuses on the bigger picture.

This project is seeking to produce written quarterly reports of all ongoing activities and activity reports on the completion of each activity. Monthly interviews will be conducted with all mentors and mentorees for them to report on their leadership experiences and skill development.

¹European Commission, 55.
Evaluation Criteria

To evaluate the project effectively evaluation criteria must be determined and a process for applying the criteria established. This will involve describing the scope of work, determining the stakeholders, forming an evaluation team, creating evaluation questions, appointing an external evaluator, and defining the nature of the evaluation criteria and the methods of gathering the evaluative information for making the assessments.

Scope of Work

The scope of work for this project is set out in the Logical Framework Matrix (table 3). It encompasses the following: a plan for leadership development; a plan for leadership development implemented; improved leadership effectiveness through experience and skills development; enhanced cross-cultural training skills; and increase in the number of trainee pastors. The effective implementation of this scope of work will result in ‘church health indicators increasing and annual attendance growing by 10 percent’. This is the verifiable indicator for the project purpose.

Stakeholders

Identifying the stakeholders in the project is important. “A stakeholder is defined as any person or group who has an interest in the project being evaluated or in the results of the evaluation.”1 The stakeholders in a project include both the funders of the project as well as the beneficiaries of the project. Other parties who have a vested

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interest in the success of a project may also be stakeholders and in many community projects include government and administrative agencies. The *pastors* are a major stakeholder group as they are the ones who are to benefit. They will be expecting to have improved skills as a direct result of the project.

The executive committee is another major stakeholder because they have supported the project director in his D.Min. studies. This support is both financial and his time away from his administrative and pastoral responsibilities. The church at large has a vested interest in the success of the project. Apostolic leadership in the Albanian Church will lead to the church experiencing significant numerical and financial growth and progressing from mission to conference status.

**Evaluation Team and External Evaluator**

The evaluation team plays a significant role in both monitoring and evaluating. This group will work throughout the project implementation, monitoring to keep the project on track and that it is fulfilling its outputs and purpose, as well as doing midterm and final evaluation. The team will be composed of the project director, the ministerial secretary, an Albanian pastor and an executive committee member. It is important that this process is carried on by more than the project director, given his personality and work preferences.¹ An accountability group will serve to keep him on schedule with preparation and programming. It will also bring a more objective appraisal than the project director might be able to, given his personal investment in the project.

¹See reflections in chapter 2.
It is also important that the project has a mid-term and final evaluation by an external evaluator. Evaluation by a person outside of the process should be impartial. The project will be evaluated on its own merit. The ADRA Albania Country Director will be asked to do this given his wide experience in project development and evaluation.

**Evaluation Questions**

The Evaluation Team will have the responsibility of developing Evaluation Questions. These will guide in both internal and external evaluation. The questions are designed to gather both statistical information about the activities and evaluative information on the quality and impact of the various activities. Sample questions are set out in fig. 3. The suggested questions are set out in pairs for each area to be evaluated. The first seeks the statistical information. The second seeks evaluative information on quality and impact. Additional questions may be developed by the Team. Answers to these questions will be gathered from records prepared by the Program Director and executive committee minutes, and through direct interaction with the participants.

**Evaluation Criteria**

The choice of criteria by which to evaluate is significant. Evaluating a project on the basis of efficiency (the efficient use of resources for maximum productivity) may give a different assessment to evaluating it on the basis of effectiveness (the right products are being produced). The criteria that seem most crucial for this project are:

1. Relevance, the project was addressing a significant problem
2. Appropriate design, the type of intervention was appropriate for the context
3. Effectiveness, the project achieved improvement in leadership effectiveness
4. Impact, the results have impacted positively throughout the church
Project Purpose
What is the project purpose?
In what ways (how well) has it been achieved?

Leadership Development Plan
Has plan been developed?
Does it appear to be comprehensive?

Plan Implemented
Has implementation taken place?
How effectively?

Mentoring
Have mentoring relationships been established?
How effectively are they functioning?

Learning Communities
Have learning communities commenced?
What is the current spirit and impact?

