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Equipping Adventist Community Services Directors as Leaders for the Seventh-day Adventist Church

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ABSTRACT

EQUIPPING ADVENTIST COMMUNITY SERVICES
DIRECTORS AS LEADERS FOR THE
SEVENTH-DAY ADVENTIST
CHURCH

by

Sung K. Kwon

Adviser: Bruce Moyer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Professional Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: EQUIPPING ADVENTIST COMMUNITY SERVICES DIRECTORS AS
LEADERS FOR THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Sung K. Kwon

Name and degree of faculty adviser: Bruce Moyer, PhD

Date completed: August 2019

Problem

The Adventist Community Services (ACS) broad scope of services increasingly

demanded competent leadership that was not always readily found in local churches. For

this reason, ACS leadership began to plan an advanced leadership development program

for the ACS personnel, pastors, and church members at the union, conference, local

levels, and worldwide. Up to that time leadership development programs within ACS

tended to be haphazard and inconsistent. While there were several conferences that

provided local leadership development for ACS leaders, there was no centralized

leadership development program. To effectively lead the organizations that served the

various communities, it was necessary to stay equipped with specific leadership skills and knowledge.

Statement of the Task

The purpose of this study was to evaluate the effectiveness of leadership development by examining the individual performance growth as perceived by those completing the Community Services and Urban Ministry Certification Program (CS UM CP) of the Adventist Community Service (ACS) organization in North America. The Community Services and Urban Ministry Certification Program defines its learning outcomes as enhanced leadership skills, improved knowledge and positive changes in attitude. Participants' growth was evaluated by asking, (a) Were there any significant changes in the participants' leadership attitudes? (b) Were there any significant changes in the participants' leadership knowledge? and (c) Were there any significant changes in the participants' leadership skills?

Method

The project was focused on evaluating the effectiveness of the Community Services and Urban Ministry Certification Program at Adventist Learning Community platform. To measure the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program and the actual learning outcomes.

The first stage, the table of specification was distributed to experts in related fields (see Appendix A) for their assessment of how well the items measured the content areas. The experts were asked to check the items they felt represented the areas of

content, and then asked to provide percentages showing how well they felt each area of content was measured. Items were used that received a rating at least 80% (marked by two out of the three judges). Learning outcomes were defined as changes in attitude, improved knowledge, and increased leadership skills.

The second stage, pre-experimental survey design was used to structure for this study to assess the relationship of the Community Services and Urban Ministry Certification Program (CS UM CP) and participants' performance improvement in attitude, knowledge, and skills, before and after the CS UM CP leadership development program.

The third stage, an email request was sent out to all CS UM CP participate. As of December 11, 2018, 175 participants have completed the online certification program; and 82 participants have completed the online survey. It indicates that out of 175 people 46.84 % of them have participated in the study; for the study, online survey tool was developed via SurveyMonkey (see Appendix B).

Results

The participants who have completed the online program and have participated in the survey, several results showed there were changes in leadership attitude, improved leadership knowledge, and increased in leadership skills immediately after taking the program.

This study demonstrated that Community Services and Urban Ministry Certification Program (CS UM CP) participants are willing and able to become better leaders when they are provided with the proper tools and instruction aimed at changing attitudes, improving knowledge, and increasing skills.

Conclusions

The study focused on evaluating the effectiveness of leadership development by examining the individual's performance growth within organizations as perceived by those completing the curriculum of the Community Services and Urban Ministry Certification Program. Their growth was evaluated by their responses to significant changes in their leadership attitudes, knowledge and leadership skills. This study clearly noted that Adventist Community Services leaders educated and equipped through the Community Services and Urban Ministry Certification Program will make an impact upon the organizations and the communities they serve. Most importantly, the quality of ACS programs will be enhanced beyond the scope of the various ACS ministries.

Andrews University

Seventh-day Adventist Theological Seminary

EQUIPPING ADVENTIST COMMUNITY SERVICES
DIRECTORS AS LEADERS FOR THE
SEVENTH-DAY ADVENTIST
CHURCH

A Professional Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

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CHAPTER 1

INTRODUCTION

The purpose of this study was to evaluate the effectiveness of leadership development by examining the individual performance growth as perceived by those completing the Community Services and Urban Ministry Certification Program (CS UM CP) of the Adventist Community Service (ACS) organization in North America. The Community Services and Urban Ministry Certification Program defines its learning outcomes as enhanced leadership skills, improved knowledge and positive changes in attitude.

Participants' growth was evaluated by asking, (a) Were there any significant changes in the participants' leadership attitudes? (b) Were there any significant changes in the participants' leadership knowledge? and (c) Were there any significant changes in the participants' leadership skills?

Adapting and extending the principle and work of James MacGregor Burns (1978) and Kouzes and Posner (2002) to the CS UM CP, the ACS leadership program will enhance both *leader* and *leadership* development. *Leader Development* should be directly involved with helping leaders expand their "capacity to be effective in their leadership roles and processes" (McCauley, Center for Creative Leadership, & Van Velsor, 2004). Leadership roles and processes are those that "facilitate setting direction, creating alignment of goals, and maintaining commitment within the groups of people

who share common work" (p. 2). *Leadership Development* is the "expansion of the organization's capacity to enact the basic leadership tasks needed for collective work" (p. 2).

This incorporation of leaders' behaviors associated with servant leadership can be identified in five exemplary practices through their research. These servant leadership practices include but are not limited to: modeling the way, inspiring a shared vision, challenging the process, enabling others to act and encouraging the heart. These practices can serve as powerful personal learning tools regarding one's leadership behaviors and how they are perceived by others (Kouzes & Posner, 2002).

This chapter presents a summary of the purpose of the study with an overview of the procedures and presents and discusses the conclusions of the study.

Description of the Ministry Context

Adventist Community Services (ACS) is a humanitarian organization and works through the local Seventh-day Adventist churches to minister to communities, neighborhoods, and cities. ACS began in 1874 as the "Dorcas and Benevolent Association" composed of women providing clothes, food, money, and services to needy families around the world. ACS has expanded to include all church members, men and women, young and old, who take a holistic (physical, social, mental, and spiritual) approach to assessing the needs of communities, developing a trust relationship by providing for these needs, and then seeking opportunities to share Jesus. The purpose of ACS is not only to proclaim the Good News, the word of salvation, but also to demonstrate the love of God to people who are in need (General Conference Sabbath School, 2008).

History of Adventist Community Services

Adventist Community Services (ACS) was established as a humanitarian relief endeavor for individuals and community development ministries organization to help fulfill the overall mission of the Seventh-day Adventist Church in the North America in 1972. The ACS mission is "to serve communities in Christ's name." ACS aims to provide continuing leadership education to improve and sustain the quality of service delivered by local ACS centers, to build collaborative partnerships with local church ministries and communities, and to expand the scope of community services from relief ministry to individual and community development ministries. In 2022, ACS will celebrate 50 years of service in North American Division territories.

Until the World War II era, the humanitarian work of local Seventh-day Adventist churches was known as the Dorcas Society. Dorcas was a disciple in the early Christian church in the city of Joppa who was well regarded as a person who was always doing good and helping those in need (Acts 9:36-43). Adventist groups of women adopted the name Dorcas as they met to provide clothes, food, and money for families in the church or for people in with temporary needs in the surrounding community. Since 1879, the Dorcas Societies engaged in limited participation to women and some churches wanted to involve men the idea of a coed Good Samaritan Society was born. In 2019, the Dorcas Society will celebrate its 140 years of service throughout the worldwide Seventh-day Adventist Churches.

By 1953, the General Conference of the Seventh-day Adventist Church broadened the concept of service to local communities to address additional needs found in an increasingly urbanized society. This new organization was named Seventh-day Adventist

Health and Welfare Services (SAWS). In 1972, the name was changed to Adventist Community Services (ACS). The purpose of the name change was to give latitude to local ACS services for organizing and meeting the needs of their community as they best saw it fit (Adventist Community Services, 2008).

By 1983, the church organized the Adventist Development and Relief Agency (ADRA) International to serve societies outside of North America more effectively. ADRA is a church owned non-government organization (NGO) that works at a global level sponsored by the Seventh-day Adventist Church to provide international relief and development. In 2005, ACS expanded its ministry with ACS International under the General Conference Sabbath School and Personal Ministry Department to focus on Adventists in community services and outreach ministries at the local church level.

In the North American Division, which is comprised of Canada, the United States, Bermuda, and Guam Micronesia; ACS provides services such as Disaster Response, Emotional and Spiritual Care, Community Development/Urban ministry/Inner City ministries, Older Adults Ministries, Young Adults Emergency Service Corps (YES), Hope for Humanity, and Tutoring and Mentoring programs.

ACS: Evangelism and Social Dimension

Since its inception in 1879, the Seventh-day Adventist Church has encouraged individual and congregational involvement in its community outreach programs. This was especially significant later in the 1900s when social issues became prevalent. During that era, Protestant churches responded to an increase in humanism and overall general state of moral decay by looking for churches to help solve the social problems of the day (Spears, 1998).

According to McIntosh (2009), a divide took place between churches over whether to emphasize evangelism or social engagement in the 1920s. Conservative churches tended to emphasize evangelism, while liberal churches favored social connections. In the 1950s a movement emphasizing church growth began mostly among the conservative churches. Growth was seen as the major indicator of church effectiveness (Bruce, Woolever, Wulff, & Smith-Williams, 2006, p. 11; Day, 2002, p. 9), and was achieved primarily through social evangelism (Whitney, 2010).

Adventist Community Services Mission

The mission of Adventist Community Services is "to serve the community in Christ's name" (General Conference Sabbath School, 2008). This means serving the whole person, a concept known as holistic ministry. The word holistic comes from the Greek word *holos*, which implies that all the properties of a given system (biological, chemical, social, economic, mental, spiritual, etc.) cannot be determined or explained by the sum of its component parts alone (Liddell & Scott, 1968). Instead, the system as a whole determines in an important way how the parts behave. It also takes into account the root word *shalom* (peace, well-being, welfare, salute, prosperity, safe, health, perfect, whole, full, just), indicating that God wants us to have a complete, safe, peaceful, perfect, whole, full life. According to Wallis (Wallis, 2008), it is the most important covenant that God made with His children—keeping the covenant relationship is our duty and responsibility as Christians, not only to God but to others.

Therefore, the purpose of holistic ministry is not only to proclaim the Good News, the word of salvation, but also to demonstrate the love of God to people who are in need. Throughout Jesus' ministry there is evidence of a genuine holistic approach toward

humanity; especially people who were marginalized, disadvantaged, and disenfranchised from society. These included the poor, the sick, the unclean, the prostitutes, and tax collectors—all outcasts as sinful people. Jesus expanded the Kingdom of God to places, people, and cultures that the Jews had never considered God to be interested in and has thus set these examples for many (Matt 9:10, 21:31).

Seventh-day Adventist Church co-founder Ellen G. White summarizes the contextualized theological concept of holistic ministry when she writes,

> Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." (White, 2005, p. 143)

As stated, Jesus mingled with people, identified their needs, met their needs, and developed trust relationships. Through those relationships He built a bridge, a bridge of trust, and then said to the people, "Follow Me." The mission of Christ is equally the responsibility of every person who believes in Him. "To each one… is given" some ability, and therefore some responsibility, to minister in Christ's name (1 Cor 12:7).

According to White (1909), a healthy, Spirit-driven congregation does not wait passively for people to come to the church and its activities, but proactively reaches out to the surrounding community and the wider world. It works intentionally, as Christ did, to mingle with people and show sympathy to them, and minister to their needs (p. 143). It also provides a range of services that meets the expressed needs of persons in the community. Therefore, it is with this mission in mind that Adventist service projects are church-sponsored, and community-based programs grounded on the authentic, Spirit-guided ministry of compassion.

ACS Leadership Structure

Adventist Community Services is organized by a representation of members from local congregations, conferences, and unions within the Seventh-day Adventist system of governance. The four levels of governance are: (a) the local church made up of individual believers, (b) the local Conference, or local field/mission, made up of a number of local churches in a state, province, or territory, (c) the Union conference, or Union field/mission, made up of conferences or fields within a larger territory (often a grouping of states or a whole country), and (d) the General Conference, the most extensive unit of organization, made up of all unions/entities in all parts of the world. Divisions are sections of the General Conference, with administrative responsibility for particular geographical areas. Administratively, the world-wide Church has 13 Divisions, which are composed of churches grouped by a collection of missions, fields, or states into unions of churches. The North American Division (NAD) is one of the 13 Divisions.

The specific form or structure of ACS ministry must be determined by the needs it is attempting to meet and the context within which it works. Form follows function—no one organizational blueprint can fit every situation (General Conference Sabbath School, 2008). A number of formats or structures are defined below:

The Local Church ACS Unit or Department: A local church unit or department where volunteers in a church conduct activity in which the local church serves the community is one of the most common ways to organize. Units or departments operate under the authority of a committee appointed by the local church. These are usually single-focus activities, not a cluster of services and programs that characterize a center. Local churches elect a Community Services Director who plays a key role in discovering

the needs of the community, mobilizing a response from the church, program development, communication, and inter-organizational cooperation. The *Seventh-day Adventist Church Manual* (General Conference, 2010) outlines the duties of the local church Community Services Director. In smaller churches, the Community Services Director will be the primary worker in a particular ministry. In larger churches, he or she will be a facilitator, helping other members function as leaders in specific programs or activities (General Conference Sabbath School, 2008, pp. 19-21).

ACS Center: A center is a program and a facility established that provides organized services to the general public on a regular, posted schedule. It can be located in a part of a church building or a separate building, but it must have regular hours of business and a public sign identifying it as a community service organization. It is expected that a center operates several programs addressing specific community needs in addition to food and clothing, such as health screening and cooking classes. A center should have a separate and private interview room where trained personnel can talk with people about their situation, their needs, and the resources available to help them. The center is an organizational hub of individuals, small groups, and programs (General Conference Sabbath School, 2008, pp. 19-21).

ACS Agency: An agency is a program sponsored by two or more local churches which operates from a neutral location and has trained paraprofessional or professional leadership. It should meet local requirements to be recognized as a non-government non-profit humanitarian organization. Like a center, an agency should have a separate and private interview room where trained personnel can talk with people about their situation, their needs, and the resources available to help them. An agency, like a center, is an

organizational hub of individuals, small groups, and programs (General Conference

Sabbath School, 2008, pp. 19-21).

ACS Federations: A federation is a training and empowerment network formed to

support front-line leaders in community service ministry. Constituents of ACS

Federations represent ACS units, centers, and other ACS entities in a geographic area of a

local conference. The Community Services Federation has a long history in the Seventh-

day Adventist Church and is still strong and viable in many places. To remain viable, the

federation needs to go beyond inspirational or ceremonial occasions and be involved in

actively and intentionally empowering leaders. Federation meetings should include a time

for training and encouraging leaders. They should also include a time for sharing about

successes and challenges and creative problem solving (General Conference Sabbath

School, 2008, pp. 19-21).

ACS Programs

North American Division (NAD) Adventist Community Services (ACS) provides

the following specific programs such as Disaster Response, Emotional and Spiritual Care,

Community Development/Urban Ministry/Inner City Ministries, Older Adults Ministries,

Hope for Humanity, Young Adults Emergency Services Corps (YES Corps), and

Tutoring and Mentoring programs. Here is a brief description of each program (North

American Division, 2011-2012, pp. HA 1-4).

1. *Disaster Response*—Adventist Community Services (ACS) operates with a

Statement of Understanding with the Federal Emergency Management Agency (FEMA),

the emergency management agency of the U.S. government, the American Red Cross,

and many state emergency management agencies.

Adventist Community Services (ACS) is also a founding member of the inter-agency compact called National Voluntary Organizations Active in Disaster (NVOAD) and the affiliated state VOADs. NVOAD is the primary forum used by more than 53 national voluntary organizations, emergency management, and business partners to exchange and share information, to network, and to coordinate activities with each other before, during, and after disasters, resulting in less duplication and gaps in service and better collaboration and cooperation.

Adventist Community Services Disaster Response (ACS DR) operations utilize volunteers and staff in the union (8 districts), conference (58 state-wide), and local church levels. ACS DR helps disaster survivors through community collection centers, multi-agency warehouse operations, emergency distribution centers, mobile distribution units, and regionally coordinated services as approved by Division headquarters.

2. *Emotional and Spiritual Care/Community Chaplain (Disaster Response)*—The Community Chaplain (Disaster Response) initiative is a joint endeavor of Adventist Community Services (ACS) and Adventist Chaplaincy Ministries. ACM is the endorsing agency and ACS is the managing agency under whose auspice's chaplains are deployed. This endeavor stems from the need to have trained Adventist ministers who are qualified to serve on a local, regional, or national basis as disaster response chaplains.

3. *Community Development/Urban Ministry/Inner City Ministries*—Adventist Community Services Community Development Ministries, which encompasses inner-city and other communities by and large, provides assistance to individuals and families by addressing their physical, social, mental, and spiritual well-being. These ministries offer humanitarian services such as counseling for domestic violence victims, food pantries,

soup kitchens, clothing distribution, thrift ministry, and drug and alcohol abuse prevention assistance.

4. *Older Adults Ministries*—The Adventist Community Services Older Adults Ministries coordinates education and services related to aging, health, finance, and social issues for seniors in the church and community in collaboration with community-based elder care programs.

5. *Hope for Humanity* (Ingathering) - As a ministry of Adventist Community Services Hope for Humanity helps fund and support the engagement of Adventist Congregations and their members in humanitarian and community initiatives that bring hope and wholeness to the people with whom they interface.

6. *Young Adults Emergency Service Corps* (YES Corps.)—The Adventist Community Services YES Corps Program involves teens and young adults in disaster response and other community service projects. YES Corps units are organized through educational institutions or local churches. YES Corps operates in collaboration with Youth Ministries departments at the division, union, and local conference level.

7. *Tutoring and Mentoring Programs*—Adventist Community Services Tutoring and Mentoring Programs seek to assist with the needs of communities providing services such as teaching basic reading, writing, English as a Second Language (ESL) classes, and math and computer skills. The program also provides mentoring models to address growth opportunities as they relate to individual development. This program collaborates with the North American Division Office of Volunteer Ministries (OVM).

Adventist Community Services Challenges and
Needs of Organizational Leadership
Development Program

The need for an ACS leadership development program stemmed from the fact that the leadership development program was haphazard and not consistent. While there were several ACS conferences that provided local leadership development, there was no centralized leadership development program. Thus, while some may have attained their leadership status, the training may not have been comprehensive, and it was not focused on all aspects of ACS leadership requirements. In addition, many ACS Conference directors lacked the training, experience, and qualifications to be effective development trainers. The challenges were significant and were not limited to:

1. *Pastoral Understanding*: Adventist pastors have a limited understanding of the full scope of community outreach leadership and managerial knowledge and skills based upon evidence-based best practices.

2. *Needs for Mentoring Resources*: Mentoring opportunities are few. Gavin (2000) indicated that this is a component particularly valuable to the utilization of innate qualities and knowledge, coupled with the need to learn those skills crucial to leadership of successful organizations in today's competitive and complex society.

3. *Lack of Philanthropic Orientation*: While a giving mentality exists among constituents, a philanthropic orientation is not fully developed. Dym and Hutson (2005) emphasize philanthropic traditions, and their influences on financially healthy nonprofit institutions are needed. Placing this critical component into a program of training for Adventist leaders and in the organizational context has been proven to strengthen and improve institutions. There is ample evidence among Adventist institutions that lack of

financial sustainability is a serious problem and has led to the demise of a significant

number of institutions.

4. *Lack of Clearly Defined Mission*: While developing quality, professional

leaders is a high priority, developing and maintaining spiritually strong leaders who

personally possess and are able to inculcate distinctly Adventist mission-oriented values

in the faculty, staff, and students is the highest priority for the church. To this end the

program will include experiences and seminars to help participants to strengthen their

relationship with God and to refine ways to infuse the system with those values.

The challenges listed above were the impetus for a global approach to the ACS

leadership development. It was the fervent commitment of the North American Division

(NAD) ACS leadership and ACS International leadership at General Conference Sabbath

School Personal Ministries, to develop stronger and more competent ACS organizational

leadership development program.

Therefore, on September 2008, the group of leaders from both ACS International

of General Conference and North American Division Adventist Community Services

assembled a task force to develop the International Institute of Christian Ministries

(IICM) Community Services Curriculum in two levels of Community Services

certification:

Level one will be for church members who have had little training and experience

in the area of Community Services, and who desire to learn about and equip themselves

for community-based ministry. The IICM Specialization in Community Services would

be in this category. It would provide the basics of this crucial part of sharing the Gospel.

IICM Community Services certification would, in general, follow the typical IICM

format: four core courses (16 contact hours), plus at least six specialization courses (24 contact hours) = approximately ten courses total. This would translate into four classroom hours/course = 40 contact hours (plus reading and fieldwork). In the Community Services specialty we will have eight specialization courses, but they will all add up to 24 contact hours.

Level two is already in existence: The North American Division Nonprofit Leadership Certification Program (NLCP). This program is more in depth and breadth and provides extensive equipping for leadership. Certification in this level consists of attending classes for 50 approximately contact hours, spread out over two separate entire weeks.

As result of the task force, the online Community Services and Urban Ministry Certification (CS UM CP) is developed and in 2016, and made available at the Adventist Learning Community platform, which is facilitated by North American Division Education Department.

Therefore, the Community Services and Urban Ministry Certification Program was designed to equip ACS personnel, pastors, administration, and Adventist Church membership with the latest strategies and professional skills to successfully lead Adventist Community Services.