Fig. 3. Evaluative Questions

5. Sustainability, the leadership development can be managed by Albanians in the future¹

Linkage to the Logical Framework Matrix

The Logical Framework Matrix includes its own evaluation process. This evaluation is important to the project and is complimentary to the monitoring and evaluation process. The verifiable indicators of the Matrix serve to evaluate the progress of the outputs, project purpose, and overall goal. One of the responsibilities of the Director is to assess the progress of the various components of the project and to adjust the components in the light of present needs and changing circumstances.

This evaluation takes a broader (global) perspective. It includes but goes beyond the scope of the Matrix evaluation and especially in light of the criteria defined above.

¹See European Commission, 63, for other possible criteria.
This evaluation addresses relevance and appropriateness as well as effectiveness. It can also serve as a corrective or endorsement, a second independent opinion, of the internal evaluation on the basis of the verifiable indicators. Conducted mid-term, this evaluation can facilitate necessary adjustments to maximize the effectiveness of the project. Conducted at projection completion, it provides direction for future projects that have a similar focus or strategy.

Evaluation of this project will be conducted both internally and externally. An evaluation team will work throughout the project and an external consultant will work with them to provide mid-term and project completion assessment. The Logical Framework Matrix will be used and will be supplemented by a set of criteria to give an overall evaluation in addition to evaluation of each of the project components.

Summary

This project focuses on leadership development in Albania. Its purpose is to increase leadership effectiveness through providing leadership experience and skills. If effectively implemented, it will result in Albanians leading the national church. This is the overall goal of the project. The major activity will be conducting an appreciative inquiry with leadership development as its change agenda. Careful monitoring and evaluation will indicate the effectiveness and appropriateness of the strategy to address the issue of limited experience among the Albanian pastors.

The project has the potential to assist with leadership development in other newly developing church situations. There are other countries where the church is young and developing, and currently led by foreigners. It also has the potential for adaptation to other leadership development contexts. If the existing experienced personnel were practicing leadership styles that were inappropriate or ineffective, this approach may have the ability to develop leadership training that was not as dependent upon these
senior pastors. As the project develops, other possible contexts for this approach may emerge.

The strategy has been developed given the abilities and personality of the Director. It has been developed to be effective in the complex context of the Albanian Church. A logical framework analysis has been developed and a workable matrix constructed. Time-frames have been developed for each of the activities. A monitoring and evaluation strategy has been developed. All that remains is to implement the project and prepare a report with recommendations.
CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

Summary

Accomplishments

The project purpose was to increase the effectiveness of the indigenous leadership of the Albanian Church by creating and implementing a leadership development plan for young pastors. This was an urgent need because the Albanian Church was young, less than fifteen years old, and the pastors were youthful and had limited experience. The church will be more effective in fulfilling its mission when it is effectively led by indigenous leaders. The situation is complicated because the country lacks Christian leadership models. At present, the church leaders in Albania are foreign missionaries. Hence there is a need for cross-cultural skills. Improving the cross-cultural skills of the foreign pastors (mentors) is one of the outputs of the project. The project will achieve its overall goal when the Albanian Church is led by indigenous leaders.1

First, the project explored the person, gifts, and skills of the project director. A self-understanding is important so that the strength of the person can be utilized for the success of the project and the weaknesses minimized through strategies being put in place to compensate. Reflections on past experiences in the context of culture,

1See table 3 for the details in the Logical Framework Matrix.
community, and call were used to demonstrate how these life-experiences had been preparation for the project. Tests developed by Dick and Miller\textsuperscript{1} were conducted to evaluate spiritual giftedness, leadership style, spirituality web, and task type preference. An inventory by Keirsey and Bates\textsuperscript{2} was taken to explore temperament as described by the MBTI. This investigation gave a clear and helpful understanding of the project director and the abilities and liabilities that he brought to the project.

Second, the project developed a biblical understanding of leadership and church. Understanding the biblical foundations for ministry was an important consideration. Leadership resulting from the implementation of this project needed to be Christian. A literature search was conducted on leadership in the New Testament. Jesus used servanthood as his model for leadership. Insights on leadership were also gained from the incarnation motif and Jesus' method of mentoring his disciples. Leadership for Jesus was very personal and relational, and he always adapted to meet the varied situations and the variety of people who he led.