Statement of the Problem

This broad scope of service increasingly demanded competent leadership that was not always readily found in local churches. For this reason, in 2008, Sung Kwon, Executive Director of North American Division Adventist Community Services organization (NAD ACS) and May-Ellen Colon, Director of ACS International at the

General Conference of Seventh-day Adventist Church, began to plan an advanced

leadership development program for the ACS personnel, Pastors, and Church members at

the union, conference, and local levels worldwide. Up to that time leadership

development programs within ACS tended to be haphazard and inconsistent. While there

were several conferences that provided local leadership development for ACS leaders,

there was no centralized leadership development program. To effectively lead the

organizations that served the various communities, it was necessary to stay equipped with

specific leadership skills and knowledge.

Statement of the Task

The task of this project is to develop, implement, and evaluate the Community

Services and Urban Ministry Certification Program (CS UM CP), a leadership

development and equipping program for ACS directors that will include the development

of an ACS leadership handbook. The project will be developed to equip ACS leaders

with strategies and professional skills to successfully lead. The project will be

implemented through the ACS leadership facilitators' course, which will be offered to

facilitate participants how to lead and minister effectively by emphasizing the distinctive

character of community services and urban ministries. The objectives of the program

focus on three major learning outcomes: (a) changes in attitude, (b) improvement of

knowledge, and (c) increase in leadership skills.

Delimitations of the Project

The scope of this project was limited in several ways. First, while evaluating the

effectiveness of the Community Services and Urban Ministry Certification Program (CS

UM CP), the project was not able to analyze how the ACS leadership handbook affected leaders on a personal level. Second, while evaluating the effectiveness of the CS UM CP, the project was not able to analyze their individual performance growth within the organization level by asking: Were there any significant changes in the participants' leadership attitudes, knowledge, and skills as a result of utilizing the leadership handbook and participating in ACS facilitators' course? There will be no attempt to evaluate the effectiveness of organizational-level outcomes or community-level outcomes.

Description of the Project Process

The project process included building a theological foundation, reviewing recent literature, developing and implementing an intervention, and then evaluating and reporting the results within a selected evaluation methodology and protocol.

Theological Reflection

In order to develop a theological concept of engaging with community, and the biblical methodology—the way we reach out to the community, using the holistic community engagement framework—the following two topics will be examined in both Scripture and the writings of Ellen White: (a) Jesus' mission in Luke,

> "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened to him, and he began by saying to them, "Today, this scripture is fulfilled in your hearing." (Luke 4:18-21)

Throughout Jesus' ministry, we bear witness of a genuine holistic approach toward humanity, especially people who are marginalized, disadvantaged and disenfranchised from society. The poor, the sick, the unclean, the prostitutes and tax

collectors, were all outcasts as sinful people. Jesus expanded the Kingdom of God to places, people, and cultures that the Jews had never considered God to be interested in. In fact, He was the fulfillment of the Messianic job description found in Isaiah 61.

And (b) Christ's method, which Ellen G. White summarized the contextualized theological concept of holistic ministry, when she wrote,

Christ's method alone will give true success in reaching the people. The Savior *mingled* with men as one who *desired* their good. He *showed* His sympathy for them, *ministered* to their needs, and won their confidence. Then He bade them, "Follow Me." (White, 2005, p. 143)

According to Putman (2013), relationships are the method. Jesus invited people into relationships with Himself; He loved them and, in the process, showed them how to follow God. His primary method was life-on-life. This is why the mission of the church is the responsibility of every person who believes in Him—to become a disciple and make disciples through personal engagement and relationship building. This means serving the whole person, a concept known as Holistic Ministry.

Review of Literature

The review of the literature focused on the foundation for the theoretical framework for this study in the leadership theories. The literature analysis gives a theoretical context to understand definitions, dynamics, and comparisons of the core literature areas.

The leadership theories specifically relating to ACS organizations include: (a) postindustrial and relational leadership theories, (b) servant leadership theory, and (c) social change theory. This section will describe each theory as it relates to nonprofit community service organizations. As the field of leadership education continues to

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evolve, both new and seasoned leadership professionals must rely on skills associated with lifelong learning as they continuously encounter demands that require the integration and application of new knowledge (Komives, Dugan, Owen, Slack, & Wagner, 2011). Vaill (1991) writes:

> It is not an exaggeration to suggest that everyone's state of *beginnerhood* is only going to deepen and intensify so that 10 years from now each of us will be even more profoundly and thoroughly settled in the state of being a perpetual beginner. (p. 81)

One aspect complicating the understanding of the definition of leadership is the nature of the term itself. As a result, the terms *leader* and *leadership* are often bandied about with little to no substantive explication (Komives et al., 2011). Roberts (1981) describes leadership as "a leader who knows self well; can analyze and diagnose environments; is able to be flexible and appropriately adapt to the situation; and who, in the end, has the foresight and imagination to see what the organization can be" (p. 212).

The term *leader development* is directed toward individuals to expand their capacity to be effective in leadership roles and processes (McCauley & Velsor, 2004, p. 2). The term *leadership development* is the expansion of the organization's capacity to enact the basic leadership tasks needed for collective work (p. 18).

The use of theory in leadership program design and educational practice, then, is increasingly seen as essential and supported by three key justifications: (a) leadership development is more than a by-product of a college education (Astin & Astin, 2000; Zimmerman-Oster & Burkhardt, 1999), (b) purposeful leadership development entails more than skill-building (Kezar & Carducci, 2011; Kezar, Carducci, & Contreras-McGavin, 2006), and (c) theory links to educational outcomes (Chambers, 1992; Posner, 2004). Each of these rationales highlights the importance and necessity of using

leadership theory to undergird program design and delivery (Komives et al., 2011).

Development of the Intervention

This broad scope of service increasingly demanded competent leadership that was not always readily found in local churches. For this reason, in 2013, Sung Kwon, Executive Director of North American Division Adventist Community Services organization (NAD ACS) and May-Ellen Colon, Director of ACS International at the General Conference of Seventh-day Adventist Church, began to plan an advanced leadership development program for the ACS personnel, Pastors, and Church members at the union, conference, and local levels worldwide. Up to that time leadership development programs within ACS tended to be haphazard and inconsistent. While there were several conferences that provided local leadership development for ACS leaders, there was no centralized leadership development program. To effectively lead the organizations that served the various communities, it was necessary to stay equipped with specific leadership skills and knowledge.

In order to develop a centralized leadership development program, both NAD ACS and ACS International leaders initiated a dialogue and it led to the development of the Community Services and Urban Ministry Certification Program (CS UM CP). The CS UM CP includes a basic community outreach ministry curriculum, which core modules were adopted from the Nonprofit Leadership Certification Program (NLCP). The NLCP was developed by North American Division Adventist Community Services in 2003 and has proven its effectiveness of leadership development over the years. The NLCP curricula are offered once a year and offer participants the opportunity to earn

three academic credits for a Master of Science in Administration (MSA) from Washington Adventist University.

<p style="text-align:center">Structure of the Intervention</p>

First, the CS UM CP is taught as an intensive one-week program by Sung Kwon, executive director of North American Division Adventist Community Services, and May-Ellen Colon, director of ACS International from General Conference Sabbath School and Personal Ministries, and also available online at Adventist Learning Community platform as an individual learning opportunity. The CS UM CP is designed to equip ACS leaders with the latest nonprofit management strategies, professional leadership skills and broader perspective on the social dimensions of evangelism so they can successfully lead their ACS organizations. The objectives of the program focus on three major learning outcomes: (a) changes in attitude, (b) improvement of knowledge, and (c) increase in leadership skills.

Second, the Adventist Community Services Leadership Handbook will be developed partnering between Sung Kwon, executive director of North American Division Adventist Community Services, and May-Ellen Colon, director of ACS International from General Conference Sabbath School and Personal Ministries.

Third, the ACS Leadership Handbook will be utilized for the International Institute of Christian Discipleship (IICD) Community Services and Urban Ministry Certification Program (IICD CS UM CP) at General Conference Sabbath School and Personal Ministry Department.

Fourth, the ACS Leadership Handbook will include 15 modules of CS UM CP

that include PowerPoints, presenters' notes, video presentations, scripts, and supplementary readings.

Fifth, the project will be implemented through a group of ACS conference leaders. They will be chosen to give input on content, to review and implement the leadership handbook, using the local church level as a pilot project.

Research Methodology and Protocol

The project will focus on evaluating the effectiveness of the Community Services and Urban Ministry Certification Program at Adventist Learning Community platform. To measure the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program and the actual learning outcomes, a *Table of Specification* (see Appendix A) was developed from specific criteria evidenced in the literature relating to participants' relationship between the stated learning outcomes (I. Newman & Ridenour, 1998) of the Community Services and Urban Ministry Certification Program and the actual learning outcomes as perceived by the participants.

The first stage, the table was distributed to experts in related fields (see Appendix A) for their assessment of how well the items measured the content areas. The experts were asked to check the items they felt represented the areas of content, and then asked to provide percentages showing how well they felt each area of content was measured. Items were used that received a rating at least 80% (marked by two out of the three judges). Learning outcomes were defined as changes in attitude, improved knowledge, and increased leadership skills.

The second stage, pre-experimental survey design was used to structure for this study to assess the relationship of the Community Services and Urban Ministry

Certification Program (CS UM CP) and participants' performance improvement in attitude, knowledge, and skills, before and after the CS UM CP leadership development program.

The third stage, an email request was sent out to all CS UM CP participate. As of December 11, 2018, 175 participants have completed the online certification program; and 82 participants have completed the online survey. It indicates that out of 175 people 46.84 % of them have participated in the study; for the study, online survey tool was developed via SurveyMonkey (see Appendix B).

Definition of Terms

While every effort has been made in this paper to define specialized terms as they appear in the text, some frequently used terms with specialized meanings may best be defined and situated at the outset.

Accountability: Responsibility for effective and efficient performance of programs. Measures of program accountability focused on (a) benefits accruing from the program as valued by customers and supporters, and (b) how resources were invested, and the results obtained.

Construct validity: The extent to which the variables used to measure program constructs convincingly represent the constructs in the program logic model, including the cause-and-effect linkages in the program (I. Newman & Benz, 1998).

Control group: A control group contains people who did not participate in the initiative being studied. This is the group against which data from those who did participate in the initiative are compared (I. Newman & Benz, 1998).

Evaluation: Systematic inquiry to inform decision making and improve programs. *Systematic* implies that the evaluation is a thoughtful process of asking critical questions, collecting appropriate information, and then analyzing and interpreting the information for a specific use and purpose.

Impact: The social, economic, and/or environmental effects or consequences of the program. Impacts tend to be long-term achievements. They may be positive, negative, or neutral; intended or unintended.

Indicator: Expression of what is/will be measured or described; evidence which signals achievement; answers the question, "How will I know it?"

Leadership attitude: A mental set that causes a person to respond in a characteristic manner to a given stimulus. Attitude is the way people view and interpret their environment (Heim, Chapman, & Lashutka, 2003). According to Moorehead and Griffin (1998), organizational commitment, job satisfaction, and organizational climate can be affected by a positive or negative attitude.

Leadership knowledge: Knowledge is defined as: (a) expertise, and skills acquired by a person through experience or education; the theoretical or practical understanding of a subject, (b) what is known in a particular field or in total; facts and information; or (c) awareness or familiarity gained by experience of a fact or situation, as measured by items in section 4 of the survey (Le Borgne & Cummings, 2009). See Appendix B.

Leadership skills: Williams has defined this as learned capacity to carry out pre-determined results often with the minimum outlay of time, energy, or both. Skills can often be divided into domain-general and domain-specific skills. For example, in the domain of work, some general skills would include time management, teamwork and

leadership, self-motivation, and others, whereas domain-specific skills would be useful only for a certain job, as measured by items in section 5 of the survey (Williams, 2012). See Appendix B.

Outcomes: Results or changes of the program. Outcomes answer the questions, "So what?" and "What difference does the program make in people's lives?" Outcomes may be intended and unintended; positive and negative. Outcomes fall along a continuum from short-term/immediate/initial/proximal, to medium-term/intermediate, to long-term/final/distal outcomes, often synonymous with impact.

Pre-experimental designs: Employed when there is a causal intent to the evaluation, but random assignment is not feasible. These approaches include assumption of merit and worth. In the context of evaluation, the term *pre-experimental* usually implies that data from different groups are to be compared in some way. This comparison may be made across time, as when the same participants are assessed before a leadership development program and then again afterward; or, the comparison may be made across people, such as when individuals who participated in a development program are compared to individuals who did not (Stufflebeam, 2001).

Reliability: Information that is free from internal contradictions and when tested and retested, information-collection episodes yield, as expected, the same answers. A value indicating the internal consistency of a measure or the repeatability of a measure or finding; the extent to which a result or measurement will be the same value every time it is measured (Keppel & Wickens, 1982; C. Newman & Moss, 1996).

Seventh-day Adventist Church: The Seventh-day Adventist Church is a Protestant Christian denomination distinguished by its observance of Saturday, the original seventh-

day of the Judeo-Christian week, as the Sabbath, and by its emphasis on the imminent second coming (advent) of Jesus Christ. The denomination grew out of the Millerites movement in the United States during the middle part of the 19th century and was formally established in 1863. Among its founders was Ellen G. White, whose extensive writings are still held in high regard by the church today.

Validity: The extent to which a measure actually captures the concept of interest. In the context of quantitative measurement or instrumentation, the degree to which one actually is measuring what one wishes to measure; several types exist (Keppel, 1982, p. 310; C. Newman & Moss, 1996, pp. 56, 240).

Summary

The purpose of this study was to assess the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program and the actual learning outcomes as perceived by the participants, comprised of a group of local, conference, and union directors of Adventist Community Services, pastors, and Church members.

This study focuses on participants' individual learning outcomes, more specifically on changes in attitudes, improvement in knowledge, and increased skills developed as a result of participating the Community Services and Urban Ministry Certification Program.

This study did not focus on the short-term or long-term effectiveness of the Adventist Community Services work on the community or on organizational changes in the local Adventist Community Services organizations, due to limited resources and time available for the study.

The following chapters follow a Doctor of Ministry Project sequence. Chapter 2 explores a theological foundation for engaging community outreach ministries and leadership development. Chapter 3 discusses relevant literature, giving a detailed discussion of leadership development and ACS ministries. Chapter 4 reviews the methodology for this project, while Chapter 5 displays the results of this research. Lastly, Chapter 6 discusses the findings and presents suggestions for further learning.

CHAPTER 2

THEOLOGICAL REFLECTION

The purpose of this chapter is to examine the theological concept in the

Community Services and Urban Ministry Certification Program (CS UM CP)

development as it relates to the Adventist Community Services (ACS) leadership

development. This chapter will review the theological concept of God's mission in

engaging with the community, and the Biblical methodology – the way we reach out to

the community, using the holistic community engagement framework.

Conceptual Framework of God's Mission

The Mission of the church is community outreach. As Bosch (1991) once

said,

> Mission is not primarily an activity of the church, but an attribute of God. God is a
> missionary God. Mission is thereby seen as a movement from God to the world: the
> church is viewed as an instrument of that mission. There is church because there is.
> Mission, not vice versa. To participate in mission is to participate in the movement of
> God's love toward people, since God is a fountain of sending love. (pp. 389-390)

"Mission" is the overarching term describing God's mission in the world (the

missio Dei). God came from heaven to the earth; God has reached out (John 20:21). The

Latin word *missio* (to send) is the Greek word for "apostle" (*apostello*), meaning "sent

one." Jesus is predicted to be sent, "I must proclaim the good news of the kingdom of

God to other towns also, for that is why I was sent" (Luke 4:43); "As the

Father has sent me, I am sending you" (John 20:21). This is the greatest movement of our God. The Father sends the Son, and the Son sends His disciples into the world. God's missional heart is what motivated Him to send Jesus into the world. God does not merely send the church on this mission. God already is in this mission. Therefore, the church is first and foremost an expression of God's missional heart.

Hence, the purpose of the church is to reach the community for the glory of God, so we can make disciples who will join with us in this God's missional movement. The mission of the church is about establishing and building the Kingdom of God on earth thru community outreach ministries to fulfill God's will, "Seek first God's Kingdom and what God wants. Then all your needs will be met as well" (Matthew 6:33 NCV). This is why Archbishop of Canterbury Rowan Williams (Williams, 2000), said that it is not the church of God that has a mission. It is the God of mission that has a church. Williams is saying that God is at work in the world to redeem all of His creation, and God invites us to participate in this mission. The mission of the church begins with God, who has a committed missional heart for the world that He created. The church is an expression of God's missional heart on the earth. The church's entire reason for existence is to be a faithful expression of God's missional purpose (Jacobsen, 2012).

Therefore, the missional journey is not about going to people with answers, plans, or strategies. It is about entering into the local context and having conversations. As apostle John indicated "The Word became flesh and dwelt among us" (John 1:14), and Eugene Peterson in his Message, has paraphrased the verse as, "The Word became flesh and moved into the neighborhood." In 1 John 1:1, 2 we read, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched, this we proclaim concerning the Word of life. The

life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us." People must hear, see and touch Christianity as a tangible, recognizable, and visible sign of a faithful presence of God thru our lives.

It requires taking seriously what is going on in the neighborhood and reflecting on what the Gospel means in those situations. God came from heaven to earth – God has reached out. Therefore, the purpose of the church is to reach out – to our family, neighborhoods, and communities for the glory of God.

Hiebert (2008) emphasizes that conversion to Christ must encompass all three levels: behavior, beliefs, and worldviews. Christians cultivate possible linkages between local life and the God of mission. To fulfill God's mission, the church must overcome institutional myopia, cultural differences and see the wider world as the setting for our calling, commission and command of God.

Kirk (2000) defines the theology of mission as:

The theology of mission is a disciplined study which deals with questions that arise when people of faith seek to understand and fulfill God's purposes in the world, as these are demonstrated in the ministry of Jesus Christ. It is a critical reflection on attitudes and actions adopted by Christians in pursuit of the missionary mandate. Its task is to validate, correct, and establish on better foundations the entire practice of mission. (p. 21)

The Kingdom of God was announced and demonstrated through life of Jesus Christ and He commands that you "let your light shine before men that they may see your good works and glorify your Father who is in heaven" (Matthew 5:16). He has proclaimed the good news of salvation; has ministered to the people who are in need and has demonstrated His majestic commitment for justice. Therefore, Christians must move into a neighborhood and fully participate in its life, discover the needs of the

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citizens, and begin to serve them in Christ's name.

Keller (2012) emphasizes the missional church movement as being incarnational, where Christians live geographically close to each other, and create a thick and rich community among themselves, and then become deeply involved in the civic and corporate life of their neighborhood and city.

The Kingdom of God was announced and demonstrated through the life of Jesus Christ and He commands that "so let your light shine before men that they may see your good works and glorify your Father who is in heaven" (Matt 5:16). He has proclaimed the good news of salvation; has ministered to the people who are in needs and has demonstrated His majestic commitment to Justice. Jesus said, "Go into all the world and preach the gospel to all creation" (Mark 16:15). Therefore, as the church becomes the social embodiment of Christian practices, it is functioning as an instrument of the Kingdom of God. This is why Wright (2006) said,

> Mission is not ours; mission is God's. Certainly, the mission of God is the prior reality out of which flows any mission that we get involved in. Or, as has been nicely put, it is not so much the case that God has a mission for His church in the world, but that God has a church for His mission in the world. Mission was not made for the church; the church was made for mission—God's mission. (p. 62)

And also, Moltmann (1977) notes that the church does not have a mission, God had a mission and he creates the church as He moves through history. The kingdom has no borders. It is not a geopolitical entity but a global embassy of grace. The Father sends His Son, now the Father and Son with the Holy Spirit sending the disciples out on this mission of salvation. Unfortunately, Pharisees did not understand the mission of God, because they did not understand the Kingdom of God. Pharisees came to Jesus and asked,

> Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, "The coming of the kingdom of God is not something that can be observed, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst." (Luke 17:20-21)

The Greek word *entos* can mean "within" or "among"; however, since it was a

group of Pharisees who asked Jesus the question, it is more likely that Jesus meant "the Kingdom of God is among you," when He is present, because He is the king of that Kingdom. The kingdom of God in this present phase is primarily spiritually sensed, not visible. In the present era, His kingdom of grace is a reprieve for repentance and faith in Israel and throughout all nations before Christ's return.

According to the *Strong's Concordance*, the Greek word *Basileia* is translated as "Kingdom": kingdom of God, or kingdom of heaven. *Strong's Concordance* defines *basileia* as properly, royalty, rule, or a realm, both literally or figuratively; kingdom and reign. It should not be confused with an actual kingdom but rather the right or authority to rule over a kingdom; *Basileia* as the royal power of Jesus as the triumphant Messiah; the royal power and dignity conferred on Christians in the Messiah's kingdom; and, a kingdom, the territory subject to the rule of king, used in the New Testament to refer to the reign of the Messiah, such as the following:

1. Royal power, kingship, dominion, rule – Luke 1:33; Luke 19:12, 15; Luke 22:29; John 18:36; Acts 1:6; Hebrews 1:8; 1 Corinthians 15:24; Revelation 17:12; of the royal power of Jesus as the triumphant Messiah.

2. A kingdom – the territory subject to the rule of a king: Matthew 12:25; Matthew 24:7; Mark 3:24; Mark 6:23; Mark 13:8; Luke 11:17; Luke 21:10.

3. Frequent in the New Testament in referring to the reign of the Messiah: the kingdom over which God rules, the kingdom of the Messiah; only in Matthew, the kingdom of heaven, i.e. the kingdom which is of heavenly or divine origin and nature; the rule of God.

Moore (cited in Vermes, 1983) states,

The Jews were expecting a kingdom of the greatest felicity, which God through the

Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway forever over all the nations of the world. But Jesus employed the phrase kingdom of God or of kingdom of heaven to indicate that perfect order of things which He was about to establish, in which all those of every nation who should believe in Him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation. (p. 105)

According to Matthew, when John the Baptist was being held in prison and began to doubt his convictions that Jesus was Christ, the Anointed One, and the Messiah, John sent two of his disciples to Jesus asking,

"Are you the one who was to come, or should we expect someone else?" Jesus replied, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me." (Matt 11:2-6)

Jesus was simply reminding them of the Messianic job description in Isaiah 61, and readdressed the Messianic Kingdom in a different way than John the Baptist and his disciples had expected. Rather than overthrow the Roman Empire, each blind, outcast sick or enslaved experienced the life-transforming Good News of the Gospel. The message of Jesus Christ was very simple, it was simply good news (*euangelion*). The core of Christian mission, what Bosch (1991) calls the "heart" of mission, is evangelism: giving witness to the gospel. Bosch (1987) says,

We do not believe that the central dimension of evangelism, as calling people to faith and new life, can ever be relinquished. I have called evangelism the heart of the mission. With evangelism cut out, mission dies: it ceases to be mission. (pp. 98-103)

Thus the word "gospel" or "to preach good news" is used a total of 128 times in the New Testament, such as: "The beginning of the good news about Jesus the Messiah, the Son of God" (Mark 1:1); "And the gospel must first be preached to all nations" (Mark 13:10); and the gospel is for the entire world to hear (Matt 24:14; Mark 14:9).

For Jesus, making a difference in the lives of people was part of His work as the

Messiah and these new relationships were a sign of the Kingdom of God. Jesus is both Messiah and Missionary of God. For example: Nicodemus, the Pharisee (John 3:3); a demon-possessed man in the synagogue (Luke 4:35); Levi the tax collector (Luke 5:27); the Samaritan woman fetching water at the well (John 4:14, 16); and the paralyzed man at the Sheep Gate in Jerusalem (John 5:6-8).

According to Horton (2012), except for the Sadducees, most Jews in Jesus' day expected the coming kingdom as a total renewal of creation in "this age" (dominated by sin and death), and "the age to come" (dominated by righteousness and life) – were widely understood in Jesus' day (Matt 12:32; 24:3; 1 Cor 2:6; Gal 1:4). It is a new creation, a new covenant, and a new havens and earth that is promised in the new age.

Jesus and Paul explicitly invoke the distinction between "this age" and "the age to come" (Matt 12:32; 24:3; 1 Cor 2:6; Gal1:4). However, there is a clash between the realities of the age to come and the bondage of this age. There is an "already" and "not yet" aspect to the kingdom; the kingdom of God in today and the kingdom of Heaven in tomorrow. The kingdom is present, but not yet fully present (Rev 11:15).

Even the disciples of Jesus had missed the point of kingdom of God. The mother of James and John asked Jesus if her sons could sit on Jesus' right and left when he comes in his kingdom at the presidential inauguration, but Jesus replied that she did not know what she was asking (Matt 20:21-22). Until the very end of Jesus' life, the disciples were still thinking of a kingdom of power and glory (Luke 24:21); and even after His resurrection, the disciples asked before His ascension, "Lord, will you at this time restore the kingdom of Israel?" (Acts 1:6).

Unlike rulers of gentile kingdoms, Jesus said that He will reign by sacrificial service on behalf of His people, and anyone who wants to be a leader in that kingdom

will choose service over power (Mark 10:41-44). "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 20:28).

Therefore, according to apostle Peter, God has chosen us to be a royal priesthood, which is our mandate. "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light" (1 Pet 2:9). God has not chosen us to become kings nor prophets. God has chosen us to Priesthood, it also means that we are chosen by God to be a servant—to serve God and His People. And that is why we are chosen as a Priest. This is our mandate and responsibility.

God gave various spiritual gifts to the church, such as discipling, prophesying, teaching, and ministering (Eph 4:11-13). Regardless of each individual's calling, servanthood is the basis for all gifts and encourages others to serve, to give, to help, to be merciful, and to be hospitable. As the Lord Jesus Christ served, we ought to serve one another. Ledbetter and Banks (2004), and Greenleaf (1998) discuss the phrase "servant leadership": 'leadership' remains the key term and 'servant' the qualifier.

The Christian Leadership Center (CLC) at Andrews University published, "A Biblical Model of Servant Leadership" position paper on February 25, 2003. The CLC presented the attributes of servant leadership based on Philippians 2:1-7, that "Jesus came to this world to demonstrate the character of God."

Therefore, discipleship development should attempt to equip participants to become leading servants who understood how to motivate and lead, to identify and pursue opportunities, to create values and understand ethics, and to understand principles and issues in Christian servant leadership.

Jesus lived His life as a humble servant. The end of all learning of the Christian

journey is to be servants of God. Our ambition is not leadership but servanthood. We

must become leading servants as Christian disciples, who order their lives around God's

mission and who believe they are responsible for fulfilling the Great Commission.

White summarizes the mission of the church when she writes,

> God's appointed agency for the salvation of men. It was organized for service, and its
> mission is to carry the gospel to the world. From the beginning it has been God's plan
> that through His church shall be reflected to the world His fullness and His
> sufficiency. The members of the church, those whom He has called out of darkness
> into His marvelous light, are to show forth His glory. (White, 2014, p. 9)

The church was organized for this service. And its mission is to carry the gospel

to the world. This is why community outreach is not just an activity of the church, but

also an attribute of our God.

In fact, during the 1st century when we read the Book of Acts, we see this great

movement begin and evolve. People from Hellenistic background, Samaritans, Romans

and Gentiles, come together and begin the missional church movement. As Lohfink

(1984) indicates,

> When the people of God shine as a sign among the nations, the other nations will
> learn from God's people. But all this can happen only when Israel really becomes
> recognizable as a sign of salvation, when God's salvation transforms His people
> recognizably, tangibly, even visibly. (p. 28)

As we serve the community through Christ's love and faith-in-action, we will

begin to build the trust relationship between churches and communities. This is why

community outreach is both proclaiming the good news, as well as demonstrating God's

love and concern for every soul. As Jesus reframes His mission, in Matthew 20:28, "The

Son of Man did not come to be served, but to serve." We are chosen by God to serve God

and His people.

However, the Pharisees and Sadducees begin to ridicule them by saying they are

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dangerous people, that they are a contagious disease. Christians are about to turn the world upside-down. "These who have turned the world upside down have come here too" (Acts 17:6). The Pharisees misinterpreted God's mission, but they called this movement perfectly: Christians are contagious, and we turn the world upside-down for the Kingdom of God, on this earth, as it is in heaven. That is why we pray every day, "Kingdom of God must be a reality on Earth, as it is on Heaven" (Matt 6:10).

White (2005) writes,

> The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. (p. 315)

The Cross of Calvary is our focus; it's where we see not only the death and resurrection of our Jesus Christ, but how He lived His life. Yes, the death and resurrection of Jesus is one of the core values of our belief, but we must see how He lived on *from* the cross of Calvary. Jesus enacted the Kingdom, and also preached the Kingdom. As Jesus said, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt 24:14). Sacrifice and resurrection were essential, but also equally important is the continued life of Jesus in the subjects of His kingdom.

As the Father sent His son Jesus Christ, we are sent to our homes, neighborhoods, communities as Christians, those who bear Christ and His message to the world. Thus, we are sent as the followers of Jesus with the good news of salvation to the world, then our message is both about Jesus and the Kingdom of God, which Jesus proclaimed. This is why Sider (2010), says "If anything is clear in Jesus, it is that the announcement and demonstration of the Kingdom are at the very core of His message and life" (p. 18).

After 40 days in the wilderness, in His first public speech, Jesus takes up the scroll in the synagogue and reads Isaiah 61:1-2:

> "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened to him, and he began by saying to them, "Today, this scripture is fulfilled in your hearing." (Luke 4:18-21)

As the servant of the Lord prophesied by Isaiah, which was the Messianic missional statement. The presence of Holy Spirit in Christ's ministry was identified with His proclamation of the gospel (Isa 61:1-2; Luke 4:18-21). The poor were provided for by the wealthy, and miracles and signs followed. The church begins with the presence of the Holy Spirit, preaching, and the formation of the Kingdom of God. As Jesus has proclaimed the good news of salvation; has ministered to the people who are in needs and has demonstrated His majestic commitment to Justice; Adventist Community Services leaders must emulate the Christ's ministry in their communities.

The good news of the Kingdom includes the restoring of right relationships prophesied in the Old Testament, which included liberation from illnesses, diseases, even from demon possessed (Isa 41:10; Isa 53:5; Deut 7:15; Ps 34:19; 2 Chr 7:14; Ps 103:1-5; Jer 33:6). Jesus proclaimed His Kingdom, "Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the Kingdom, and healing every disease and sickness among the people" (Matt 4:23). To be blind or lame was to be poor, so healing meant restoration to societal status, the ability to work and contribute to family and community.

Children were marginalized by the society; however, Jesus elevates their societal status in the Kingdom of Heaven,

At that time the disciples came to Jesus and asked, "Who, then, is the greatest in the kingdom of heaven?" He called a little child to him and placed the child among them. And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. And whoever welcomes one such child in my name welcomes me." (Matt 18:1-5)

Women did not have equal opportunity as men enjoyed, and were assigned a lower societal status; nevertheless, Jesus honored women (John 4), and women were the first witness of His resurrection (Luke 24:1-12). Lepers were disenfranchised, lonely, no respect and no hope; again, Jesus healed them, touched them, and restored them to their family, neighbors and community (Matt 8:1-4).

Jesus desired the physical good for those with diseases, hunger, being naked, shelter, socializing with people who are outcast from their society, the disfranchised; the mental good for those demon-possessed, with their own religious preferences of understanding the intellectual concept; and the spiritual good for those who are sincerely seeking for the Truth, and has a longing for a Savior. "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me'" (Matt 25:40). We know that Christ's kingdom is at work in this world because sinners are being reconciled to God. Jesus promise that "this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come" (Matt 24:14). In this interim period, the kingdom advances alongside the suffering and even martyrdom of its witnesses.

Throughout Jesus' ministry, we bear witness of a genuine holistic approach toward humanity, especially people who are marginalized, disadvantaged and disenfranchised from society. The poor, the sick, the unclean, the prostitutes and tax collectors, were all outcasts as sinful people. Jesus expanded the Kingdom of God to

places, people, and cultures that the Jews had never considered God to be interested in. In fact, He was the fulfillment of the Messianic missional statement found in Isaiah 61.

Pringle (in Calvin, 1996) observes:

From this doctrine, as its source, is drawn the exhortation to repentance. For John the Baptist does not say, "Repent ye, and in this way the kingdom of heaven will afterwards be at hand;" but first brings forward the grace of God, and then exhorts men to repent. Hence it is evident that the foundation of repentance is the mercy of God, by which he restores the lost… [Forgiveness is] first in order…so it must be observed that pardon of sins is bestowed upon us in Christ, not that God may treat them with indulgence, but that he may heal us from our sins. (p. 179)

The kingdom that Jesus is building is a means of God's faithfulness from generation to generation and from every tribe and people and tongue and nation (Rev 7:9); rather than the exploitation of the divide and conquer strategy of a political kingdom. Jesus added those who were being saved daily to the kingdom of God (Acts 2:47). "So the churches were strengthened in the faith, and they increased in numbers daily" (Acts 16:5).

According to Putman (2013), relationships are the method. Jesus invited people into relationships with Himself; He loved them and, in the process, showed them how to follow God. His primary method was life-on-life. This is why the mission of the church is the responsibility of every person who believes in Him—to become a disciple and make disciples through personal engagement and relationship building. This means serving the whole person, a concept known as Holistic Ministry. Apostle Paul testifies of the will of our Savior, "Brothers, my heart's desire and prayed to God for the Israelites is that they may be saved" (Rom 10:1).

The same was true in the community formed by the Holy Spirit after Jesus ascended to heaven (Acts 2). Thus, the community Jesus called together, and the growing community called together by Holy Spirit have similar characteristics. Kreider (2007)

observes that early Christianity grew explosively, in fact, 40 % per decade for nearly

three centuries, even in a very hostile environment:

> People were fascinated by it, drawn to it as to a magnet. Christian's lives – their concern for the weak and the poor, their integrity in the face of persecution, their economic sharing, their sacrificial love even for their enemies, and the high quality of their common life together – attracted nonbelievers to the gospel. (pp. 169-70)

Nevertheless, the community – kingdom of God formed by the Holy Spirit and

Jesus Christ is still misunderstood in present day. According to Cornel West (2008) in the

16th century, the magisterial reformers introduced "*solas*"- which were Latin phrases

intended to summarize the central theological principles of the Protestant Reformation –

the kingdom of God is still a missing component from the list:

1. *Sola scriptura* (scripture alone)
2. *Sola fide* (faith alone)
3. *Solus Christus* (through Christ alone)
4. *Sola gratia* (by grace alone)
5. *Soli Deo Gloria* (glory to god alone)

"*Sola caritate*" – economic justice, was missing from the list composed by 16th

century reformers. *Sola caritate* is the call to take personal initiative to embody love in

the midst of community – kingdom of God. According to West (1999), *sola caritate* is

what love looks like in public. The norm of love, agape love, is the principle of *sola

caritate*. This is the fundamental principle that informs people pool resources together to

provide for others who live in poverty. It is basis for democratic values, social justice,

and fundamental human rights.

In fact, the Greek root of the word economics is *oikos,* which literally means

household. According to the New Testament Greek Lexicon, it is used as *Oikonomia* –

the management of a household or of household affairs – administration, management

and stewardship: Luke 16:2-4; 1 Corinthians 9:17; Ephesians 1:10; Ephesians 3:2, 9;

Colossians 1:25; and 1 Timothy 1:4. Interesting is that in Greco-Roman culture of *oikos* was different than what we think of. *Oikos* meant that tremendous power within the household to organize resources to increase kinship ties and ensure wealth for a particular family line. It was to build and refers to building life in its fullness together, such as *oikodome* (encouragement) and *oikoumene* (inhabited world); however, late 15th century it is used as management of material resources.

Therefore, how do we create a faithful presence of the Kingdom of God in our immediate communities through the Adventist Church? How do we create lasting impact through sustainable community development and outreach ministries? How could we demonstrate our dependability, and trustworthiness, as an integral part of the community? How could we earn the right and privilege to share our belief? The solution is Christ's method—personal engagement, and relationship building with people in our communities—incarnational holistic ministry.

Holistic Conceptual Framework

According to Liddell and Scott (1968), the word *holistic* comes from a Greek word *holos (all, entire, total)*, which implies that all aspects of human life (biological, chemical, social, economic, mental, spiritual, etc.) cannot be determined or explained by the sum of its component parts alone. It also takes into account, the root word *shalom* (peace, wellbeing, welfare, prosperity, safe, healthy, perfect, whole, full, just) indicating that God wants us to have a complete and full life. According to Wallis (2008), it is the most important covenant that God made with His children; and keeping the covenant relationship is our duty and responsibility as Christians—not only to God, but also to others. In reflecting on the on the Apostles Creed, Craig Van Gelder (2000) writes, "For

the church to be holy it must seek to appropriate the redemptive power of God in its midst. For the church to be catholic it must organize itself to be missional in all its ministry functions" (p. 52).

Hoekendijk (950) stated *shalom* as,

I believe in the Church which is a function of the Apostolate, that is, an instrument of God's redemptive action in the world…The Church is nothing more (but also nothing less) than a means in God's hands to establish *shalom* in the world. (pp. 167-75)

Also, Hoekendijk presented the threefold proclamation of God's shalom: (a) proclaimed (*kerygma*), (b) lived (*koinonia*), and (c) demonstrated (*diakonia*). The good news of the Kingdom includes the restoring of right relationships prophesied in the Old Testament – a new social order marked by *shalom* – and this includes liberation from illnesses, diseases, and demons (Mark 1:38-39; Matt 4:23, 9:35).

The Greek word *holos* is also is the same root word for abundant life, fullness of life, a perfect life. So, when Jesus said, "you ought to have a perfect life, as your Father in Heaven," he did not mean we have to become an unblemished character, or a sinless person; He meant we need be perfect as *holos*, we need to have a wellbeing of life: physical, social, mental and spiritual.

Therefore, we need to be concerned about people as a whole person: physically, socially, mentally and spiritually well-being. This is the foundation of holistic ministry. And this is the way Jesus approached people. We witness about Jesus, see Him as the model example of the holistic approach. He has dealt with each one of us as a whole person, because we were created in the same manner. White (1952) indicates,

When Adam came from the Creator's hand, he bore in his *physical, mental, and spiritual nature, a likeness to his Maker*. "God created man in His own image," and it was His purpose that the longer man lived, the more fully he should reveal this image – the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. (p. 15)

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The purpose of holistic ministry is not only to proclaim the Good News, the Word of Salvation, but also to demonstrate the love of God to people who are in need. Jesus mingles with people by visiting the towns and villages where the people are, teaching the good news and healing people who are in need. He grieved over the multitudes of people who were helpless and brought hope to their lives by ministering to their needs. Matthew said, "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the Kingdom and healing every disease and sickness" (Matt 9:35).

Through this compassionate service opportunity, Jesus was able to build a trust relationship. For example: Jesus healed all diseases (Matt 4:23); the centurion's servant (Matt 8:5); the blind and dumb demoniac (Matt 12:22); the sick with the touch of His garment (Mt. 14:34); the daughter of the woman of Canaan (Matt 15:21); the epileptic (Matt 17:14); one who had an unclean spirit (Mark 1:23); a paralytic (Mark 2:1); a demon possessed man (Mark 5:1), etc. Moreover, Jesus exemplifies the holistic ministry through His own incarnation. God became one of us. The creator became a created. Even when Jesus spoke about the last judgment, He said,

> Then the King will say to those on his right, come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food, I was thirsty, and you gave me drink, I was a stranger and you welcomed me, I was naked, and you clothed me, I was sick, and you visited me, I was in prison and you came to me. (Matt 25:34-36)

Through Holistic Ministry, we give people new hope, motivation, dignity and self-esteem. Through the holistic community outreach ministries, we could heal the scars from past negative experiences and relationships. A young lawyer asked Jesus, "Teacher, which is the great commandment in the Law? (Matt 22:36). Jesus replied,

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets. (Matt 22:37-40)

Jesus was simply repeating the Old Testaments (Lev 19:18; Deut 6:5). Paul says, "So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith" (Gal 6:10). We need to pray for God's intervention in the holistic ministry that we are planning for our communities, listen to God's guidance, listen to the challenges of the people in our communities, and look for an opportunity to serve and connect. By doing so, we will truly experience the genuine fellowship that currently exists in the Kingdom of God. Jesus said to the woman, "But whoever drinks of the water I give them will never thirst. Indeed, the water I give them will become a spring of water welling up to eternal life" (John 4:14). But, instead of seeking the water from God, we yearn for material possessions, and societal status.

Mother Teresa once said that she could see Calcutta everywhere in New York, Chicago, and streets of Los Angeles. We need to pray for God's vision in our lives, to see His people through God's eyes. To see people, with faces of God's image. And also, apostle John says,

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of Life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. (1 John 1:1-2)

The Sermon on the Mount introduces a radically new ethic for the kingdom of God (Matt 5-6). It establishes a new regime as a colony of heaven. Jesus dealt with the whole person, not only the spiritual aspect of human life—He understood the physical, social, and mental aspects of the human being; to make the world a better place to live

and prepare for eternal life. Jesus and His disciples were focusing on holistic ministry.

Paul proclaims that Jesus Christ has established the kingdom of God and opened

the door of salvation, and the Holy Spirit leads us to God,

> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And
> we, who with unveiled faces contemplate the Lord's glory, are being transformed into
> His image with ever-increasing glory, which comes from the Lord, who is the Spirit
> (2 Cor 3:17-18).

The Holy Spirit is the Spirit of Jesus Christ; the Lord is the Spirit. The

commission was Jesus-breathed and Spirit-infused (John 20:21-22). Mission,

sanctification, and church must all be held tougher as we talk about the Holy Spirit, the

power and presence of God in mission. Paul expresses his thanksgiving for the

Thessalonians' good and faithful work in ministry,

> Our gospel came to you not simply with words but also with power, with the Holy
> Spirit and deep conviction. You know how we lived among you for your sake. You
> became imitators of us and of the Lord, for you welcomed the message in the midst of
> severe suffering with the joy given by the Holy Spirit. (1 Thess 1:5-6)

The church does not have a mission – God's mission has a church. As the church

becomes the social embodiment of the Christian practices, it is functioning as an

instrument of the Kingdom of God. Izuzquiza (2009) describes the church's presence and

life in the following way,

> Regarding the identity of the church…it is necessary, first, to create and to strengthen
> a real community in which alternative relationships take place; it is necessary to
> nurture the social embodiment of Christian practices. It is important to provide a
> communal experience in which everyone is welcomed, and no one is excluded.
> Finally it is indispensable to build up a community in which God's presence shines.
> (p. 40)

As the church goes out in mission, the church is the presence of Jesus Christ

among the nations: loving, healing, including, proclaiming, and reconciling. It is in this

sense – the church carrying out the mission of proclamation and praise in the world – that

Jesus' remark should be understood: "Very truly I tell you, whoever believers in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father" (John 14:12).