Apostolic leadership was visionary, missional, empowering, team oriented and reproducing, entrepreneurial, and kingdom-conscious. Led in this way and empowered by the Spirit, the church reproduced itself exponentially. Leadership was reproduced in a similar way. Producing this apostolic leadership in Albania will result in a healthy and growing church.

The nature of the Kingdom of God and Church was also explored. Jesus’ parables gave more insights into the nature of the Kingdom than to its structure. The

\textsuperscript{1}Dick and Miller.
\textsuperscript{2}Keirsey and Bates, 5-12.
qualities of the members of the Kingdom, and by implication the leaders in that Kingdom, were a major concern of Jesus. Paul and Peter are New Testament writers who described the Church. Images of body, bride, living temple, and holy nation were used. These images were used predominately to highlight the importance of relationship in the Church.

This exploration of the person, giftedness, and theological understandings of the project director formed a basis for the project.

Third, the project studied the context in which the leadership development was to take place. The cultural expectations for leadership were considered to be an important factor in creating a leadership development plan. The political arena in Albania has a long tradition of strong, autocratic leadership.

In contrast to this is the leadership of Mother Teresa. She is the one religious model that existed in modern Albanian society. Her life and ministry is respected in Albania across all religious faiths. Her spirituality, her vision and single-mindedness, her commitment to personal relationships in her mentoring, and her perseverance are qualities that should be emulated by leaders in Albania.

The patriarchal nature of traditional society places leadership in the domain of the elders of society. Age, with its accompanying experience, is a significant factor in gaining leadership respect. The Albanian pastors are young and single. This is a challenge to be overcome.

Fourth, an analysis of the TED internship manual *Called to Be a Pastor* was undertaken. Forty items were identified which covered the areas of personal growth, personal relationships, equipping members for ministry, church growth and evangelism, preaching and worship, pastoral care and nurture, and organization and structure. Working with a mentor supervisor, interns are expected to gain experience and
competency in these areas. The manual includes some additional areas in which experience should be gained in preparation for ordination. An internship review form that covers these forty items is used by the Albanian Church and can be found in appendix B. Competency in these ministry areas would equip young Albanians for leadership in the church. The question to be addressed is how to best develop these competencies in the context of apostolic leadership?

**Fifth**, a strategy was developed using an appreciative inquiry process to create a leadership development plan for the Albanian Church. An advisory team was created and a series of appreciative inquiry interviews was conducted, first with the members of the advisory team and then with those who were invited to participate in an appreciative inquiry summit.

**Sixth**, appreciative inquiry summit was conducted in November 2004. A group of twenty-six pastors, global mission pioneers, executive committee members, and local church leaders attended the three-day event. Creating a series of provocative propositions on leadership development in Albania was the major task of the summit. This was accomplished through a series of creative group activities. The provocative propositions are in appendix C. Participants also made offers and requests. They offered to others in the group some service, activity, or opportunity for ministry or leadership enhancement. At the same time, they requested assistance in some area of leadership. These activities took longer than anticipated and creating the leadership development plan at this summit was not possible.
Present State of Project

The leadership development project is in process. The first steps were undertaken successfully. It has already been noted that the time-frame for the project was overly optimistic. So the activities are not being completed at the time specified in the activity schedule (table 5).

The progress of the project is detailed in the Activity List Progress Report to 31/05/05 (table 6). It shows that the advisory team was established. The appreciative inquiry summit was conducted in November 2004. The provocative propositions on leadership at its best in Albania were developed. A review of the TED internship manual was conducted. Adjustments have been made to the role of the ministerial secretary. Work on the leadership development plan is ongoing as is forming the learning community for enhancing the cross-cultural skills of the foreign pastors. The first steps to identify and train additional pastoral staff (Activity 4.1) have been undertaken but this activity is a long-term process. The first additional Global Mission Pioneer commenced working on a part-time basis in October 2004.