The church is the Kingdom in formation, the foretaste of the Kingdom, because the gifts of the Holy Spirit are given to the church for ministry – for service (Eph 4:11-14; 1 Cor 14). These gifts reveal the divine nature of the church in specific powers of ministry; they reveal the church as a divine community. The love of God in Jesus Christ has fulfilling God's will, "He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt" (Deut 10:18-19). Perhaps, the local church is an outpost of the Kingdom of Heaven. God Himself is in community and calls us to a Kingdom community. Therefore, the local church is a missional presence in the community and the church points to the Kingdom community for God's mission (*missio dei*).

CHAPTER 3

REVIEW OF LITERATURE

The purpose of this chapter is to examine the literature in the field of Community

Services and Urban Ministry Certification Program development as it relates to the

Adventist Community Services (ACS) leadership development. The review of the

literature focused as the foundation for the theoretical framework for this study in

leadership theories and models. Leadership theories and models specifically relating to

Adventist Community Services include: (a) Industrial Leadership Theory, (b)

Postindustrial Leadership Theory, (c) Relational Leadership Model, and (d) Leadership

Team Development model. The literature analysis gives a theoretical context to

understand definitions, dynamics, and comparisons of the core literature areas in program

development and evaluation. This chapter will also describe each theory as it relates to

nonprofit organizational management and leadership program development and

evaluation.

Leadership Theories and Models

The leadership curriculum builds on the best insights from a variety of fields

including the discipline of leadership itself. Over the past 30 years, leadership education

has evolved as a field of study with theoretical frames, conceptual models, standards of

practice, and diverse pedagogical strategies (K. Leithwood, Louis, Wahlstrom et al.,

2010). The field has a body of scholarship, emergent assessment and research, and support systems for practitioners such as professional associations and graduate degrees (Astin & Astin, 2000; Brungardt, Gould, Moore, & Potts, 1998; Dugan & Komives, 2007; Komives, Dugan, Owen, Slack, & Wagner, 2011; Komives, Longerbeam, et al., 2009; Logue, Hutchens, & Hector, 2005).

Joseph Rost (1993), made pathways to define leadership into scholarship. Rost sorted through the classic models of leadership, which the author referred to as *managerial* or *industrial* models, and brought awareness to the relational, ethical, and process models of leadership, which he referred to as *postindustrial* (Komives et al., 2011).

Largely focused on managerial leadership and political leadership until the 1980s, Burns' (James MacGregor Burns, 1978) publication of *Leadership* motivated many leadership educators to embrace a transforming, ethical approach to leadership development (Komives et al., 2011). This emphasis elevated the role of the follower and shifted the focus to all people involved in the leadership process (Riggio & Harvey, 2011).

The new growing body of organizational behavior literature informed leadership education programs in the early 1980s as well (D. A. Kolb, 1984). Key models on how students learn, including Kolb et al.'s (1984) experiential learning model and Baxter Magolda's (Baxter-Magolda, Hofer, & Pintrich, 2002) learning partnership model, set the foundation for structuring leadership programs characterized by learning and development outcomes.

Kouzes and Posner's (1987) research that led to their book *The Leadership*

Challenge and five exemplary practices provided a framework that captured the attention

of leadership educators. Not since Hersey, Blanchard, and Johnson's (2008) situational

leadership models of the early 1970s had there been a framework so applicable to

leadership student affairs practice. Kouzes and Posner (2007) went on to develop other

resources, including a student version of their survey instrument (the Student Leadership

Practices Inventory) and a student version of *The Leadership Challenge*.

The body of scholarship on leadership theory continues to expand. In 2011, Peter

Northouse published a student workbook (*Introduction to Leadership: Concepts and*

Practice) to accompany his text written in 1997, and Kouzes and Posner (2002) framed

their work for students with *The Student Leadership Challenge: Five Practices for*

Exemplary Leaders.

As the field of leadership education continues to evolve, both new and seasoned

leadership professionals must rely on skills associated with lifelong learning as they

continuously encounter demands that require the integration and application of new

knowledge (Komives et al., 2011). Vaill (1991) writes:

> It is not an exaggeration to suggest that everyone's state of *beginner-hood* is only
> going to deepen and intensify so that 10 years from now each of us will be even more
> profoundly and thoroughly settled in the state of being a perpetual beginner. (p. 81)

One aspect complicating the understanding of the definition of leadership is the

nature of the term itself. As a result, the terms *leader* and *leadership* are often bandied

about with little to no substantive explication (Komives et al., 2011). Roberts (1981)

describes leadership as "a leader who knows self well; can analyze and diagnose

environments; is able to be flexible and appropriately adapt to the situation; and who, in the end, has the foresight and imagination to see what the organization can be" (p. 212).

The term *leader development* is directed toward individuals to expand their capacity to be effective in leadership roles and processes (McCauley et al., 2004). The term *leadership development* is the expansion of the organization's capacity to enact the basic leadership tasks needed for collective work (p. 18).

The use of theory in leadership program design and educational practice, then, is increasingly seen as essential and supported by three key justifications: (a) leadership development is more than a by-product of a college education (Astin & Astin, 2000; Zimmerman-Oster & Burkhardt, 1999), (b) purposeful leadership development entails more than skill-building (Kezar & Carducci, 2011; Kezar, Carducci, & Contreras-McGavin, 2006), and (c) theory links to educational outcomes (Chambers, 1992; Posner, 2004). Each of these rationales highlights the importance and necessity of using leadership theory to undergird program design and delivery (Komives et al., 2011).

In spite of the complexities and the broad spectrum of leadership development theories, there are three specific leadership theories that are most relevant to the Adventist Community Services (ACS) organizational leadership development program.

Leadership Theories and Models
Relating to ACS

Industrial Leadership Theory

A historical examination of Leadership theory reveals movement from models predicated on individual achievement, management, and positional authority to those associated with a concern for the common good, process orientations, and shared responsibility (Northouse, 2012).

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Leader Selection Theories evolved into Leader Training, and subsequently Leader Development transitioned to Leader*ship* Development. This movement is often characterized as differentiating between two distinct theoretical paradigms: the industrial and the post-industrial (Rost, 1993).

Theories falling within the industrial or conventional paradigm include trait-based, behavioral, situational, and expectancy-based theories (Northouse, 2012). Komives (Dugan & Komives, 2007) indicates that these theories are often leader-centric with a strong emphasis on productivity, which focus entirely on individual skill development designed to increase positional role effectiveness or those that stress goal attainment over mutual development in the leadership process.

Within the categorizations of leader and leadership development, many different types of leadership are being developed. One of the earliest distinctions was between transactional and transformational leadership (Burns, 1998). *Transactional leadership* is an exchange of something that has value for both leaders and followers (Kuhnert & Lewis, 1987). *Transformational leadership* is a process that leaders and followers engage in that raises one another's level of morality and motivation by appealing to ideals and values (Yukl, 1994).

Utilizing the technique of group processes does not minimize individual's strengths; instead, it enhances an individual's capacity. Through group processes, leaders share decision-making opportunities, which nurture group support of an action because one individual did not make the decision. Therefore, it is extremely important to develop learning strategies for the group.

Hamel (2002) indicates that it is not enough just to have a strategic architecture (big picture). A strategic architecture provides the company with a direction, but it needs to have the emotional and the intellectual energy to make the journey. It needs shared aspiration which allows the company to stretch itself beyond its current resources-one that provides a sense of direction, a sense of common purpose, a sense of destiny, a single-minded and inspiring challenge which commends the respect and the allegiance of every person in the organization (Hamel & Prahalad, 1996).

Once again, due to the industrial leadership model, and the transactional leadership theory based departmental function; ACS transact the leadership in every one or two years. It is my conviction that one of the first and foremost important essential function of the church is to equip and develop disciples who will make disciples; however, the current church ministry infrastructure is not set up to support and enhance the neither leadership development nor discipleship development. Leadership development, and discipleship development require a long-term commitment, requires time and resources to increase their knowledge, enhance their skills and competencies, and influence their attitude. However, in this short-term, limited period of transactional leadership environment; we cannot develop the confident leaders to become difference makers and change agents – disciples. ACS should transition from the industrial leadership to postindustrial leadership theory and relationship building model to engage in leadership and discipleship development.

Postindustrial Leadership Theory

Today, we are living in the post-industry, post-modernism, post-Christendom era. In this era, leadership is not based on transactional but transformational. Nurture people

to work together for the next three to five years as a team. No more departmental

programs but have core values where we work as a corporately and collectively.

The postindustrial and relational theory or emergent paradigm includes leadership

theories clustered around the themes of transformational influence, reciprocal

relationships, complexity, and authenticity (Northouse, 2012). These theories are often

focused on the mutual development of leaders and followers in collaborative processes

aimed at change for the common good (Komives et al., 2011). The shift to these new

ways of conceptualizing leadership is attributed largely to Burns (1998), and his seminal

work *Leadership*, which argued that leadership at its core was a value-based process that

had to be focused on both leader and follower development (Burns, 1978). Burns' work

paved the way for subsequent theorists who acknowledged the incredible complexity of

leadership and increasingly emphasized perspectives associated with ethics and social

justice (Komives et al., 2011). The relationship leadership model was developed by

Komives with others (Komives et al., 2011). The model is to build on postindustrial

models of leadership emphasizing reciprocal relationships. The theoretical model defines

leadership as a relational and ethical process of people together attempting to accomplish

positive change (Komives, Owen, Longerbeam, Mainella, & Osteen, 2005). The model is

comprised of five key components: purposefulness, inclusiveness, empowerment, ethical

practices, and a process orientation (Komives et al., 2005). It is among the few models

that explicitly includes ethics as a necessary and inherent dimension to leadership

(Komives et al., 2011). The model encourages individuals to expand their capacity to be

effective in engaging with others in a leadership context or setting (Northouse, 2012).

The transformational theory is multidirectional relationship building model that; anyone can be a leader and/or a follower; followers persuade leaders and other followers, as do leaders; leaders and followers may change places; and there are many different relationships that can make up the overall relationship that is leadership, such as groups, departments, organizations, etc. (Sweetland, 1996).

In addition, the transformation theory is based on non-coercive relationship, which is not based on authority, power, or dictatorial actions but is based on persuasive behaviors, thus allowing anyone in the relationship to freely agree or disagree and ultimately to drop into or out of the relationship (Spears, 1995).

The industrial leadership theory based on transactional leadership development is concept developed by *uniformity of command* in purpose under one responsible commander; and the postindustrial leadership theory based on transformational leadership development is concept developed by *unity of efforts* in value among all leaders and followers.

Therefore, entities must define core values of each organization and encourage all members of the entity to collaborate their efforts to maximize its potential growth and impact in society.

What are we known for? What is our passion, competencies, and resources – both tangible and intangible. Why do we exist? Research shows that the single biggest cause of work burnout is not work overload but working too long without experiencing your own personal development (Kegan & Lahey, 2001).

The ACS leaders must revisit the leadership development and discipleship development, as the most important essential function and purpose of the church; and

develop and create the personal growth environment at all aspects of our engagements.

Equipping and developing disciples, knowledge workers, human resources are an integral part of church leadership that requires cultivating potential individuals and motivating them for the missional church movement. Also, investing in professional development and continual assessment of the person is an essential process of personal and professional growth.

Both Kegan and Torbert present that for a successful organizational growth it requires three stages of leadership development mind sets: (a) socialized mind, (b) self-authoring mind, and (c) self-transforming mind (Kegan & Lahey, 2001);

1. The social mind is where the leaders develop team player, faithful follower, aligning with people, seeks direction, and build reliant.
2. The self-authoring mind is where the leaders focus on agenda-driven, learn to lead, develop own compass, develop own frame of work, focusing on problem-solving, and being independent.
3. The self-transforming mind is where leaders becoming 'meta-leader' – leader of leaders who mobilized people and organizations to collaborate in times and crisis, leader who leads to learn, developing multi-frame of work, and instead of problem-solving they are investing their time in problem-finding. It takes eight to ten years of journey to grow a leadership.

Therefore, if we are continually transactioning the church leadership in every one or two years, not only personal development opportunities will be ceasing to exist, and also the organization will either maintain the status quo or begin to decline and loose its influence and impact in that communities. We must invest our time and resources to educate and develop leaders who will become disciples through long-term commitment in personal relationship development.

Kegan and Lahey (2001), present the Follower-Leader Organization (FLO) model in the book, *An Everyone Culture: Becoming a Deliberately Developmental Organization*. FLO involves four key roles: captain, coach, right hand, and left hand.

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Heading up the core value, department, and initiative is the role of the captain. The coach is served as the captain and becomes the mentor and coach for the captain and the ministry team. The right-hand person is being equipped to becoming the captain and will learn the traits of being captain. And the last, left hand person, who is being mentored to become the right-hand person, who will assist, learn, follow the right-hand person.

In addition, each group must develop a group learning culture. The culture should include the three most important characteristics of group dynamics: Accountability, Commitment and Trust – ACT (Spears, 1995). When the group process is experienced in ACT, the result will be marvelous. The group will grow effectively and will operate as a team and through learning strategies, build connections between each person.

When we change the local church leadership every one or two years—we are not being effective in developing disciples. In fact, this transactional leadership transition is not based on the biblical model of discipleship. We need to learn to incorporate the transformational leadership transition through the Follower-Leader Organization model to equip and develop faithful disciples—the Difference Makers.

To invest in a ministry also means to invest in people. And to develop individuals into more effective leaders will ensure the success of the ministry. Even if the ministry suffers, many demands in its sustainability, investment in leaders will challenge them to initiate and implement new ministries, wherever the leaders are located.

James Austin (1997) emphasizes professional development in four specific ways by expanding practice opportunities, enhancing core capabilities, broadening perspectives, and learning collaborative leadership. These four ways of human resource development indicate that it requires much time and resources to invest in people with

long-term commitment.

This is why, Joseph Rost (1993) defines leadership as a non-coercive relationship, which reflects the idea that leadership is based on complex interactions. Leadership is a dynamic social and political relationship, based on a mutual development of purposes which may never be realized.

Jesus mentored disciples to become change agents to influence others and the world. Therefore, behavioral change is the core of the matter of mentoring. Behavioral change happens in situations, mostly by interacting honestly and speaking to people's hearts; since mentoring is not about giving people an analysis of their behavior, it is to help them to see the truth.

The evolution of the leadership theories above reflects a complex movement from a hierarchical leadership-centric model to a team-centric management model orientated in engaging individuals towards group goals and achievement (Leithwood, Louis, Anderson, & Wahlstrom, 2004). Most of these theories are characterized by social responsibility, developmental concern, and process orientations.

Relational Leadership Model

The Relationship Leadership Model was developed by Komives. The model builds upon post-industrial models of leadership, emphasizing reciprocal relationships. The theoretical model defines leadership as a relational and ethical process of people together attempting to accomplish positive change (Dugan & Komives, 2007). The model is comprised of five key components: purposefulness, inclusiveness, empowerment, ethical practices, and a process orientation. It is among the few models that explicitly include ethics as a necessary and inherent dimension to leadership. The model supports

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individuals to expand their capacity to be effective in engaging with others in a leadership context or setting.

Relationships were vital to Jesus' leadership style. If we apply His principles today, leadership will be focused on relationships. Influencing people's behavior will be important but understanding a person's problems and circumstances will be the foundation of leading. The leader will have a keen ability to analyze a situation and recognize diverse points of view. The leader will be known as a change agent and valuable mentor. We see Jesus' example in the way that He led His disciples. Jesus was in tune with others. He felt their pain. He knew their loss. He was impacted by how others felt and responded to them with love and compassion.

Zig Ziglar says, "People don't care how much you know, until they know how much you care." Leadership is to lead by integrity and influence, and my prayer is that we will equip and develop ourselves to become a more effective servant leader for our God and His ministry. Leadership is an influence. It is relational, not coercive. People want to follow you, not because they have to, but because they want to. Leadership exits in multi-directional, not just top-down in hierarchical structure. It is based on competencies of each individual, regardless of their status or position. Leadership is not solely based on authority or power, but on trusted relationships. It happens in a safe-environment where everyone is appreciated and heard.

Organizations should invest in equipping and developing leadership with long-term commitment (Anderson, 1998). Enhancement of individual leadership capacity is essential, especially creating an environment where individuals could work with other team members to contribute individual capabilities to the achievement of group

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objectives and works effectively with others in a group setting. The church leadership should not be hierarchical, and its organizational structure should be flat.

As God is the head of the organization and there are many parts of the body, all are important. We have to learn to collaborate with each unit of the organization. In order for individual and community development to succeed, it is necessary to guide people's behavior. The theological foundation of leadership presented by Skip Bell (2014) indicates that "among the contributions of expansive theological reflection to understanding leadership are: (1) it seeks understanding in universal experience, (2) it provides grounds for defining leadership beyond cultural context, and (3) it reveals a capacity within leadership to both transcend and transform people and culture" (p. 3).

Therefore, leadership could be requiring leaders to improve their skills, not so much their technical skills that develop methodology, but to focus on educational and structural aspects of understanding a person's problems and circumstances (Mariasse, 1985). The ability to support and analyze a situation, and recognize the diversified points of view, is one of the most important leadership characteristics of change agents and coaches.

Leaders influence through not only their performance but through their characters. People must be connected, instead just being related to each other as co-workers (Conger, Spreitzer, & Lawler, 1999). Leadership should be exercised through all people in the organization and their leadership skills should be developed. Every person should be a leader and a follower. One should know when and where each role must be demonstrated. All of us want to become a leader and not a follower, but in biblical concepts, we should be a leading-servant, as our Lord has come to serve not to be served only. Jesus came to this world to demonstrate the character of God. In doing so, He demonstrated the highest

form of leadership, the leadership provided by a servant (Bell, 2014).

Therefore, leaders should utilize the following three managerial perspectives to enhance organizational behavior – Facilitate, Collaborate and Direct (Ogawa, Crain, Loomis, & Ball, 2008):

1. *Facilitate/Delegation:* This type of leadership is critical to good team function. You may have an agenda, but if the group presents a better alternative, you adopt their recommendation. This is the key time to be a motivator and to encourage others to lead. For example, where a leader participates in a meeting with an "A" agenda, but you come out of the meeting with a "B" solution. Facilitative leaders make things easier and help get things done. A facilitative leader recognizes the synergy of bringing together the different strengths of individuals. Mother Theresa said, "You can do what I cannot do, I can do what you cannot do; together we can do great things." A facilitative leader should make everyone feel involved and engaged. Team members should be willing to brainstorm and generate lots of ideas. Meetings should result in purpose, directions, and actions agreed upon by everyone.
2. *Collaborate/Join Decision*: Collaborative leadership promotes working together to look for ways to merge ideas. This strengthens working relationships and develops a sense of accomplishment and oneness. For example, a leader participates in a meeting with an "A" agenda but comes out of the meeting with an "AB" solution. Collaborative leaders intentionally manage relationships so that others can succeed while accomplishing a collective goal. They help two or more people in a group to work towards a shared outcome in a collective, respectful way. The ability to sustain positive relationships is critical to collective leadership.
3. *Direct/Autocratic Decision*: Directive leadership involves dictating and instructing. This may be necessary if the group does not see the big picture in the same way you do. It is a time to lead the team with charisma, challenging them beyond their imagination. For example, a leader participates in a meeting with an "A" agenda and comes out of the meeting with an "A" solution. Directive leadership is really good management. Management skills deal with the practical aspects of any organization. There are many times when directive leadership is necessary in order to get things done. Directive leaders accomplish goals by giving clear directions, establishing their goals and objectives, setting evaluation criteria and timelines, and designating roles and responsibilities. Being directive ensures accuracy and eliminates time-consuming mistakes. This type of leadership can be seen as autocratic. The leader focuses his interactions with followers on goal accomplishment and achievement and spends a small amount of time using supportive behaviors described in the other two types of leadership. Directive leaders need to take care not to abuse their power. This type of leadership is effective when followers are inexperienced or there is a tight timeframe for accomplishing a goal. It is a leadership style that accommodates diverse people from many different generations or maturity levels. This type of

leadership is generally appropriate to use with new employees or volunteers. Followers have an increased sense of security and control.

As a leader, we need to recognize when to use each type of leadership. In addition, there are categories of taxonomy of leadership skills that leaders should understand and develop – technical, interpersonal, and conceptual skills (Yukl, 2006):

1. *Technical Skills*: Knowledge about methods, processes, procedures, and techniques for conducting a specialized activity, and the ability to use tools and equipment relevant to that activity. Technical skills are primarily the ability to accomplish tasks, utilize personnel and resources effectively, and maintain order and reliable processes of operation. The leader should know as much about the technical aspects of their responsibilities as possible. Perhaps the most important aspects of the technical leadership skills are making decisions and managing information. A good knowledge base about as many of the aspects of your organization is necessary in order to assess each situation and help guide your team to the best outcomes.

2. *Interpersonal Skills*: Knowledge about human behavior and interpersonal processes; ability to understand the feelings, attitudes, and motives of others from what they say and do; ability to communicate clearly and effectively; and ability to establish effective and cooperative relationships. Interpersonal skills are the ability to develop positive relationships. It's about leading people. This includes improving relationships between yourself as the leader and those you work with and facilitating relationships between your volunteers. The focus should be to increase cooperation and teamwork and building organizational identity and pride. Relationship skills are critical to the success in organizational growth. It is important that a leader understand how and why people behave the way they do, and then implement positive motivational methods to guide them in mission.

3. *Conceptual Skills*: General analytical ability; conceptual skills are the ability to think logically, formulate concepts and make the connection between ideas and concepts. Leaders should consistently think of themselves as teaching leaders, which of course means that they are also learning leaders. This includes the ability to generate creative ideas and generate solutions for problems. In addition, conceptual leadership includes the ability to analyze programs, predict problems or changes that may be necessary, and recognize opportunities.

At the beginning of the ministry, a leader has to demonstrate his or her technical skillset. People need to know the leader has what it takes, to lead the department. That is why having a transitional leadership in every year is not healthy, because it takes times to develop a skillset. As we grow leadership within that structure, whether in three years or five years, we need to invest more time in conceptual skillset. Not just doing the job, but how to enhance the ministry, the journey. Think about how to invest time and resource,

figure out where we are in the organization growth.

Leadership Team Development

Through this journey, we could develop leadership team, which is a critical component that must be implemented effectively for the long-term missional church movement. After all, Jesus developed a team to carry out His ministry. It is not a one-man show. But oftentimes, there are too many "lonely rangers" in the church, saying that "I've been doing this for so many years, and that's the way it goes."

Parker (1990) suggests that there are four types of team member we need to develop (see Tables 1-4).

Table 1

Contributor – Task Oriented

Positive	Negative
Enjoys providing the team with good technical information and data.	Push for unrealistic performance standards
You do your homework	Lose sight of the "big picture"
Push the team to set high performance standard	Lack patience with team climate & process issues
Use your resources wisely	Become impatient with other team members who do not live up to your standards
Can be depended on to do what is asked of you	

Table 2

Collaborator – Goal Oriented

Positive	Negative
Help the team establish goals, objectives, & action plans	Do not give attention to the basic team tasks
Pitch in to help out other members who need help	Fail to periodically revisit or challenge the mission or goals
Are willing to work outside your defined role to help the team	Do not focus on the individual needs of team members
Work hard to achieve team goals even if you don't agree with them	Complain about lack of progress toward team goals
	Do not give sufficient attention to the process by which goals are reached

Everyone has strengths and weaknesses. But Contributors are task-oriented people. They are dependable, systematic, proficient, and efficient. But they are also shortsighted, data bound, perfectionist and narrow-vision. They see the trees, but they do not see the forest.

Collaborators are goal-oriented people. They are forward looking people—they have a vision. They are thinking five years down the line, imaginative. Because they are so futuristic, they are not realistic—they see the forest, but they do not know which trees to chop down. That is why you need both contributors and collaborators.

Table 3

Communicator – Process Oriented

Positive	Negative
Help the team relax & have fun by joking, laughing & discussing personal interests	See team process & climate as an end in itself
Step in to resolve process problems	Fail to challenge or contradict other team members
Listen attentively to all view points	Do not recognize the importance of task accomplishment
Recognize & praise other team members for their efforts	Overuse humor & other process techniques

Communicators are process-oriented people. They encourage each other, they see the five-year plan, they carefully monitor and evaluate every year, making changes to meet the goal; they remind the rest of the team to be faithful to the end. But they are so polite, they are not practical; non-confrontational, not wanting to offend—they are post-modern, feeling-based people.

Table 4

Challenger – Question Oriented

Positive	Negative
Are willing to disagree with the team leader	Do not know when to back off
Candidly share your views about the work of the team	Push the team to unreasonable risks
Challenge the team to take well considered risks	Become rigid & inflexible
Push the team to set high ethical standards for their work	Paint yourself into a corner
Are willing to back off when your views are not accepted	Are too direct in communicating with other team members

Challengers are very candid, honest, principle-oriented, and assertive people. But they are also rigid, arrogant, self-righteous, aggressive, questions plan, critical.

We need to have all four types of people to work collectively; this will be a healthy environment. You need to have all four attributions to have a vibrant organization. Diversity equals creativity. If we do not value diversity, we will not be innovative.

Team building requires the leader to notice what the team is accomplishing and say something about it. One of the easiest ways to motivate others is to appropriately affirm your team members. According to Phyllis Theroux (cited in Toler, 2019),

> One of the commodities in life that most people can't get enough of is compliments. The ego is never so intact that one can't find a hole in which to plug a little praise. But, compliments by their very nature are highly biodegradable and tend to dissolve hours or days after we receive them – which is why we can always use another. (p. 49)

Nature of Organizational Management

The definition of leadership and management has been much debated in all aspects of human resource development. Trends and thoughts of its development differ by experts in the field based upon time, era, and the way of thinking and working of the expert. However, attempting to analyze leadership and management models continues to thrive because of the current societal expectations and understanding of its characteristics (Kotter, 1996).

Management is a more clearly defined concept and is better understood universally than are leadership definitions (Kotter, 1996). Management is commonly described in global functional terms of planning and budgeting; organizing and staffing;

controlling and problem solving. Managerial behavior has been defined in the broad

dimensions of functions, tasks, and activities; in time spent; and in what ways (Bass &

Stogdill, 1990). Management actions have been summarized as coordinating and

representing others, monitoring the environment, and handling information and sources.

Another complex classification of management included the roles and relationships

between groups.

Management's origins are rooted in the industrial revolution of the early 1800s.

Robert Owen, a young Welsh factory owner, was one of the first to stress the importance

of the human needs of employees. In the early 1900s, Frederick Winslow Taylor became

known as the father of scientific management in the United States (Drucker, 2007). In

fact, the first practical application of management theory did not take place in a business,

but in nonprofits and government agencies (Drucker, 2007). Taylor's early work with the

Mayo Clinic, a nonprofit organization, was cited as the perfect example of scientific

management. Taylor's work emphasized efficiency and production, with human behavior

and productivity emerging. Since this early research, many notable authors, such as

Mintzberg (2009) who conducted observational studies on the frequency and importance

of managerial roles, have written about the ideal manager, management models, the

manager's work, and hierarchical levels (Bass & Stogdill, 1990).

Kotter (1996) views management as a group of processes that keeps a

complicated system of people and technology operating smoothly. Kotter's definition of

management incorporated the functional areas that "result in producing a degree of

predictability and order and has the potential to consistently produce the short-term

results expected by the various stakeholders" (p. 26).

Rost (1993) ascertains that management has the distinguishing characteristic of "an authority relationship between at least one manger and subordinate who coordinate their activities to produce and sell particular goods and/or services" (p. 145). Bordering on leadership, Bass (1997) discusses the management concept in terms of "getting work done through others and networks of others" (p. 415).

Over the years, an effort has been made to distinguish the difference between leadership and management. Management has been identified as an authoritative figure in charge of daily, ongoing operational activities that focuses on producing the goods and services; whereas, leadership assumes the role of influence, projecting vision, initiating innovative changes, and developing infrastructure for future growth and challenges (Yukl, 2006). Kotter (1996) defines leadership as "the process of moving a group(s) of people in some direction through non-coercive means" (p. 21). In an argument, leadership is defined by the leader's abilities and characteristics as compared to what leadership by itself stands for.

Maxwell (2005) indicates that both leadership and management complement each other's roles and responsibilities. It is not leadership versus management, rather both working as a team as part of the entire organizational structure. In fact, in order to be a good leader, one must be a good manager. Therefore, a distinction between the two characteristics could be what John Maxwell emphasizes as *influence.* The capacity of one's influence could be the measure of how well a person make a difference in others as well as the entire organization (Maxwell, 2005).

The theories of leadership and management have been discussed and implemented and will continue to be studied. The focus should not be defined as different types of

characteristics, but rather as the function and role of each status in the organization, capitalizing on the strengths of both, mobilizing these abilities to enhance the mission of the organization by collaborating its attributes (Gilley, Maycunich, & Gilley, 2000). To accomplish greater success and effective organizational growth, one must understand the values and principles and apply them accordingly in order to maximize their potential abilities (Maxwell, 2011).

In the role of advocate, leaders act as guides in the journey, providing and interpreting information, identifying problems and facilitating solutions, and evaluating outcomes. The role of the manager is to be a coach, facilitator of learning, mentor, performance confronter, and career counselor (Parr, 2009). According to Peterson, Dill, and Mets (1997), managers should assume the role of performance coach: one responsible for establishing rapport with employees, encouraging face-to-face communication, being an active participant with workers rather than a passive observer and relying on good listening, questioning, and facilitation skills to achieve desired business results. In addition, managers should assume the role of being mentors. Gilley and Boughton (1999) identify several outcomes realized by mentoring. This process helps employees develop political awareness and savvy; understand and appreciate the special nature of the organization's culture; create a personal network within the firm; build commitment to organizational goals, guiding principles, and values; advance their careers; and enhance their personal growth and development (Gilley & Boughton, 1999). As performance confronters, managers have the unique responsibility of improving employee performance and thus are obligated to confront poor performance. Thus, career counselors and managers actively engage in this role to encourage employees to make

independent yet informed decisions regarding their future career paths. Simonsen (2000) identifies several functions of career counselors, which include providing assistance to individuals for career planning within the organization, conducting formal and informal individual assessments and interpretation, and identifying relevant written resources and making information available to employees.

Being both a leader and manager could be applied to an individual who has the responsibility as leader of a department to lead and also to play a manager's role as the department director of the larger organization. In order to do so, top administrators' clear vision and guidance are required in this type of working environment. Where there is no vision and clear mission of the organization, each department director will struggle with his or her own roles and responsibilities (Yukl, 1989, pp. 251-289).

In the past decades, nonprofit-sector leadership has considered the multiple aspects of leadership traits and characteristics; their broad organizational roles and operational tactics and techniques; and how internal and external responsibilities and multi-dimensional working relationships contribute to an organization that has a different set of values and principles, which reflects each constituent's interest and mission (Zaccaro, Foti, & Kenny, 1991, p. 308).

Traditionally, the concept of managing a nonprofit organization is typically viewed as the role and responsibilities of paid staff, not voluntary leadership, whereas the concept of leadership is used primarily to express the role and responsibilities of the organization's volunteers, board of directors, committees, and key staff, such as the chief executive (Carver, 2006, pp. 61-89).

Misperceptions of nonprofit management abound, just as the misperceptions of nonprofit definitions are developed. Nonprofits are perceived to have overlapping layers of management (including administrators, professional service providers, board members, and even volunteers), which are often seen as resulting in goal and role ambiguities, inconsistencies, and conflict (Carver, 2006; Drucker, 2007). Management-related characteristics frequently associated with nonprofits and used to distinguish them from the more familiar profit-making firms include the belief that nonprofits and the staff are considered less efficient and less effective than for-profits (Drucker, 2007).

Two additional concepts characteristic of the nonprofit sector are referenced as a member-driven organization or a staff-driven organization. Dunlop (1992) identifies the key differences of member-driven organizations from staff-driven organizations. He articulates that leadership in member-driven organizations focuses on volunteers delegating responsibilities, assigning and directing staff work, with appropriate follow-up and control, and collaborating with the board, executive committee, and other designated entities in developing short- and long-term plans. In contrast, staff-driven organizations are defined as staff serving as the spokesperson for the industry or profession and recommending priorities of proposed goals and programs to the board.

Program Development and Evaluation

According to McDavid (McDavid & Hawthorn, 2006), "evaluation can be viewed as a structured process that creates and synthesizes information intended to reduce the level of uncertainty for stakeholders about a given program or policy" (p. 3). Morrison (1993) indicates that evaluation is the provision of information about specified issues upon which judgments are based and from which decisions for action are taken. It is

either about *proving* something is working or needed, or *improving* practice or a project (Rogers, 2006). McDavid and Hawthorn (2006) describe it as "intended to answer questions or test hypotheses, the results of which are then incorporated into the information bases used by those who have a stake in the program or policy" (p. 3). The first often arises out of our accountability to funders, managers, and, most importantly, the people we are working with (Huxham & Vangen, 1996). The second is born of a wish to do what we do better (King Jr, 2010). We look to evaluation as an aid to strengthen our practice, organization, and programs (Chelimsky, 1997). It is the collection and analysis of quality information for decision makers (Stufflebeam, 2007). Evaluation may be of individuals, programs, projects, policies, products, equipment, services, concepts and theories, or organizations.

The Joint Committee on Standards for Educational Evaluation (1994) defines evaluation as "the systematic assessment of the worth or merit of an object's value" (Stufflebeam & Shinkfield, 2007, p. 8). By *worth*, it refers to a program's combination of excellence and service in an area of clear need within a specified context (Shinkfield, 2007). *Merit* assesses quality, that is, an object's level of excellence, and asks, "Does the object do well what it is intended to do?"

Therefore, one of the key questions that many program evaluations are expected to address can be worded as follows (McDavid & Hawthorn, 2006): "To what extent, if any, did the program achieve its intended objectives?" (p. 16).

Assessing program effectiveness is the most common reason to conduct program evaluations. We want to know whether, and to what extent, the program's actual results are consistent with the outcomes we expected (Frank, 2010). In fact, there are other

evaluation issues related to program effectiveness: intended outcomes have been replaced by the program's observed outcomes, what we actually observe when we do the evaluation (McDavid, 2006). Stufflebeam (as cited in Scriven, 1981) indicates, "the object of an evaluation is the *evaluand* or (in the case of a person) the *evaluee"* (p. 5). "*Evaluation'*s root term, *value*, denotes that evaluations essentially involve making value judgments (Stufflebeam & Shinkfield, 2007)… Scriven (1981) points out the nontrivial differences between these two concepts and their important role in determining an evaluand's value" (p. 9).

Kirkpatrick's Four Levels of Evaluation

Evaluation may not be an exciting process, but it is the only way to assess the effectiveness of a program (Kirkpatrick, 1959). By demonstrating that a training program has been productive and beneficial to the participants and organizational growth and performance, credibility of the training program will be validated and able to sustain its reason for existence (Kirkpatrick, 2006). Table 5 shows the definitions of these types of data presented as levels that represent an update, modification, and addition to the four levels developed by Kirkpatrick (1998):

> At Level 1—Reaction and Planned Action, the participant reacts to the leadership development program. A variety of data items are collected at this level with particular focus on measures such as: (a) Relevance of the leadership development program to the current work assignment, (b) Importance of the leadership development program to job success, (c) Intent to use what is learned in the leadership development program, (d) Amount of new insights gained from the leadership development process, and (e) Effectiveness of the facilitator.
> At Level 2—Learning, learning is measured usually on self-assessment scales. As new knowledge, skills, insights, and understandings are developed, it is important to measure the changes. Without learning, there will be no behavior change. Learning can be measured with skill practices, simulations, case studies, assessments, and traditional objective tests.

At Level 3—Application and Implementation, the application of leadership development is monitored. Here, the actions, steps, processes, and behaviors are captured during and following the leadership development program. The most common method is to use 360-degree feedback from other managers and direct reports. At this level, participants report on progress with action plans, individual projects, team projects, specific applications, and initiatives.

At Level 4—Business Impact, assessment is made regarding to what degree targeted outcomes occur as a result of the learning event(s) and subsequent reinforcement. It measures the training program's effectiveness, that is, "What difference has the training achieved?" These differences can include such items as reduced cost, efficiency, morale, improved quality, increased production, teamwork, etc.

Table 5

Evaluation Levels and Measurement Focus

Evaluation Level	Measurement Focus
1. Reaction and planned action	Measures participant satisfaction with the leadership development and captures planned actions
2. Learning	Measures changes in knowledge, skills, and attitudes
3. Application and implementation	Measures changes in on-the-job behavior and progress with application
4. Business impact	Captures changes in business impact measures

The first three levels of Kirkpatrick's evaluation—Reaction, Learning, and Performance—are largely soft measurements; however, decision-makers who approve such training programs prefer results (returns or effectiveness). That does not mean the first three are useless; indeed, they help tracking problems within the learning package (Mann & Farrell, 2010):

1. Reaction informs one how relevant the training is to the work the learners perform (it measures how well the training requirement analysis processes worked).
2. The performance level informs one of the degrees that the learning can actually be applied to the learner's job (it measures how well the performance analysis process worked).

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3. Impact informs one of the *returns* the organization receives from the training. Decision-makers prefer this harder *result*, although not necessarily in dollars and cents. For example, a recent study of financial and information technology executives found that they consider both hard and soft returns when it comes to customer-centric technologies but give more weight to non-financial metrics (soft), such as customer satisfaction and loyalty.

This final measurement of the training program might be met with a more balanced approach or a balanced scorecard (Kaplan & Norton, 2001), which looks at the efficiency or return from four perspectives: (a) Financial: a measurement, such as a Return of Investment (ROI), that shows a monetary return, or the impact itself, such as how the output is affected (financial can be either soft or hard results); (b) Customer: improving an area in which the organization differentiates itself from competitors to attract, retain, and deepen relationships with its targeted customers; (c) Internal: achieving excellence by improving such processes as supply-chain management, production process, or support process; and (d) Innovation and Learning: ensuring the learning package supports a climate for organizational change, innovation, and the growth of individuals.

This study analyzed how the Community Services and Urban Ministry Certification Program affected leaders in Kirkpatrick's second personal learning level, their individual performance growth within the organization, by asking the research question: Were there any significant changes in the participants' leadership attitudes, knowledge, and skills as a result of participating in the Community Services and Urban Ministry Certification Program of the North American Division Adventist Community Services? There was no attempt to evaluate the effectiveness of organizational-level outcomes or community-level outcomes.

The Logic Model—Performance Measurement

Performance measurement is controversial among evaluation experts—some advocate that the profession embrace performance measurement (Bernestein, 1999) while others are skeptical (Perrien, 1998). Perrien's skeptical view of the performance measurement enterprise might characterize performance measurement this way (McDavid & Hawthorn, 2006).

> Performance measurement is not really a part of the evaluation field. It is a tool that managers (not evaluators) use. Unlike program evaluation, which can call upon a substantial methodological repertoire and requires the expertise of professional evaluators, performance measurement is straightforward: program objectives and corresponding outcomes are identified; measures are found to track outcomes, and data are gathered which permit managers to monitor program performance. Because managers are usually expected to play a key role in measuring and reporting performance, performance measurement is really just an aspect of organizational management. (p. 4)

"Questions of the validity of performance measures are important, as are the limitations to the uses of performance data. In fact, performance measurement approaches could be complementary to program evaluation and not a replacement for evaluations" (McDavid & Hawthorn, 2006, p. 5). Analysts in the evaluation field (Newcomer, 1997) have generally recognized this complementarity (Mayne, 2001), but in some jurisdictions, efforts to embrace performance measurement have eclipsed program evaluation (McDavid & Hawthorn, 2006).

The performance measurement based on the theory of change approach to evaluation gained popularity and wide acceptance in the 1990s (Kubisch, Schorr, & Weiss, 1995) through its innovative use in the evaluation of comprehensive community initiatives (CCIs). The basic description of a theory of change approach to evaluation was defined by Weiss (cited in Connell et al. (1995). Essentially, Weiss (cited in Connell et

al., 1995) propose, "a theory of change approach requires that the designers of an initiative articulate the premises, assumptions, and hypotheses might explain the how, when, and why of the processes of change" (Weiss, 1995, as cited in Hannum, Martineau, & Reinelt, 2006, p. 49).

Leviton, Hannum, Martineau, and Reinelt, (2006) indicate, "the terms *theory of change* and *logic model* are often used interchangeably, which may leave one wondering whether they are in fact the same thing" (p. 51). Logic models have been used in program planning and evaluation since the 1980s (Bickman, 1987), "preceding the popularization of theory-of-change evaluation. A logic model is a flowchart that depicts the inputs, activities, outputs, outcomes, and impact associated with a program" (Leviton et al., 2006, p. 51).

While the terms are often used interchangeably, some evaluators have attempted to differentiate between theories of change and logic models. Anderson and Dexter (2000) describe logic models as placing greater emphasis on the representation of actual program components: the basic inputs, outputs, and outcomes of program. The W. K. Kellogg Foundation's *Logic Model Development Guide* (Foundation, 2003), an invaluable resource for planners and evaluators, provides a different perspective on the relationship between logic models and theory of change. In this guide, the authors describe three types of logic models: theory approach models, outcomes approach models, and activities approach models. According to the classification, theory approach models emphasize the theory of change that has influenced the design and plan for the program (Kaplan & Garrett, 2005) and are used to illustrate how and why the program will work. Outcomes approach models describe the program's anticipated outcomes or

effectiveness over time, going from short-term, to intermediate, to long-term outcomes. Activities approach models describe program implementation, providing the specific phases and steps for program operations. From this perspective, theories of change are one type of logic model.

Both program evaluation and performance measurement are increasingly seen as ways of contributing information that informs performance management decisions (McDavid & Hawthorn, 2006). Performance management, which is sometimes called results-based management, has emerged as an organizational management approach that depends on performance measurement (McDavid & Hawthorn, 2006).

For-profit organizations may define their success based on the bottom line because their primary goal is to generate revenue (Wing, 2008). However, the mission for a nonprofit, such as a church, is to bring about changes in social values in order to make the world a better place to live with values of the Kingdom of God and biblical principles (Livermore, 2009). Its measure of success is not how much profit it makes but the extent to which it creates social values.

There are demands from the stakeholders and constituents that nonprofit organizations should report on the results they achieve, not just activities and finances. There is pressure to discover which services really make a difference; to focus on activities, to scale up activities and services, and to achieve a greater effectiveness. In addition, one should be aware of society pressures to form strategic alliances with other nonprofit organizations and with the public and private sectors to achieve objectives that are ever more demanding (De Vita, Fleming, & Twombly, 2001, pp. 5-32). Furthermore,

Hudson (2005) indicates, "there is an expectation that nonprofit organizations will become more sustainable, rather than lurching from one challenge to the next" (p. xix).

Therefore, focus is on the cause, not the charity, in local development and implementation (Wing, 2008). This is why it is so important to identify the intersection of interests in nonprofits, corporations, and public stakeholders (Daw, 2006). It is the intersection where societal needs and corporate goals meet and come together for mutual benefits (Brinckerhoff, 2002). Relationships must be based on mutual respect, open communication and trust, that are transparent, authentic, and honest (Werther & Chandler, 2010).