The choice of the external evaluator needed to be reconsidered. The original person chosen for this task was not able to act. There are a limited number of suitable people available in Albania. The value of external evaluation is immense as it gives a perspective from beyond the immediate participants. Attempts will continue to find a person suitable for this task. Internal (six-monthly) evaluation on the progress of leadership development and ministry performance has been conducted by the ministerial secretary.
Table 6. Progress Report

**Activity List Progress Report to 31/05/05**

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Reference</th>
<th>Completed</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Prayer team</td>
<td>1.1.1</td>
<td>01/10/04</td>
<td>Ongoing</td>
</tr>
<tr>
<td>2.</td>
<td>Advisory team</td>
<td>1.1.2</td>
<td>01/11/04</td>
<td>Planned summit</td>
</tr>
<tr>
<td>3.</td>
<td>Appreciative interviews</td>
<td>1.1.3</td>
<td>01-14/11/04</td>
<td>Completed</td>
</tr>
<tr>
<td>5.</td>
<td>Appreciative interviews</td>
<td>1.1.5</td>
<td>14-26/11/04</td>
<td>Completed</td>
</tr>
<tr>
<td>6.</td>
<td>Conduct summit</td>
<td>1.1.6</td>
<td>26-29/11/04</td>
<td>Hotel Green Park</td>
</tr>
<tr>
<td>7.</td>
<td>Publish plan</td>
<td>1.1.7</td>
<td>Ongoing</td>
<td>Incomplete</td>
</tr>
<tr>
<td>8.</td>
<td>Establish time line</td>
<td>1.2.1</td>
<td>Ongoing</td>
<td>List prepared</td>
</tr>
<tr>
<td>9.</td>
<td>Assign responsibilities</td>
<td>1.2.2</td>
<td>01/04/05</td>
<td>Ministerial Sec.</td>
</tr>
<tr>
<td>10.</td>
<td>Commence activities</td>
<td>1.2.3</td>
<td>01/04/05</td>
<td>Incomplete</td>
</tr>
<tr>
<td>11.</td>
<td>Monitor progress</td>
<td>1.2.4</td>
<td>01/04/05</td>
<td>Incomplete</td>
</tr>
<tr>
<td>12.</td>
<td>Prepare reports</td>
<td>1.2.5</td>
<td>15/05/05</td>
<td>Report to Exec</td>
</tr>
<tr>
<td>13.</td>
<td>Intern manual list</td>
<td>2.1.1</td>
<td>31/12/04</td>
<td>List prepared</td>
</tr>
<tr>
<td>14.</td>
<td>Survey pastors</td>
<td>2.1.2</td>
<td>Ongoing</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Survey executive</td>
<td>2.1.3</td>
<td>Ongoing</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Priorities activities</td>
<td>2.1.3</td>
<td>Ongoing</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Form mentoring teams</td>
<td>2.1.5</td>
<td>01/04/05</td>
<td>Two teams</td>
</tr>
<tr>
<td>18.</td>
<td>Conduct orientation</td>
<td>2.2.1</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>Assign activities</td>
<td>2.2.2</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>Monitor progress</td>
<td>2.2.3</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>Prepare reports</td>
<td>2.2.4</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>Highlight need</td>
<td>3.1.1</td>
<td>01/03/05</td>
<td>Commenced</td>
</tr>
<tr>
<td>23.</td>
<td>Promote learning com.</td>
<td>3.1.2</td>
<td>Ongoing</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>Establish covenant</td>
<td>3.1.3</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>Develop program</td>
<td>3.1.4</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>Learning community</td>
<td>3.1.5</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td>Prepare report</td>
<td>3.1.6</td>
<td>Planned</td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>Prayer team</td>
<td>4.1.1</td>
<td>01/10/04</td>
<td>Ongoing</td>
</tr>
<tr>
<td>29.</td>
<td>Enlist pastoral support</td>
<td>4.1.2</td>
<td>30/11/04</td>
<td>Monthly</td>
</tr>
<tr>
<td>30.</td>
<td>Communicate process</td>
<td>4.1.3</td>
<td>Commenced</td>
<td>Ongoing</td>
</tr>
<tr>
<td>31.</td>
<td>Identify potential</td>
<td>4.1.4</td>
<td>Commenced</td>
<td>Ongoing</td>
</tr>
<tr>
<td>32.</td>
<td>Invite to be GMP</td>
<td>4.1.5</td>
<td>01/10/04</td>
<td>First p/time GMP</td>
</tr>
<tr>
<td>33.</td>
<td>Monitor progress</td>
<td>4.1.6</td>
<td>01/03/05</td>
<td>Monthly report</td>
</tr>
<tr>
<td>34.</td>
<td>Sponsor for training</td>
<td>4.1.7</td>
<td>Future</td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td>Employ as intern</td>
<td>4.1.8</td>
<td>Future</td>
<td></td>
</tr>
</tbody>
</table>
Findings