Nonprofit organizations are seeking not only outputs in measurable results but also the outcome and the effectiveness as to what and how the nonprofit made a difference in an individual's life, as well as the impact as to how the community was transformed because of its influence in society (Cotten & Lasprogata, 2012). Performance measurement is to create new social values in making the world a better place to live. Individuals in the community are looking for ways to give back to society, to be engaged in community support (Brinckerhoff, 2002). Moreover, they want to do it in a way that is convenient but at the same time publicly demonstrates their support in providing opportunities to serve God and His humanity (Epstein, 2008).

Summary

In this study, I analyzed how the Community Services and Urban Ministry Certification Program (CS UM CP) affected leaders on a personal level and their individual performance growth within the organization by asking the research question: Were there any significant changes in the participants' leadership attitudes, knowledge,

and skills as a result of participating in the CS UM CP of the North American Division Adventist Community Services?

The Community Services and Urban Ministry Certification Program was both leader development and leadership development. McCauley and V. Velsor (2004) defined a key distinction between *leader development* and *leadership development*. *Leader development* is directed toward individuals to expand their "capacity to be effective in leadership roles and processes" (p. 2). *Leadership development* is the "expansion of the organization's capacity to enact the basic leadership tasks needed for collective work: setting direction, creating alignment, and maintaining commitment" (p. 18).

The Center for Creative Leadership (CCL) pioneered the study and practice of leader development. Its focus has expanded to include team and organizational development and what is being called "connection development"—the interdependency among individuals, groups, teams, and whole organizations. The purpose of connection development is to strengthen relationships so that the collective work of organizations can be carried out more effectively (Hannum & Martineau, 2008, p. 5).

There are two broad categories of leadership development approaches. One seeks to support greater organizational effectiveness among nonprofit organizations and uses leadership development "as a way to support specific individuals and provide them with skills, experiences, and resources that will make them and their organizations more effective" (Hannum & Martineau, 2008, p. 6). The second approach seeks to strengthen communities and fields by developing leadership "as a way to change what is happening in a particular community or in a field by increasing skills, role models, credentials,

resources, and opportunities for people who work in the community or approaches to social change" (Hannum & Martineau, 2008, p. 7).

Within the categorizations of leader and leadership development, many different types of leadership are being developed. One of the earliest distinctions was between transactional and transformational leadership (J. M. Burns, 1978). *Transactional leadership* is an exchange of something that has value for both leaders and followers (Kuhnert & Lewis, 1987). *Transformational leadership* is a process that leaders and followers engage in that raises one another's level of morality and motivation by appealing to ideals and values (Yukl & Fleet, 1992).

Therefore, the CS UM CP evaluation was constructed to assess the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program (CS UM CP) and the actual learning outcomes as perceived by the participants. The CS UM CP defined its learning outcomes as increased leadership skills, improved knowledge, and positive changes in attitude in both leader development and leadership development.

Joseph Rost (1993) defines leadership as a no-supervisory relationship, which reflects the idea that leadership is based on complex interactions. Leadership is a dynamic social and political relationship, based on a mutual development of purposes that may never be realized.

In order for individual and community development to succeed, it is necessary to influence people's behavior. Therefore, leadership could be requiring leaders to improve their skills, not so much their technical skills that develop methodology, but to focus on educational and structural aspects of understanding a person's problems and

circumstances (Kotter & Cohen, 2002). The ability to support and analyze a situation, and to recognize the diversified points of view, is one of the most important leadership characteristics of change agents and coaches (Bass & Bass, 2008).

For a leader to become a change maker, great attribution is required, and a strategic plan should be invested in this change. Kotter and Cohen (2002) point out that the central issue is never strategy, structure, culture, or system. All those elements, and others, are important. But the core of the matter is always about changing the behavior of people, and behavior change happens in highly successful situations mostly by speaking to people's feelings. Before any program or project is initiated, especially for project implementation, the process requires major changes in people's behavior, attitudes, and perspectives of the program.

Change requires people to implement it. Without focus on personal commitment, a leader should not expect successful tangible outcomes. Youngil Lim (1999), a student of Korean productivity methods, identified four emphases at the very heart of the approach: (a) Spiritual values—an integral part of organization, philosophy, policies, methods, and practices; (b) Self-confidence—a basic asset that fuels innovation, energy, and creativity; (c) Fitness—physical, mental, and spiritual and the programs needed to achieve it; and (d) Happiness—stimulated by fitness, confidence, involvement, and group activities.

Leadership learning and human development deal with both technical skills and character building; therefore, it should be defined by each individual's learnable skills and humanity's disciplinary acts. It's about putting people ahead of technical skills and character ahead of performance (Strozzi-Heckler, 2007).

As change agents, leaders must mobilize commitment, improve initiatives, change systems and structures, continue growth and development of human resources, and create a shared vision (Gilley et al., 2000). In the role of advocate, leaders act as guides in the journey, providing and interpreting information, identifying problems and facilitating solutions, and evaluating outcomes (Fullan, 1999; Gilley, 2005).

Managers' roles are to be a coach, facilitator of learning, mentor, performance confronter, and career counselor, etc. According to Peterson and Hicks (1996), managers should assume the role of performance coach—responsible for establishing rapport with employees, encouraging face-to-face communication, being active participants with workers rather than passive observers, and relying on good listening, questioning, and facilitation skills to achieve desired business results.

As mentors, Gilley and Boughton (1999) identified several outcomes realized by mentoring. This process helps employees develop political awareness and savvy; understand and appreciate the special nature of the organization's culture; create a personal network within the firm; build commitment to organizational goals, guiding principles, and values; advance their careers; and enhance their personal growth and development.

As performance confronters, managers have the unique responsibility of improving employee performance and thus are obligated to confront poor performance.

As career counselors, managers actively engaged in this role encourage employees to make independent, yet informed, decisions regarding their future career paths. Simonsen (2000) identified several functions of career counselors, which include providing assistance to individuals for career planning within the organization,

conducting formal and informal individual assessments and interpretation, and identifying relevant written resources and making information available to employees.

If the above roles are the most ideal and productive expectations of leaders and managers, then it is appropriate to ask, "How is our organization? Are we adopting and practicing the essential components of roles and responsibilities?" It seems, we often face individual challenges in identifying the roles and responsibilities of leaders and managers without clear instructions or mentoring. Therefore, we tend to lead and manage dysfunctional organizations and spend much time in defining the roles rather than focusing on growth and production (Dixon, 1999). Therefore, measuring the capacity of the organization's success in both effectiveness and efficiencies is essential. The next chapter will explore the methodology used to study the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program and the actual learning outcomes.

CHAPTER 4

METHODOLOGY

Introduction

The purpose of this study was to assess the relationship between the stated

learning outcomes of the Community Services and Urban Ministry Certification Program

and the actual learning outcomes as perceived by the participants of the 2016-2018. For

this reason, I present here the program evaluation design used to study the effects of the

Adventist Community Services, Community Services and Urban Ministry Certification

Program. In addition, this chapter contains information regarding the population studied,

the instrument used, the procedures for data collection, and specific information

explaining the data analysis.

Development of the Intervention

A pre-experimental program evaluation design was used to structure the

evaluation for this study to assess the relationship between the performance improvement

of the participants in the Community Services and Urban Ministry Certification Program

(CS UM CP), and their changes in leadership attitude, increase in knowledge, and

performance improvement experienced in skills. This was measured by assessments

before and after completion of the training. For the study, the Community Services and

Urban Ministry Certification Program participants of the 2016-2018 were given pretest and posttest.

The program evaluation instrument used in the pre-experimental phase of the study was tested for estimates of both reliability and validity at all levels of Adventist Community Services (ACS) leadership (Seventh-day Adventist Church Unions, Conferences, and ACS Center leadership at the local Adventist church level). During the evaluation, two major challenges in designing the evaluation were encountered: (a) measuring changes in leadership attitudes, knowledge, and skills (desired outcomes); and (b) measuring the individual leadership outcomes and linking them to the CS UM CP.

Pre-experimental Design

In general, pre-experimental research design is not a true experiment and has weak internal validity. In addition, in pre-experimental designs the researcher has control over the independent variable; however, it has very weak internal validity because there are strong alternative explanations, other than the treatment effect, that are plausible for explaining the variability in the outcome (I. Newman & Ridenour, 1998).

Two challenges faced by many, if not all, researchers of leadership development initiatives are the need to measure changes in leadership or leadership outcomes that are too complex and sometimes nebulous; and determining the relationship between the leadership development initiative in question and the changes measured (Leviton et al., 2006). In pre-experimental designs, the researcher has control over the independent variable (that is what makes it *experimental*); however, it has very weak internal validity because there are strong alternative explanations, other than the *treatment effect*, that are

plausible for explaining the variability in the outcome (Campbell, 1974).

When comparisons are made among groups of people, the group not participating in the program is usually called a *control group*. The treatment group is the group against which those participating in the program are compared. In pre-experimental designs, individuals are put into groups on the basis of some nonrandom factor. For example, if leaders are allowed to choose whether or not to participate in a given program, then any evaluation of that program would be, at best, pre-experimental, because participants were not randomly assigned to participate (Leviton et al., 2006).

For the study, a pre-experimental design was used to assess the relationship between the performance improvement in attitudes, knowledge, and skills of 82 participants in the CS UM CP leadership development program; after completion of the program, from the data that were collected through the online survey tool, SurveyMonkey.

As of December 11, 2018, 855 participants enrolled in the online certification program and 175 participants have completed the online certification program through Adventist Learning Community, which is the online platform for the CS UM CP; and 82 participants have completed the online survey. It indicates that out of 175 people 46.84% of them have participated in the study.

Assumptions

First, it was assumed that self-reported demographic information of participants (i.e., gender, age, church position) was free from error. Second, it was assumed that participants were sufficiently similar to make cross comparisons. Third, it was assumed that variance in participants' self-reported improvement was randomly dispersed. Fourth,

it was assumed that leadership is understood differently across various cultures, and the program does not support one definition of leadership over others. Fifth, it was assumed that the learning that occurred during the Community Services and Urban Ministry Certification Program was experiential learning and happened mainly through exposure to different people and viewpoints. Sixth, it was assumed that the participants were not significantly different. They were all Adventist Community Services (ACS) leaders or leaders close to ACS ministries and thus shared similar characteristics.

Scope of Study

I analyzed how the Community Services and Urban Ministry Certification Program affected leaders on a personal level, and their individual performance growth within the organization by asking the research question: Were there any significant changes in the participants' leadership attitudes, knowledge, and skills as a result of participating in the Community Services and Urban Ministry Certification Program of the Adventist Community Services? There was no attempt to evaluate the effectiveness of organizational- or community-level outcomes.

Table 6 describes the overall concept of expected outcomes in organizational level and community level of change with short- and long-term impacts. Table 7 describes the participants' individual learning outcomes.

Table 6

Expected Organizational- and Community-Level Learning Outcomes

INDIVIDUAL OUTCOMES	SHORT-TERM IMPACTS	LONG-TERM IMPACTS
Leadership growth:	Organizational-level change:	Community-level change:
Improved Knowledge	Increase in professional capacities (accountability, commitment, trust)	Increased influence and recognition of church in relevant social areas
Increase in Skills	Providing vital services	Increased partnerships between community members and the church
Changes in Attitude	Clear mission-driven goals and objectives	Increased cross-organization and sector participation in the church
		Community needs and expectations were met by programs and services offered through holistic church-community partnerships

Table 7

Individual Learning Outcomes

INDIVIDUAL OUTCOMES	EVALUATION STRATEGY	OBJECTIVES

Leadership:
    Improved Knowledge
    Increase in Skills
    Changes in Attitude
	Research design to observe and compare the pre- and post-data from the individuals who participated in the program versus the individuals who did not.	Reaction/Satisfaction:
		    Participants rate the program as relevant to their jobs.
		    Participants rate the program as important to their job success.
		Learning:
		    As measured by participants' change in attitudes, improvement in knowledge, and increased skills as a result of attending the program through the quantitative survey.
		    Improved leadership awareness and capacity, as measured by participants' self-confidence, assertion of leadership, and motivation through the quantitative survey.

The Sample

A pre-experimental program evaluation design was used to assess the relationship between the performance improvement of the participants in the Community Services and Urban Ministry Certification Program (CS UM CP), their changes in leadership attitude, increase in knowledge, and the performance improvement experienced in skills. This is measured by assessments before and after completion of the training.

The sample consisted of all participants in Community Services and Urban Ministry Certification Program in 2016-2018. The cohort was chosen for two reasons. First, the Community Services and Urban Ministry Certification Program curriculum was developed and activated in 2016 at the Adventist Learning Community platform. Second, as part of the North American Division (NAD) Adventist Community Services (ACS) strategic plan for 2015 to 2020, a program evaluation was required to evaluate the effectiveness of the program, in terms of measuring the professional growth of the participants and improving the effectiveness of the program in facilitating this growth.

As of December 11, 2018, 855 participants enrolled in the online certification program and 175 participants have completed the online certification program through Adventist Learning Community, which is the online platform for the CS UM CP; and 82 participants have completed the online survey. It indicates that out of 175 people 46.84% of them have participated in the study.

Data Collection Procedures

An online survey instrument was constructed to assess the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program (CS UM CP) and the actual learning outcomes as perceived by the participants. The CS UM CP defined its learning outcomes as increased leadership skills, improved knowledge, and change in attitude.

The data collection procedure included all the CS UM CP participants in the 2016-2018. The date was collected through an online survey tool, "SurveyMonkey." In September 2018, a pretest and posttest were administered to the 2016-2018 participants. An email survey was distributed to previous CS UM CP participants from 2016 to 2018

to encourage them to participate in the study.

Reliability Measurement

The data analysis started with downloading the data from "SurveyMonkey" into Excel. Reliability is the degree to which an assessment produces consistent results. If an assessment does not produce consistent scores, one may be getting more error than information (Stufflebeam, 2007). Reliability is information that is free from internal contradictions and when repeated information-collection episodes yield, as expected, the same answers. Reliability is a value indicating the internal consistency of a measure or the consistency of a measure or finding, the extent to which a result or measurement will be the same value every time it is measured (I. Newman & Benz, 1998).

Reliability is never truly measured, but it can be estimated. The same test will likely have different reliability estimates depending on how reliability is calculated and on the sample used; Hannum (Leviton et al., 2006) reported three ways to assess reliability:

1. Internal consistency, which provides information about whether items on a scale are measuring the same or closely related concepts. Usually Cronbach's alpha is used to measure internal consistency. The instrument Review Team at the Center for Creative Leadership, for example, recommends alphas of 0.70 or higher.

2. Interrater agreement, which provides information about the degree to which ratings agree. *Feedback to Managers* suggests interrater reliabilities should be between 0.40 and 0.70 for 360-degree assessments.

3. Test-retest, which provides information about the stability of items and scales over time. In this case, the test is administered and then re-administered after a short period of time. Reliabilities of 0.70 or higher are generally considered acceptable.

For this study, the instrument measured the participants' perception of the effectiveness of the program evaluation and of their growth in leadership attitudes,

knowledge, and skills. A Likert Scale was used to measure the participants' evaluation of

the program and their perceptions of their growth in leadership attitudes, knowledge, and

skills. The Attitude, Knowledge, and Skills evaluation scale used a 5-point Likert scale

that ranged from a highest to lowest, *Excellent, Very Good, Adequate, Needs*

Improvement and Needs Considerable Improvement.

For this study, the reliability of the three scales for Knowledge, Attitude, and

Skills utilized in this research were investigated. It should be noted that not all of the

instruments had the same items for all of the scales. Therefore, only items that were

constant in all groups for each of the individual scales were used in determining both the

internal consistency and the scale total scores.

Validity

The validity of a test is a combination of two ideas (Kelly, 2007): (a) the degree to

which an assessment measures what it claims to measure, and (b) the usefulness of an

assessment for a given purpose. Validity is a multifaceted concept and an extremely

important consideration when developing or using assessments (Leviton et al., 2006).

For this study, a pre-experimental research design was used to assess the

relationship between the performance improvement of the participants in the Community

Services and Urban Ministry Certification Program (CS UM CP), their changes in

leadership attitude, their increase in knowledge, and the performance improvement

experienced in skills. This is measured by assessments before and after completion of the

training.

The content validity is also called logical validity and definition validity (Fraas,

Newman, Bagakas, & Newman, 2006). Content validity estimates of how representative

the test items are of the content or subject matter the test purports to measure. It frequently is listed in a table of specifications (I. Newman & Benz, 1998).

A pretest-posttest approach provides information about the amount of change that occurred, although it still limits confidence in the program as the cause. Retrospective pretests-posttests are a variation of the general pretest-posttest approach, with the distinction being that retrospective pretests are administered before the program. In either case, it is difficult to support that the program caused the change. Any observed change might be due to another event experienced by the participants. If all participants show change and they are from different contexts (pastors, church administrators, and Adventist Community Services directors), there may not be another plausible explanation for the change, and it would therefore be easier to state that the program caused the change.

In general, pre-experimental research design is not a true experiment and has weak internal validity. According to I. Newman (Fraas et al., 2006), in pre-experimental designs, the researcher has control over the independent variable; however, it has very weak internal validity because there are strong alternative explanations, other than the treatment effect, that are plausible for explaining the variability in the outcome.

Design validity for quantitative research has been conceptualized as internal and external validity. Internal validity is defined as the extent to which the researcher is able to claim that the independent variable causes the effects of the dependent variable. The second conceptual area is external validity, defined as the extent to which the results of a study apply to other people, groups, times, and places (I. Newman, 2006).

Validity evidence should be gathered in the varying situations and with the

varying populations for which the assessment is intended. Craig and Hannum (Leviton et al., 2006) presented the following types of validity evidence for assessments:

1. *Content validity*: The extent to which the assessment adequately and comprehensively measures what it claims to measure; frequently uses a table of specifications to help estimate the content presentation (I. Newman & Benz, 1998).

2. *Construct validity*: The relationship between test content and the construct it is intended to measure. Typically, this type of evidence involves logical and/or empirical analysis including statistical comparisons to other assessments and expert judgments of the relationship between the assessment and the construct. In this study, a table of specifications was used to measure the validity within the research design.

CS UM CP Evaluation Questions

This study was formulated around three general hypotheses. The overriding research question was: Were there any significant changes in the participants' leadership attitudes, knowledge, and skills as a result of participating in the Community Services and Urban Ministry Certification Program (CS UM CP) of the Adventist Community Services (ACS)?

For this study, the pre-experimental research design was used to assess the relationship between the participants' performance improvement in attitudes, knowledge, and skills before and after completion of the training. The data were collected from the 2016 to 2018, the data from 82 Adventist Community Services leaders who participated in the program from 2016 to 2018. Therefore, the following three general hypotheses were used to answer the overriding question:

Research Question 1—Attitudes

General Hypothesis 1.0: There are significant changes in the participants'

leadership attitudes as a result of participating in the Community Services and Urban

Ministry Certification Program of the Adventist Community Services.

Research Question 2—Knowledge

General Hypothesis 2.0: There are significant changes in the participants'

leadership knowledge as a result of participating in the Community Services and Urban

Ministry Certification Program of the Adventist Community Services.

Research Question 3—Skills

General Hypothesis 3.0: There are significant changes in the participants'

leadership skills as a result of participating in the Community Services and Urban

Ministry Certification Program of the Adventist Community Services.

According to Green and Salkind (Salkind, 2008), hypotheses are used to

transform research questions and objectives into measurable statements which determine

the techniques to be used in testing the hypotheses (p. 121). Specific hypotheses

developed for this study include: (a) the increase in the management skills of the

participants would be related to the Community Services and Urban Ministry

Certification Program; (b) the improvement of the leadership knowledge of the

participants would be related to the Community Services and Urban Ministry

Certification Program; and (c) the change in leadership attitudes would be related to the

Community Services and Urban Ministry Certification Program.

The Methods

An instrument was developed to discover any significant changes in the participants' leadership attitudes, knowledge, and skills as a result of participating in the Adventist Community Services' Community Services and Urban Ministry Certification Program. According to Creswell (Creswell, 2007), a research instrument must have good estimates of both reliability and validity. Therefore, when developing a research instrument, it is crucial to test for these attributes (p. 169).

For this reason, the research instrument was developed in two stages. To establish the content validity the first stage was to develop content in consultation with expert judges. A Table of Specifications was developed, as described below. Using this Table of Specifications, test items were revised, added, or deleted in response to the evaluations provided by the judges. After reaching at least 80% agreement on wording and structure of the research instrument. In stage two, the test was administered to the participants of Community Services and Urban Ministry Certification Program in 2016-2018.

Stage 1: Table of Specifications

The Table of Specifications was developed from specific criteria evidenced in the literature relating to participants' relationship between the stated learning outcomes (Isadore Newman & Benz, 1998) of the Community Services and Urban Ministry Certification Program and the actual learning outcomes as perceived by the participants. During the first stage, the table was distributed to experts in related fields (see Appendix A) for their assessment of how well the items measured the content areas. The experts were asked to check the items they felt represented the areas of content, and then asked to provide percentages showing how well they felt each area of content was measured.

Items were used that received a rating at least 80% (marked by two out of the three judges). Learning outcomes were defined as changes in attitude, improved knowledge, and increased leadership skills.

Stage 2: Evaluation Instrument

A pre-experimental program evaluation design was used to structure for this study to assess the relationship of the Community Services and Urban Ministry Certification Program (CS UM CP) and participants' performance improvement in attitude, knowledge, and skills, before and after the CS UM CP leadership development program.

Stage 3: The Final Survey

An email request was sent out to all CS UM CP participate; for the study, online survey tool was developed via SurveyMonkey (see Appendix B).

As of December 11, 2018, 855 participants enrolled in the online certification program and 175 participants have completed the online certification program through Adventist Learning Community, which is the online platform for the CS UM CP; and 82 participants have completed the online survey. It indicates that out of 175 people 46.84% of them have participated in the study.

Data Analysis

The first stage concluded by investigating the consistency of the scales utilized in this research. The three scales of Knowledge, Attitude, and Skills were investigated. It should be noted that not all of the instruments had the same items for all of the scales. Therefore, only items that were constant in all groups for each of the individual scales were used in determining both the internal consistency and the scale total scores.

A Likert scale was used for in the Community Services and Urban Ministry Certification Program Survey to aid in the measurement of participants' perceptions of their leadership attitudes, knowledge, and skills. The Attitude, Knowledge, and Skills evaluation scale used a 5-point Likert scale that ranged from a highest to lowest, *Excellent, Very Good, Adequate, Needs Improvement and Needs Considerable Improvement*.

Limitations

The study was limited by the following considerations: (a) the inability of the researcher to use probability sampling of the population studied; (b) the reluctance of some Adventist Community Services leaders, both in conference leadership and local churches, to participate in this study; and (c) the potential concern with validity and reliability of the instrument.

Summary

Details regarding the methodology and research design of the proposed study have been described in this chapter. A pre-experimental research design was used to assess the relationship between Community Services and Urban Ministry Certification Program (CS UM CP) participants' performance improvement in skills, knowledge, and changes in leadership attitude, before and after completion of the CS UM CP leadership development program.

As the study indicates, out of 175 people 46.84% of them have participated in the study and have completed the certification program. Taking the CS UM CP is a completely volunteer self-learning environment and without a teacher requires high levels of self-motivation, self-regulation and organization.

Several observations regarding the completion rate are relevant. The online Community Services and Urban Ministry Certification Program is still in its early formation. Many approaches are possible, and some may ultimately benefit participants with deep and diverse needs. The researcher and others involved believe all participants gain some level of development, even those who stop short of completion. For advanced learners, online programs are a terrific option to learn, but academically challenged students need a classroom with a teacher's support (Dynarski, 2018). The CS UM CP could adopt in the future a more "blended" learning design, where the participants could spend time in a reflective learning classroom with a teacher and interact with other students.

CHAPTER 5

NARRATIVE OF THE INTERVENTION

Implementation

Why evaluate? We could simply conclude that it is to determine the effectiveness

of programs for participants and to document that a program's objectives have been met.

To provide information about service delivery that will be useful to program staff and

other audiences, and to enable program staff to make changes that improve a program's

effectiveness (Muraskin, 1993).

Therefore, research provides a body of information or data that is very useful for

subjecting our intuitive ideas about how a process or observable fact operates. Kenneth J.

Meier (Meier, Brudney, & Bohte, 2011) said, "Statistical research is helpful not only for

determining the available data support for our hypotheses but also for generating the kind

of hypotheses that can be tested." Research provides an accurate conclusion that program

providers could logically depend upon; especially, when the leadership faces situations

and challenges of the daunting complexity of leadership development.

Appreciation of evaluation can help leadership become much more sensitive to its

constituency and membership at large. Developing a general understanding of broader

political, legal, economic and social influencing factors could enhance leadership skills.

North American Division Adventist Community Services (NAD ACS) leadership

is interested in keeping track of its national programs' status and the extent of its services

as a resource organization. Research could provide information on such items as program participants' characteristics, program activities, allocation of financial and human resources, etc. Based on the evaluation, the ACS national staff could conduct a long-range plan to develop future programs that strengthen its service delivery and maintain the connection between program goals, objectives, and its constituents within North American Division territories, which comprise of the U.S., Canada, Bermuda, and Guam Micronesia.

Community Services and Urban Ministry Certification Program (CS UM CP)

The purpose of this study was to evaluate the effectiveness of leadership development by examining the individual performance growth as perceived by those completing the Community Services and Urban Ministry Certification Program (CS UM CP) of the Adventist Community Service (ACS) organization in North America. The Community Services and Urban Ministry Certification Program defines its learning outcomes as enhanced leadership skills, improved knowledge and positive changes in attitude. Participants' growth was evaluated by asking, (a) Were there any significant changes in the participants' leadership attitudes? (b) Were there any significant changes in the participants' leadership knowledge? and (c) Were there any significant changes in the participants' leadership skills? This chapter presents a summary of the purpose of the study with an overview of the procedures and presents and discusses the conclusions of the study.

Adventist Community Services (ACS) was established as a humanitarian relief endeavor for individuals and community development ministries organization to help

fulfill the overall mission of the Seventh-day Adventist Church in the North America in 1972. The ACS mission is "to serve communities in Christ's name." ACS aims to provide continuing leadership education to improve and sustain the quality of service delivered by local ACS centers, to build collaborative partnerships with local church ministries and communities, and to expand the scope of community services from relief ministry to individual and community development ministries. In 2022, ACS will celebrate its 50 years of service in North American Division territories.

Until the World War II era, the humanitarian work of local Seventh-day Adventist churches was known as the Dorcas Society. Dorcas was a disciple in the early Christian church in the city of Joppa who was well regarded as a person who was always doing good and helping those in need (Acts 9:36-43). Adventist groups of women adopted the name Dorcas as they met to provide clothes, food, and money for families in the church or for people in with temporary needs in the surrounding community. Since 1879, the Dorcas Societies engaged in ministry to women and some churches wanted to involve men the idea of a coed Good Samaritan Society was born. In 2019, the Dorcas Society will celebrate its 140 years of service throughout the worldwide Seventh-day Adventist Churches.

By 1953, the General Conference of the Seventh-day Adventist Church broadened the concept of service to local communities to address additional needs found in an increasingly urbanized society. This new organization was named Seventh-day Adventist Health and Welfare Services (SAWS). In 1972, the name was changed to Adventist Community Services (ACS). The purpose of the name change was to give latitude to

local ACS services for organizing and meeting the needs of their community as they best saw it fit (ACS Handbook, 2008).

By 1983, the church organized the Adventist Development and Relief Agency (ADRA) International to serve societies outside of North America more effectively. ADRA is a church owned non-government organization (NGO) that works at a global level sponsored by the Seventh-day Adventist Church to provide international relief and development. In 2005, ACS expanded its ministry with ACS International under the General Conference Sabbath School and Personal Ministry Department to focus on Adventists in community services and outreach ministries at the local church level.

In North American Division, ACS provides services such as Disaster Response, Emotional and Spiritual Care, Community Development/Urban ministry/Inner City ministries, Older Adults Ministries, Young Adults Emergency Service Corps (YES), Hope for Humanity, and Tutoring and Mentoring programs.

This broad scope of service increasingly demanded competent leadership that was not always readily found in local churches. For this reason, in 2008, Sung Kwon, Executive Director of North American Division Adventist Community Services organization (NAD ACS) and May-Ellen Colon, Director of ACS International at the General Conference of Seventh-day Adventist Church, began to plan an advanced leadership development program for the ACS personnel, Pastors, and Church members at the union, conference, and local levels worldwide. Up to that time leadership development programs within ACS tended to be haphazard and/or inconsistent. While there were several conferences that provided local leadership development for ACS leaders, there was no centralized leadership development program. To effectively lead the

organizations that served the various communities, it was necessary to stay equipped with specific leadership skills and knowledge.

In order to develop a centralized leadership development program, both NAD ACS and ACS International leaders initiated a dialogue and it led to the development of the Community Services and Urban Ministry Certification Program (CS UM CP). The CS UM CP includes a basic community outreach ministry curriculum, which core modules were adopted from the Nonprofit Leadership Certification Program (NLCP). The NLCP was developed by North American Division Adventist Community Services in 2003 and has proven its effectiveness of leadership development over the years. The NLCP curricula are offered once a year and offer participants the opportunity to earn three academic credits for a Master of Science in Administration (MSA) from Washington Adventist University.

The CS UM CP is taught as an intensive one-week program by Sung Kwon, executive director of North American Division Adventist Community Services, and May-Ellen Colon, director of ACS International from General Conference Sabbath School and Personal Ministries, and in 2016 CS UM CP is available online at Adventist Learning Community platform as an individual learning opportunity. The CS UM CP is designed to equip ACS leaders with the latest nonprofit management strategies, professional leadership skills and broader perspective on the social dimensions of evangelism so they can successfully lead their ACS organizations. The objectives of the program focus on three major learning outcomes: (a) changes in attitude, (b) improvement of knowledge, and (c) increase in leadership skills.

Since 2016, the CS UM CP has been conducted in various locations not only in

North American Division, but also worldwide. As of December 11, 2018, 855

participants enrolled in the online certification program and 175 participants have

completed the online certification program through Adventist Learning Community,

which is the online platform for the CS UM CP.

In September 2018, as a part of the Doctor of Ministry project and an effort to

understand the effectiveness of the Community Services and Urban Ministry Certification

Program, the leaders of NAD ACS and ACS International decided to conduct a CS UM

CP program evaluation. This study reports the results of this evaluation.

Program Evaluation Procedures

To measure the relationship between the stated learning outcomes of the

Community Services and Urban Ministry Certification Program and the actual learning

outcomes, a *Table of Specification* (see Appendix A) was developed from specific criteria

evidenced in the literature relating to participants' relationship between the stated

learning outcomes (I. Newman & Ridenour, 1998) of the Community Services and Urban

Ministry Certification Program and the actual learning outcomes as perceived by the

participants.

The first stage, the table was distributed to experts in related fields (see Appendix

A) for their assessment of how well the items measured the content areas. The experts

were asked to check the items they felt represented the areas of content, and then asked to

provide percentages showing how well they felt each area of content was measured.

Items were used that received a rating at least 80% (marked by two out of the three

judges). Learning outcomes were defined as changes in attitude, improved knowledge,

and increased leadership skills.

The second stage, pre-experimental survey design was used to structure for this study to assess the relationship of the Community Services and Urban Ministry Certification Program (CS UM CP) and participants' performance improvement in attitude, knowledge, and skills, before and after the CS UM CP leadership development program.

The third stage, an email request was sent out to all CS UM CP participate. As of December 11, 2018, 855 participants enrolled in the online certification program and 175 participants have completed the online certification program through Adventist Learning Community, which is the online platform for the CS UM CP; and 82 participants have completed the online survey. It indicates that out of 175 people 46.84 % of them have participated in the study. For the study, online survey tool was developed via SurveyMonkey (see Appendix B).

The Survey Hypotheses

The overriding survey question was: Were there any significant changes in the participants' leadership attitudes, knowledge and skills as a result of participating in the Community Services and Urban Ministry Certification Program? The following three hypotheses were used to answer the overriding question:

1. Hypothesis 1:0: There are significant changes in the participants' leadership attitudes as a result of participating in the Community Services and Urban Ministry Certification Program.

2. Hypothesis 2.0: There are significant changes in the participants' leadership knowledge as a result of participating in the Community Services and Urban Ministry Certification Program.

3. Hypothesis 3.0: There are significant changes in the participants' leadership skills as a result of participating in the Community Services and Urban Ministry Certification Program.

Conclusions and Discussion

The overriding survey question of the study was; Were there any significant changes in the participants' leadership attitudes, knowledge and skills as a result of participating in the leadership development of the Community Services and Urban Ministry Certification Program? An analysis of the findings from this study is presented in order of hypotheses.

First Question—Leadership Attitude

The 46 participants' leadership attitude (Table 8) in the post-test showed improvement, which may indicate participants were inspired and encouraged by the program. However, out of 82 participants; 46 answered and 36 skipped the question.

Table 8

Leadership Attitude Responses

Answer Choices	Responses - Before		Responses - After	
Excellent	15.22%	7	28.26%	13
Very Good	45.65%	21	50.00%	23
Adequate	17.39%	8	6.52%	3
Needs Improvement	19.57%	9	13.04%	6
Needs Considerable Improvement	2.17%	1	2.17%	1

The participants who have participated in the question, several results showed an increase in leadership attitude immediately after taking the program; however, perhaps, the participants who have not participated in the question, leadership attitude could have decreased, possibly due to fact that participants realized the complexities of difficult realities and circumstances as they went about implementing changes, resulting in a more realistic understanding of the challenges, participants face when dealing with organizational changes.

The Cognitive Dissonance Theory (Festinger, 1957) may be able to explain the results. A classical illustration of this cognitive dissonance is expressed in the fable *The Fox and the Grapes* by Aesop. In the story, a fox sees some high-hanging grapes and wishes to eat them. When the fox is unable to think of a way to reach them, he decides that the grapes are probably not worth eating. With this justification the grapes are probably not ripe or sour. This example follows a pattern: one desires something, finds it unattainable, and reduces one's dissonance by criticizing it. Festinger proposed a theory concerning cognitive dissonance from which comes a number of derivations about opinion change following forced compliance (Festinger, 1957). This theory is concerned with the relationships among cognitions (Klauer, 2011). Cognition, for the purpose of this theory, may be thought of as a piece of knowledge. The knowledge may be about an attitude, an emotion, a behavior, or a value. This cognitive dissonance theory could explain the results of the 36 participants who skipped the question as a reaction to their learning outcomes.

Second Question—Leadership Knowledge

The 46 people who have participated in leadership knowledge (Table 9) in the post-test showed improvement, which may indicate participants were inspired and encouraged by the program. However, out of 82 participants; 46 answered and 36 skipped the question.

Table 9

Leadership Knowledge Responses

Answer Choices	Responses - Before		Responses - After	
Excellent	4.35%	2	21.74%	10
Very Good	19.57%	9	54.35%	25
Adequate	45.65%	21	10.87%	5
Needs Improvement	26.09%	12	13.04%	6
Needs Considerable Improvement	4.35%	2	0.0%	0

The participants who have participated in the question, several results showed an increase in leadership knowledge immediately after taking the program; however, for the 36 participants who have skipped the test, could feel decreased in leadership knowledge, immediately after taking the program. This may result from the participants' realization of how little they really knew in comparison to the vast amount of knowledge still to learn.

For an example, Newman (I. Newman & Benz, 1998) found that interns who were initially identified as strong students and selected for a special internship training

program were very high in self efficacy about their skills when they entered the program in the Fall. When the interns were surveyed again at the midpoint in the winter, their level of self-efficacy had dropped significantly. Their scores became higher by the end of the program in the spring but never returned to their inflated sense of self that they started with. Newman (I. Newman, Newman, & Newman, 2011) and the researchers were initially surprised, but upon consideration realized that when they started the interns were self-confident but their efficacy had no basis in reality. As the interns were confronted with the day to day challenges of teaching, they realized there was much they did not know and needed to learn. By the end of the program, they realized that they had accomplished a lot but were not as accomplished as they wanted to be to consider themselves effective educators.

This may suggest that the CS UM CP is of particular benefit to experienced leaders who can immediately implement what they learned in the program in their ACS community outreach programs.

Third Question—Leadership Skills

The 46 participants' leadership skills (Table 10) in the posttest showed improvement, which may indicate participants were inspired and encouraged by the program. However, out of 82 participants; 46 answered and 36 skipped the question.

Both "Excellent" and "Very Good" results showed increase in leadership skills immediately after taking the program, possibly due to fact that participants learned skills from the CS UM CP and as they went about implementing changes. As a result, the ACS leadership development provides them with the technical tools to immediately enhance their leadership.

Table 10

Leadership Skills Responses

Answer Choices	Responses - Before		Responses - After	
Excellent	8.70%	4	17.39%	8
Very Good	36.96%	17	60.87%	28
Adequate	34.78%	16	6.52%	3
Needs Improvement	17.38%	8	15.22%	7
Needs Considerable Improvement	2.17%	1	0.0%	0

Benjamin Bloom's taxonomy of educational objectives may be able to explain the results. Bloom (1956) set out to create a common framework for categorizing academic learning ability and classifying cognitive skills. The research was led by a group of educational psychologists to study the taxonomy of educational objectives. Stemming from the results of their research emerged a classification of thinking behaviors believed to be important in the learning process. Bloom (1956) postulated that abilities could be measured along a continuum running from simple to complex. The taxonomy of educational objectives is comprised of six levels: knowledge (memorizing information, defining techniques) comprehension (understanding an article with the objective of providing a summary), application (using the knowledge of the learner to apply it to concrete situations), analysis (placing the pieces of a subject back together but in a novel way by gathering information from several sources), synthesis, and evaluation (judging the value of a subject for a specific purpose).

Discussion

At first, the 36 individuals who skipped the above questions, results in leadership attitude, skills and knowledge seem surprising. However, the CS UM CP participants who went through the program are more aware of the complexity and difficulty of their work, thus, resulting in a more realistic understanding of the challenges they face when dealing with organizational changes. This may result from the participants' realization of how little they really knew in comparison to the vast amount of knowledge still to learn; which could cause psychological discomfort resulting from inconsistency in a person's beliefs, attitude and/or actions.

Several results showed an increase in leadership attitude immediately after taking the program; however, leadership attitude could have decreased, possibly due to fact that participants realized the complexities of difficult realities and circumstances as they went about implementing changes. If it reflects discouragement or they are overwhelmed with the expectations - we may have to take another look at the way the leadership program presents the challenges and expectations of the work of the Adventist Community Service Centers.

Several results showed leadership knowledge and skills increased over time, immediately after taking the program and perhaps possibly due to the fact that participants realized the complexities of difficult realities and circumstances as they went about implementing changes.

Implications for Practice

Division, Union, and Conference Levels

This study demonstrated that Adventist Community Services leaders who

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participated in the CS UM CP have improved leadership attitudes, increased leadership knowledge, and enhanced skills. For this reason, it is recommended that:

1. Funding be provided from North American Division and the local conferences for leadership development of all Adventist Community Services personnel.

2. The online Adventist Learning Community, Community Services and Urban Ministry Certification Program (CS UM CP), which is a part of the General Conference Sabbath School and Personal Ministries Department - International Institute of Christian Ministries (IICM), is strongly urged to participate for all ACS International leaders in the twelve divisions of the Seventh-day Adventist Church.

3. Partnering with the North American Division (NAD) Ministerial Department to establish the CS UM CP as a part of the continuing education requirement for pastors who are interested in social dimensions of evangelism.

4. Partnering with the Adventist Development and Relief Agency (ADRA) to establish the CS UM CP as a part of the ongoing ADRA leadership development program.

Local Church Level

According to the findings of this study, participating in the CS UM CP improved the quality of ACS leadership provided at the local church level. Therefore, it is recommended that local ACS leaders be required to participate in the leadership development program within the first two years of service at the recommendation of the local church in consultation with the ACS leaders at the local conference.

1. The online Adventist Learning Community, Community Services and Urban Ministry Certification Program, is required within the first year of service.

2. The local ACS leaders are required to participate in the Nonprofit Leadership Certification Program, within the second year of service.

3. ACS mentoring and coaching involvement is required prior to their leadership appointment.

<center>University Level</center>

In view of the increasing needs and opportunities for service at the local community level and the concurrent social complexity (Chaskin, Brown, Venkatesh, & Vidal, 2001), that is becoming apparent in today's society the universities of the North American Division (NAD) educational system may want to consider the possibility of creating a more permanent Leadership Certification Program, Bachelor and Master of Arts degree in Social Entrepreneurship and Leadership Development. Such a program could cooperate with the efforts of the NAD ACS organization to provide young adults leadership development for its ACS leaders at all levels.

<center>**Recommendations for Further Study**</center>

Most scientific studies open the way for further research (I. Newman, 2006). A narrative study should be conducted to tell the story of CS UM CP participants from the three major professional backgrounds; Union and Conference ACS Directors, Pastors, and Local ACS Center Directors to discuss how the leadership attitudes, knowledge, and skills training made differences in their ministries as it relates to organizational behaviors and developments. The benefit for this type of study would be that it identifies future critical aspects to the design and implementation of the CS UM CP, evaluations, and curriculum.

Further study is needed to understand the transfer of learning from the classroom to the local ACS organizations and to explore the impact of the CS UM CP on an organizational level. The following are recommendations emerging from the findings of this study for organizational and community levels:

1. A study is needed to gain understanding to what degree participants apply what they learned during training when they are back on the job (D. L. Kirkpatrick, 1959).

2. A study is needed to measure CS UM CP's capacity in organizational effectiveness and efficiencies, such as, strategy, sustainability, and quality of service as it relates to the organization as delivered by local ACS centers.

3. A study should be conducted to understand the influence of ACS organizations in community transformation of their traditions, quality of life, environment, and cultures of community.

4. A study should be conducted to look at the leadership styles of community leaders who are directly responsible for social networks, partnerships, and alliances among organizations; ways in which emerging leaders are identified and supported; and the numbers and quality of opportunities for collective learning and reflection as they relate to community.

Conclusion

This study clearly demonstrated that CS UM CP participants are willing and able to become better leaders when they are provided with the proper tools and instruction aiming at changing attitudes, improving knowledge, and increasing skills. Adapting and extending the principle and work of Burns (James MacGregor Burns, 1978) and Kouzes

and Posner (Kouzes & Posner, 2002) to the CS UM CP, the ACS leadership program will enhance both *leader* and *leadership* development. *Leader Development* should be directly involved with helping leaders expand their "capacity to be effective in their leadership roles and processes" (McCauley et al., 2004). Leadership roles and processes are those that "facilitate setting direction, creating alignment of goals, and maintaining commitment within the groups of people who share common work" (p. 2). *Leadership Development* is the "expansion of the organization's capacity to enact the basic leadership tasks needed for collective work" (p. 2).