The project director who had completed twenty-seven years of ministry at the start of the project brought some significant skills to the ministry project. These skills have been used to create a very participative approach to the process. His empowering style has provided opportunities for young pastors to attempt new tasks without fear and has given additional responsibilities to them. This has been one of his areas of strength.

He has some limitations. He is overly optimistic. This is often an asset but his over optimistic time-frame saw more planned than was accomplished. He is much more comfortable with creating and initiating than in following through. He also works better under pressure than with careful planning ahead of time. These weaknesses have also been apparent. A mentor/monitor for the project was required to hold him accountable and keep him on track. Thanks to the encouragement of his wife Barbara, more was accomplished than may otherwise have occurred. First, it is recommended that the project director work in a team where he has support, be monitored, and held accountable for performance.

The project director who is also president of the Albanian Church has a number of competing responsibilities. His roles include administration of the Albanian Church, pastoring a local church, and ministerial responsibilities, which he now shares with a ministerial secretary. The time demands of these many roles had a negative impact on the project. Second, it is recommended that responsibilities of the leadership of the Albanian Church be rationalized.

A lack of Albanian language skills on the part of the project director was a definite disadvantage. It complicated the process of communication within the appreciative inquiry summit. It made promoting the prayer strategy for the leadership development and the recruitment process to the wider church community more difficult.
Albanian culture has contrasting models of leadership and has limited models of religious leaders. Age is also a factor connected with leadership. Young pastors need to bring a deep spirituality to the leadership task to compensate for their relative youthfulness and limited experience. Third, it is recommended that spiritual apostolic leadership be at the heart of all leadership development in Albania.

One of the strategies employed to address the cross-cultural nature of the project was the appreciative inquiry process. This proved to be successful. The bringing together of youthful Albanian pastors intimately aware of their culture and foreign pastors experienced in leadership and ministry, in an atmosphere of mutual respect, was encouraging. The series of provocative propositions describing leadership when it functions at its best in Albania formed an excellent basis for creating a leadership development plan and for evaluative purposes. Fourth, it is recommended that appreciative inquiry processes be used to develop other areas of church life in Albania.

The project required a longer time-frame than was anticipated in the planning stage. During the project, a number of major initiatives in the church in Albania were also planned. These included a major evangelistic field school and follow-up programs, furloughs out of the country for each of the expatriate leaders, as well as study leave of one to two months for the majority of the Albanian pastors. Fifth, it is recommended that the time-frame be extended and that the impact of all events in the Albanian Church calendar be given due weight.

An additional anticipated but not planned for event must now be considered. The project director will leave his role as president of the Albanian Church in November 2005. This was a possibility at the start of the project but the strategy failed to put in place steps to transition the process to a successor. Adequate time has been allowed for the search for a replacement to be successfully completed before his departure. Sixth, it
is recommended that a strategy be developed to transition the project to the new president.

**Future Projection**

The process of continually developing the leadership development plan must be accepted as a given fact. The documented plan should never be seen as a completed task. It should be seen as having a life of its own where growth and change are seen as normal. The plan should always be seen as a working draft. **Seventh, it is recommended that the plan be reviewed twice yearly and adapted as necessary.**

An effective transfer process to the new leadership in Albania is essential for the future life of the project. This process must commence immediately given that there are just five months before the departure of the current president and that he will be absent from the country during some of that time. The transition will be assisted by the current ministerial secretary remaining in Albania after the departure of the president. Specific steps need to be undertaken to ensure that the process already commenced does continue.

Evaluation needs to be ongoing. The six-monthly evaluation reports on the pastors were completed for the executive committee in May 2005. The mid-term evaluation of the project is currently in progress. Interviews with the pastors and evaluation of the immediate outcomes need to be collected. Evaluation by means of the Natural Church Development questionnaire is a longer-term process.

**Recommendations**

Recommendations will be made in three areas; recommendations about the project director, recommendations about the project, and recommendations for the
transition to the next president in Albania. These recommendations will include mid-
term corrections as well as future development of the project concept.

Recommendations for the Project Director

The project director has a preference for doing things at the last minute and
hence often needs to operate alone. This approach stands in sharp contrast to the
provocative proposition on team preference for the model of leadership in the Albanian
Church. It is recommended that a team approach be used in future projects and pastoral
situations.

Support for the project director (apart from his wife) was a lacking ingredient.
Working in a challenging environment for five years had been a tiring experience and
energy levels were low. It is recommended that the project director take the initiative to
choose a mentor, coach, or supervisor to provide the support and accountability that is
needed to effectively follow through on future projects and ministry situations. The role
of this person may also be supplemented by working through teams where both support
and accountability are inherent.

Recommendations about the Project

An advisory team was created to organize the appreciative inquiry interviews
and summit. This team worked well together though their work was limited because of
time constraints, due in part to the late planning on the part of the projector director and
the busy programs of the team members. Little use has been made of the team in
developing the plan and monitoring the process. The good work done at the start could
have benefited the process at later stages as well. It is recommended that greater use be
made of the advisory team and the ministerial secretary as the process continues. The
use of the latter may also assist with the transition of the process to the new president
and ensure the future of the project. Involvement of the pastors who are members of the advisory team will also help to maintain ownership of the plan.

Communication to the wider church community did not occur to the extent planned in the activities schedule. A number of factors contributed including the challenges of preparing the materials for distribution in the Albanian language, and time constraints. Widely publicizing the prayer initiative for the leadership in Albania, the need for additional pastors, and the priority for Christian leadership by the pastors and local church leaders should be prioritized. *It is recommended that a regular newsletter be prepared to communicate these leadership matters to the churches.*

Leadership only develops through experience. Learning occurs both when people succeed in new leadership situations as well as when they are supported in their failures. Continuing a supportive environment for leadership development in Albania is essential. Leaders need to be encouraged and supported to attempt new initiatives. Administrative leadership can also only be developed through experience. *It is recommended that an administration committee be formed and a pastor who shows administrative leadership aptitude be selected to participate in the work of this team.*

Support for and monitoring of the administrative leadership in Albania is lacking. The weaknesses of the project director in following through on activities before moving onto something new has manifest itself in this project. In the Adventist church structure, providing this support and monitoring is the role of the union conferences. This cannot be achieved for Albania by an occasional visit. It requires frequent contact and meaningful interaction. *It is recommended that the AUC president develops a working knowledge of the specific projects in Albania and monitors and supports the new president, especially in the activities associated with leadership development.* This support will be especially needed when a young Albanian is appointed president.
Recommendations for the Transition to Next President

The planned process to develop Albanian leadership will flounder without the active support of the new president of the Albanian Church. Steps must be taken to inform the person of the current process as soon as he is appointed. Dialogue between the present and future presidents should be established and a general outline of the plan should be shared. The support of the AUC secretary for the continuation of the process should be gained and his influence used to encourage the future president's commitment to following on with the process. *It is recommended that contact be made with the future president as soon as he is appointed, information shared with him about the process and his support enlisted.*

Conclusion

A leadership development process began in 2000 with the arrival of the new president to lead the Albanian Church. It was his optimistic belief that he could prepare young Albanians for effective pastoral leadership and for taking over the administrative role at the end of his six years leadership. The D.Min. project formed the formal part of this process. Anticipation was high as the process began. The first trained Albanian ministerial interns returned from Newbold College, England to begin pastoral ministry. Others in training in Croatia were due to return in 2002.

The challenge has been both rewarding and frustrating. It has been rewarding to see young Albanians develop in ministry, new young people join the team, and new groups of believers planted. It has been frustrating, as people have left the country, proved to be unsuited for the pastoral task, and taken longer than anticipated to develop skills. However, improved leadership has been apparent. It has been encouraging to see the first Albanian pastor ordained in November 2004 and assume greater leadership responsibilities.
Leadership development must be ongoing. New circumstances and fresh opportunities in a rapidly changing society demand new skills and renewed focus. Adequate leadership preparation ensures competency in ministry and rewards from success in leading the church. The D.Min. project has contributed to this.

The plan developed may not be of use in other situations, though the skills required for effective church leadership will be similar. The process is most certainly reproducible and not only in cross-cultural situations. Leadership development will always benefit from the project director understanding self and ministry strengths and limitations. Understanding the context of leadership will lead to better leadership development and performance. Involving a wide cross-section in an appreciative inquiry process will have benefits in most situations. The process is recommended.

The future of the Albanian Church is in the hands of Albanians. Opportunities may be provided, training processes commenced, and experience gained. But the opportunities must be embraced with enthusiasm, the processes must be entered into whole-heartedly, and the experiences lived with passion. Albanians, take hold of the responsibilities of leadership in both hands. Lead in your present ministry situations with passion. Develop credibility as spiritual leaders and the skills required to lead a church in the complex and challenging context of the Albanian Church. As Albanians, you have the potential to lead your church much more effectively than all the foreign missionaries who have contributed to your growth. And like Paul, we will be more than satisfied when Albanian leaders have been appointed “in every town” (Tit 1:5) and for the country, leaders who give passionate spiritual apostolic leadership to the Albanian Church.
APPENDIX A

Fig 4. Map of Albania.
## Internship Review

<table>
<thead>
<tr>
<th>Name</th>
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<th>6 Month/Yearly/Final Review</th>
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<td>1 Personal Devotional Life</td>
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<td>2 Attitude</td>
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<td>3 Pastoral Care</td>
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<td>4 Personal Appearance</td>
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<td>5 Time Management</td>
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<td>6 Ministerial Ethics</td>
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<td>7 Continuing Education</td>
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<td>8 Home and Office</td>
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<td>9 Leadership Leading</td>
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<td>10 Doctrinal Understanding</td>
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<td>11 Personal Accountability</td>
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<td>12 Spiritual Gifts</td>
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<tr>
<td><strong>B</strong> PERSONAL RELATIONSHIPS</td>
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<td>13 Relationship outside Church</td>
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<td>14 Relationship inside Church</td>
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<tr>
<td><strong>C</strong> EQUIPPING MEMBERS FOR MINISTRY</td>
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<td>15 Training Members</td>
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<td>- Spiritual Gifts</td>
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<td>- Member Ministry</td>
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<td>16 Elders Training</td>
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<td><strong>D</strong> CHURCH GROWTH AND EVANGELISM</td>
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<td>17 Church Growth Workshop</td>
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<td>18 Evangelism Field School</td>
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<td>19 Personal Evangelism</td>
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<td>20 Small Groups Evangelism</td>
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<td>21 Seminar Evangelism</td>
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<td>22 Church Planting</td>
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<td><strong>E</strong> PREACHING AND WORSHIP</td>
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<td>23 Church Services</td>
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<td>Preaching</td>
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<td><strong>PASTORAL CARE AND NURTURE</strong></td>
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<td>27</td>
<td>Integration of New Members</td>
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<td>Small Group Ministry</td>
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<td>30</td>
<td>Former Members</td>
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<td>Church Communication</td>
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<td>Visitation</td>
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<td>33</td>
<td>Church social life</td>
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<td>34</td>
<td>Church Discipline</td>
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<td><strong>G</strong></td>
<td><strong>ORGANISATION AND ADMINISTRATION</strong></td>
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<td>35</td>
<td>Conference operation</td>
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<td>36</td>
<td>Support Church Programs</td>
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<td>Church procedures</td>
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<td>- Committees</td>
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<td>38</td>
<td>Church policies and structure</td>
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<td>39</td>
<td>Multi church districts</td>
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<tr>
<td>40</td>
<td>Conflict management</td>
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**Recommendation (Tick)**

- Completed internship
- Continue - at acceptable level
- Continue - with reservation
- Continue – with warning
- Terminate

_____________________________ Signature ______________________________ Date
Provocative Propositions

The leaders of the Albanian Adventist Church express personal interest towards the spiritual needs of people inside and outside their congregation, identifying their needs, assisting them by nurturing and growing them spiritually through: making continuous personal contacts (talks and visits); establishing friendly, open relationships; giving encouragement; being present in moments of happiness and sadness; praying, sharing, and studying the Bible’s truths with them.

The leaders of the Albanian Adventist Church will have a passionate relationship with boss Jesus and will be dependent on the Holy Spirit for power and guidance. They will do this by regular conversational prayer, hearing God speak through His Word, and be accountable for this by having a spiritual mentor. The leaders will teach this to members to develop a similar passionate relationship with Jesus.

Godly leaders consistently spend time in His Word, seeking the kind of personal insight that creates genuine passion for truth and its application in the life. Such passion is evidenced in the lifestyle, activities and teachings of the leader, setting an example that inspires others.

The leaders of the Albanian Adventist Church are fully committed to building the body of Christ by training and empowering both the established and newer members to make an ongoing significant impact in the community through health outreach, visiting community leaders, caring for the poor, and educational programs.

The leaders of the Albanian Adventist Church are committed to Christ’s passion for ministry to children and teens (Then little children were brought to Him that He might put His hands on them and pray; but the disciples rebuked them. But Jesus said,
“Let the little children come to me and do not forbid them for of such is the kingdom of heaven.” And He laid His hands on them and departed from them (Matt 19:13-15), and encourage this ministry by active involvement and/or the training and support of members, and the establishment of new community programs.

Mature individuals recognize accountability as essential for growth and spiritual safety. Thus, leaders of the Albanian Adventist Church welcome such relationships as an aid to personal progress and effective service. Accountability includes periodic formal evaluations and mentoring relationships.

The Albanian Adventist Church works best when everybody is involved and committed. Commitment lies at the heart of the church working at its best and is ultimately the work of God’s Spirit. However, leaders can assist this by providing opportunities and an atmosphere where the members feel accepted and needed. The leaders will spend time with every member getting to know them well and will personally ask/offer them to do a particular ministry.

The leaders of the Albanian Adventist Church sense the need to be true disciples by spending quality time with Jesus in order to reproduce, as far as possible in the contemporary setting, His love, character, and ministry to all people. Leaders will follow the example of Jesus by sharing their own lives and ministry with new disciples thus multiplying the experience.

The leaders of the Albanian Adventist Church believe in the effectiveness of teamwork inspired by the Holy Spirit. They initiate, stimulate, model, and support teamwork, taking into consideration the gifts and skills of each member in the congregation (or community). The leaders guide/help/inspire individuals in identifying, developing, and practicing their personal gifts and skills in the service of God to others.
The leadership of the church in Albania has a priority to establish, develop, and grow functioning small groups. These groups are places where evangelism, witness, and spiritual growth take place. The leaders create and run small groups where, through their example, they lead the church members into this ministry. The leaders pray, encourage, equip, and care for each other and the members of the small group in order to build a solid foundation for Christ’s church.
SELECTED BIBLIOGRAPHY


VITA

Personal

Name  Leigh Russell Rice

Date of Birth  28 June 1953 at Bundaberg, Australia

Married  28 July 1974 to Barbara Marks

Education

1971-74  B.A. in Theology (Pacific Union College, USA) Avondale Campus

1982-83  M.A. in Religion (Andrews University, USA) Avondale Campus

1998-2001  M.A. in Leadership and Management (Avondale College)

Employment

1976-87  North New Zealand Conference of the Seventh-day Adventist Church
  1976  Assistant Pastor, Tauranga and Waithi
  1977-78  Pastor, Te Kuiti and Taumaruni
  1979-82  Pastor, Wanganui and Taihape
  1984-85  Pastor, Wellington and Porirua
  1986-87  Associate Director, Church Ministries (Sabbath School, Personal Ministries and Stewardship)

1988-94  Northern Australian Conference of the Seventh-day Adventist Church
  Director, Church Ministries and Communication Departments

1994-96  South Queensland Conference of the Seventh-day Adventist Church
  Pastor, Southport and Nerang

1997-99  Tasmanian Conference of the Seventh-day Adventist Church
  Director, Personal Ministries and Sabbath School Departments
  Pastor, Rosny

2000-  Albanian Mission of the Seventh-day Adventist Church
  President
  Pastor, Tirana