This incorporation of leaders' behaviors associated with servant leadership can be identified in five exemplary practices through their research. These servant leadership practices include but are not limited to: modeling the way, inspiring a shared vision, challenging the process, enabling others to act and encouraging the heart. These practices can serve as powerful personal learning tools regarding one's leadership behaviors and how they are perceived by others (Kouzes & Posner, 2002).

As indicated above, when servant leadership is practiced by modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging their heart to have passion for making a difference, both organizational and community transformation will occur through educated and equipped ACS leaders. According to the Kellogg Leadership for Community Change series (Foundation, 2003), community leadership means leadership that is firmly rooted in the traditions, culture, and experiences of a community. Community leaders are individuals who are committed to their community and collectively working with others to create positive change. However, in reality, community leadership development process can span over many

years. Determining a realistic time frame for measuring long-term outcomes, especially community-level outcomes, is a challenge. This is also complicated by the fact that competencies needed for the practice of effective leadership vary within disciplines and/or communities (Mason, 2004).

The study focused on evaluating the effectiveness of leadership development by examining the individual's performance growth within organizations as perceived by those completing the curriculum of the Community Services and Urban Ministry Certification Program. Their growth was evaluated by their responses to significant changes in their leadership attitudes, knowledge and leadership skills. This study clearly noted that Adventist Community Services leaders educated and equipped through the Community Services and Urban Ministry Certification Program will make an impact upon the organizations and the communities they serve. Most importantly, the quality of ACS programs will be enhanced beyond the scope of the various ACS ministries.

CHAPTER 6

PROJECT EVALUATION AND LEARNING

The purpose of this study was to evaluate the effectiveness of leadership development program by examining the individual performance growth as perceived by those completing the Community Services and Urban Ministry Certification Program (CS UM CP) of the Adventist Community Services (ACS) organization. The CS UM CP defines its learning outcomes as increased leadership skills, improved knowledge, and positive changes in attitude. Participants' growth was evaluated by asking, (a) Were there any significant changes in the participants' leadership attitudes? (b) Were there any significant changes in the participants' leadership knowledge? and (c) Were there any significant changes in the participants' leadership skills? This chapter presents a summary of the purpose of the study with an overview of the hypotheses and procedures, and presents and discusses the conclusions of the study, followed by recommendations for further research.

Summary of the Project

Adventist Community Services (ACS) was established as a humanitarian relief endeavor for individuals and community development ministries organizations to help fulfill the overall mission of the Seventh-day Adventist Church in the United States, Canada, Bermuda and Guam Micronesia. The ACS mission is "to serve communities in

Christ's name." ACS aims to provide continuing leadership education to improve and

sustain the quality of service delivered by local ACS centers, to build collaborative

partnerships with local church ministries and communities, and to expand the scope of

community services from relief ministry, to individual and community development

ministries.

This broad scope of service increasingly demanded competent leadership that was

not always readily found in local churches. For this reason, in 2008, Sung Kwon,

Executive Director of North American Division Adventist Community Services

organization (NAD ACS) and May-Ellen Colon, Director of ACS International at the

General Conference of Seventh-day Adventist Church, began to plan an advanced

leadership development program for the ACS personnel, Pastors, and Church members at

the union, conference, and local levels worldwide. Up to that time leadership

development programs within ACS tended to be haphazard and inconsistent. While there

were several conferences that provided local leadership development for ACS leaders,

there was no centralized leadership development program. To effectively lead the

organizations that served the various communities, it was necessary to stay equipped with

specific leadership skills and knowledge.

In order to develop a centralized leadership development program, both NAD

ACS and ACS International leaders initiated a dialogue and it led to the development of

the Community Services and Urban Ministry Certification Program (CS UM CP). The

CS UM CP is taught as an intensive one-week program by Sung Kwon, executive

director of North American Division Adventist Community Services, and May-Ellen

Colon, director of ACS International from General Conference Sabbath School and

Personal Ministries, and also available online at Adventist Learning Community platform as an individual learning opportunity. The CS UM CP is designed to equip ACS leaders with the latest nonprofit management strategies, professional leadership skills and broader perspective on the social dimensions of evangelism so they can successfully lead their ACS organizations. The objectives of the program focus on three major learning outcomes: (a) changes in attitude, (b) improvement of knowledge, and (c) increase in leadership skills.

Description of the Evaluation

What follows is a description of how data from the intervention (Chapter 5) was evaluated and interpreted, along with a report of the resulting conclusions and outcomes.

Evaluation Method

To measure the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program and the actual learning outcomes, a *Table of Specification* (see Appendix A) was developed from specific criteria evidenced in the literature relating to participants' relationship between the stated learning outcomes (I. Newman & Ridenour, 1998) of the Community Services and Urban Ministry Certification Program and the actual learning outcomes as perceived by the participants.

The first stage, the table was distributed to experts in related fields (see Appendix A) for their assessment of how well the items measured the content areas. The experts were asked to check the items they felt represented the areas of content, and then asked to provide percentages showing how well they felt each area of content was measured.

Items were used that received a rating at least 80% (marked by two out of the three

judges). Learning outcomes were defined as changes in attitude, improved knowledge,

and increased leadership skills.

The second stage, pre-experimental survey design was used to structure for this

study to assess the relationship of the Community Services and Urban Ministry

Certification Program (CS UM CP) and participants' performance improvement in

attitude, knowledge, and skills, before and after the CS UM CP leadership development

program.

The third stage, an email request was sent out to all CS UM CP participate. As of

December 11, 2018, 175 participants have completed the online certification program;

and 82 participants have completed the online survey. It indicates that out of 175 people

46.84% of them have participated in the study; for the study, online survey tool was

developed via SurveyMonkey (see Appendix B).

Interpretation of Data (Chapter 5)

The participants who have participated in the study represented various

organizations, such as: Union and Conference Adventist Community Services (ACS),

Adventist Development and Relief Agency (ADRA), Healthcare, Educational

Personnel, Pastors and Teachers. Some action reflection and comments on the survey

data are helpful.

Survey question number 5 is relevant: What was the primary reason that led you

to seek education in Community Services & Urban Ministry Certification Program?

The result showed that: 48.48% participated to increase the church's community

influence and partnerships, 25.76% to develop and improve their skills and knowledge

regarding ACS leadership, 15.15% to improve their organization's capacity to operate in a professional manner, and 6.06% to learn about the biblical role of the church in promoting social justice. The result indicated that community engagement is an important matter in the mind of the participant for being a missional church.

Question number 7: How have the skills or knowledge that you developed through the CS UM CP helped your organization? The result showed that: 64.4% indicated that the program has increased their ability to identify services that meet community needs; 48.89% indicated that the program helped their organization to develop goals and objectives that are clearly linked to their mission; 33.33% indicated that the program helped their organization to develop a common mission and attract volunteers, 31.11% indicated that the program helped the church to follow Jesus' model of social justice, 28.89% helped to increase the commitment of organization staff and the church members, and 26.67% helped their church to develop partnerships with community organizations, and encouraged accountability among organizational staff members. The results show that the program helped the organizations to be more effective and efficient in their community outreach ministries.

Question number 8: How has the CS UM CP helped you and your organization to make changes in your community? The result showed that: 53.33% believe that more people in the community recognize that their organization contributes to their community, 44.44% helped bring the ministry of the church out into the community, 33.33% indicated that their organization has developed new partnerships with community members or organizations, 26.67% indicated that their organization has more influence over the social conditions in their community, 13.33% indicated that new organizations or sectors of the community are participating in the church, and

15.56% indicated that they are able to helped promote social justice in their community.

Question number 9: Which of the following would you say were the "best practices" that you learned from the CS UM CP? That is, which of the following are things that other organizations can learn from your success? The results showed the following responses: 66.67% - partnerships with community organizations are essential to meet community needs, 62.22% - accountability is necessary for their organization to produce results and make a difference, 57.78% - developing a common vision and mission are critical for collective action, 48.89% - actively address and promote a holistic theological perspective, 37.78% - performance is maximized through evaluation, retention, and recognition, and 35.56% - recognize and work toward social justice. The results indicated that the program fostered whole community involvement and engagement as a critical component of community outreach.

In addition, the participants who have participated in the question, several results showed a positive influence in leadership attitude, immediately after taking the program. The participants who have participated in the question, several results showed an improvement in leadership knowledge, immediately after taking the program. The participants who have participated in the question, several results showed an increase in leadership skills, immediately after taking the program (shown in Tables 11-13).

Table 11

Attitude Responses

Attitude Answer Choices	Responses - Before		Responses - After	
Excellent	15.22%	7	28.26%	13
Very Good	45.65%	21	50.00%	23
Adequate	17.39%	8	6.52%	3
Needs Improvement	19.57%	9	13.04%	6
Needs Considerable Improvement	2.17%	1	2.17%	1

Table 12

Knowledge Responses

Knowledge Answer Choices	Responses - Before		Responses - After	
Excellent	4.35%	2	21.74%	10
Very Good	19.57%	9	54.35%	25
Adequate	45.65%	21	10.87%	5
Needs Improvement	26.09%	12	13.04%	6
Needs Considerable Improvement	4.35%	2	0.0%	0

Table 13

Skills Responses

Skills Answer Choices	Responses - Before		Responses - After	
Excellent	8.70%	4	17.39%	8
Very Good	36.96%	17	60.87%	28
Adequate	34.78%	16	6.52%	3
Needs Improvement	17.38%	8	15.22%	7
Needs Considerable Improvement	2.17%	1	0.0%	0

Conclusions Drawn From the Data (Chapter 5)

The participants who have not participated in the study, leadership attitude could have decreased, possibly due to fact that participants realized the complexities of difficult realities and circumstances as they went about implementing changes, resulting in a more realistic understanding of the challenges, participants face when dealing with organizational changes.

The Cognitive Dissonance Theory (Festinger, 1957) may be able to explain the results. A classical illustration of this cognitive dissonance is expressed in the fable *The Fox and the Grapes* by Aesop. In the story, a fox sees some high-hanging grapes and wishes to eat them. When the fox is unable to think of a way to reach them, he decides that the grapes are probably not worth eating. With this justification the grapes are probably not ripe or sour. This example follows a pattern: one desires something, finds it unattainable, and reduces one's dissonance by criticizing it. Festinger proposed a theory concerning cognitive dissonance from which comes a number of derivations about

opinion change following forced compliance (Festinger, 1957). This theory is concerned

with the relationships among cognitions (Karl Klauer, 2011). Cognition, for the purpose

of this theory, may be thought of as a piece of knowledge. The knowledge may be about

an attitude, an emotion, a behavior, or a value. This cognitive dissonance theory could

explain the results of the 36 participants who skipped the question as a reaction to their

learning outcomes.

In addition, for the 36 participants who have skipped the knowledge section,

could feel decreased in leadership knowledge, immediately after taking the program. This

may result from the participants' realization of how little they really knew in comparison

to the vast amount of knowledge still to learn.

Outcomes of the Intervention

If the participants in the program rate their attitudes slightly lower as they are

exposed to the complexity of challenges of their work in the program then it may be the

result of leaders having a more realistic outlook on their work, and that's a positive result.

If it reflects discouragement or respondents were overwhelmed with expectations, we

may have to take another look at the way the leadership program presents the challenges

and expectations of the work of the Adventist Community Services centers.

If the participants' in the program results showed a decrease in leadership

knowledge immediately after taking the program; perhaps, it indicates that the

participants' realization of how little they really knew in comparison to the vast amount

of knowledge still to learn. Moreover, leadership knowledge could have increased over

time, possibly due to the fact that participants realized the complexities of difficult

realities and circumstances as they went about implementing changes Therefore, the

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participants' leadership skills have increased over time, possibly due to the fact that participants learned skills from the CS UM CP and as they went about implementing changes.

Further research is needed to understand the transfer of learning from the classroom to the local Adventist Community Services organizations and to explore the effectiveness of the Community Services and Urban Ministry Certification Program on an organizational level. The following are recommendations emerging from the findings of this study for organizational and community levels:

1. A study is needed to gain understanding to what degree participants apply what they learned during training when they are back on the job (D. L. Kirkpatrick, 1959).

2. A study is needed to measure CS UM CP's capacity in organizational effectiveness and efficiencies, such as, strategy, sustainability, and quality of service as it relates to the organization as delivered by local ACS centers.

3. A study should be conducted to understand the influence of ACS organizations in community transformation of their traditions, quality of life, environment, and cultures of community.

4. A study should be conducted to look at the leadership styles of community leaders who are directly responsible for social networks, partnerships, and alliances among organizations; ways in which emerging leaders are identified and supported; and the numbers and quality of opportunities for collective learning and reflection as they relate to community.

Summary of Other Conclusions

In addition to the conclusions reached from the intervention data (Chapter 5), a brief summary of the theological, theoretical, and methodological conclusions reached in Chapters 2, 3, and 4 will prepare the way for a set of overarching conclusions.

Theological Conclusions – Chapter 2

The mission of the church could be conceptualized in community outreach. The church exists for this reason. Bosch (1991) states,

> Mission is not primarily an activity of the church, but an attribute of our God. God is a Missionary God. Mission is thereby seen as a movement from God to the world: the church is viewed as an instrument of that mission. There is church because there is mission, not vice versa. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love. (p. 389-390)

God came from heaven to earth; God has reached out. Therefore, we must reach out to our communities as the missional church movement. White (1911) writes:

> [The church was] God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning, it has been God's plan that through His church, He shall be reflected to the world—His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. (p. 9)

Therefore, church was organized for service - community outreach, that's the mission of the church. This is why Wright (2006) said,

> Mission is not ours; mission is God's. Certainly, the mission of God is the prior reality out of which flows any mission that we get involved in. Or, as has been nicely put, it is not so much the case that God has a mission for His church in the world, but that God has a church for His mission in the world. Mission was not made for the church; the church was made for mission—God's mission. (p. 62)

As Jesus says, in Matthew 20:28, "The Son of Man did not come to be served, but to serve." Hence, the purpose of the church is to reach the community for the glory of God, so we can make disciples who will join with us in this God's missional movement.

This is why Archbishop of Canterbury Rowan Williams (2000), said that it is not the church of God that has a mission. It's the God of mission that has a church. Williams is saying that God is at work in the world to redeem all of His creation, and God invites us to participate in this mission.

Kirk (2000) defines the theology of mission as:

The theology of mission is a disciplined study which deals with questions that arise when people of faith seek to understand and fulfill God's purposes in the world, as these are demonstrated in the ministry of Jesus Christ. It is a critical reflection on attitudes and actions adopted by Christians in pursuit of the missionary mandate. Its task is to validate, correct, and establish on better foundations the entire practice of mission. (p. 21)

God did not merely send the church in mission; God is already in this mission, because our God is missionary God. Horton (2012) said that we witness the life of Christ at the cross of Calvary—the grand monument of mercy and regeneration, salvation and redemption—when the Son of God was uplifted on the cross.

White (2005) says,

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. (p. 315)

The Cross of Calvary is crucial to Christians not only for His death and resurrection, which are the core values of the plan of salvation, but more so for how He lived his life—not just how He died, but how He lived. As His children and the disciples of our Lord Jesus Christ, this is the life we must follow.

As the Father sent His son Jesus Christ, we are sent to our homes, neighborhoods, communities as Christians, those who bear Christ and His message to the world. Thus, we are sent as the followers of Jesus with the good news of salvation to the world, then our message is both about Jesus and the Kingdom of God, which Jesus proclaimed. This

is why Sider (2010), said "If anything is clear in Jesus, it is that the announcement and demonstration of the Kingdom are at the very core of His message and life" (p. 18).

As the servant of the Lord prophesied by Isaiah, which was the Messianic missional statement. The presence of Holy Spirit in Christ's ministry was identified with His proclamation of the gospel (Isa 61:1-2; Luke 4:18-21). The poor were provided for by the wealthy, and miracles and signs followed. The church begins with the presence of the Holy Spirit, preaching, and the formation of the Kingdom of God. Jesus has proclaimed the good news of salvation; has ministered to the people who are in needs and has demonstrated His majestic commitment to Justice.

Theoretical Conclusions – Chapter 3

As a Christian, servanthood is an essential requirement in possessing traits and spiritual gifts. God gave various spiritual gifts to the church, such as discipling, prophesying, teaching, ministering, etc., (Eph 4:11-13). Regardless of each individual's calling, servanthood is the basis for all gifts that encourages others to serve, to give, to help, and to be merciful and hospitable. These traits are more critical especially in the church than in the corporate world. As our Lord Jesus Christ served, we ought to serve one another. Robert Banks (Banks & Ledbetter, 2004) emphasized that leadership is the key term and servant is the qualifier. So, what we need today is not, as is so often suggested, more servant leaders, but properly understood, more leading servants.

Therefore, discipleship development should be attempted to equip participants to become *Leading Servants* who understand how: to motivate and lead, to identify and exploit opportunities, to create values and understand ethics, and to understand principles and issues in Christian leadership.

Jesus lived His life as a humble servant: "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." Therefore, the bottom line of the Christian journey is to be servants of God. Our ambition is not leadership but servanthood. We must become leading servants as Christian disciples, who order their lives around missionary purpose and who believe they are responsible for fulfilling the Great Commission.

However, we as Adventist church leadership evolved out of the industrial era, so we often behave this way. A church should not be a hierarchical infrastructure; but because we came out of the industrial era and adopted industrial leadership, the church behaves hierarchically. In fact, the industrial leadership focus on transactional leadership. Transactional leadership is an exchange of something that has value for both leaders and followers (Yukl, 2006). That is why church leaders are voted every one or two years, we transition people; therefore, we do not do well coaching, mentoring and nurturing people to become leaders. Sometimes, we only want to train people to become mechanics to work within the church industry. This is what is called "transactional" leadership. We should transition from the industrial leadership to postindustrial leadership theory and relationship building model to engage in leadership and discipleship development.

The postindustrial or emergent paradigm includes leadership theories clustered around the themes of transformational influence, reciprocal relationships, complexity, and authenticity (Northouse, 2012). These theories are often focused on the mutual development of leaders and followers in collaborative processes aimed at change for the common good. The shift to these new ways of conceptualizing leadership is attributed largely to James MacGregor Burns (1978) and his seminal work *Leadership*, which argued that leadership at its core was a value-based process that had to be focused on

both leader and follower development. Burns' work paved the way for subsequent theorists who acknowledged the incredible complexity of leadership and increasingly emphasized perspectives associated with ethics and social justice (Heifetz, 1994; Komives, Wagner, & Associates, 2009; Preskill & Brookfield, 2009; Wheatley, 1994).

The body of theory referred to as "transformational leadership" originates from Burns' (1978) early work in which he distinguished between transforming (i.e., mutually beneficial processes) and transactional (i.e., exchanged-based processes) leadership. Although still leader-centric in many ways, Burns' theory refocused leadership as necessarily concerned with followers' needs and the pursuit of shared goals. He argued that positional leaders should develop capacity in followers and empower them to become leaders themselves. Bass and Stogdill (1990) and Bass and Avolio (1990) extended Burns' work with transformational leadership, offering a further explication of follower motivations in the leadership process and a variety of factors associated with the transformational leadership process.

The evolution of leadership theory reflects a complex movement from leader- centric, management-orientated, and individual achievement-focused approaches to those characterized by social responsibility, developmental concern, and process orientations. The body of literature on leadership theory stems largely from the latter and offers a rich source for grounding leadership development programs.

Methodological Conclusions – Chapter 4

Assessing program effectiveness is the most common reason to conduct program evaluations (Chen, 2005). McDavid and Hawthorn (2006) indicate

> We want to know whether, and to what extent, the program's actual results are
> consistent with the outcomes we expected. In fact, there are other evaluation issues

related to a program's effectiveness: Intended outcomes have been replaced by the program's observed outcomes, what we actually observe when we do the evaluation. (p. 16)

I am convinced that it is critical to plan systematic research strategy before conducting research. Formulating the overall research strategy and identifying the necessary research methodology is the first important step. The Andrews University Doctor of Ministry in Urban Ministry program equipped me with the knowledge and understanding that a project evaluation design is a systematic program for empirically evaluating proposed causal relationships. The design specifies a model of proof for testing the validity of these relationships. The research design guides the collection, analysis, and interpretation of the relevant ability to generate reliable inferences concerning causality. Data collection should involve constructing a set of questionnaires, conducting interviews, observing and analyzing program, and reviewing or entering data from available data sources. Upon completing this process, the data collection should translate the collecting data into a usable format for its analysis in preparing summary statistical reports, including charts, tables and graphs, etc.

Researchers indicated that (Leviton et al., 2006) "Evaluation is the process of inquiry for collecting and synthesizing information or evidence" (p. 6). In the *Encyclopedia of Evaluation*, Mathison (2005) describes evaluation as a process that "culminates in conclusions about the state of affairs, value, merit, worth, significance, or quality of a program, product, person, policy, proposal, or plan" (p. 139). In this definition, evaluation is primarily about determining value and worth. The Innovation Network has articulated a use-focused definition of evaluation as "the systematic collection of information about a program that enables stakeholders to better understand the program, improve its effectiveness, and/or make decisions about future

programming" (Innovation Network, 2005, p. 3).

As the executive director of North American Division Adventist Community Services (NAD ACS), I was interested in keeping track of its leadership development programs' status and the extent of its services as a resource organization. I was convinced that research could provide information on such items as program participants' characteristics, program activities, allocation of financial and human resources, etc. Based on the research, the NAD ACS staff could conduct a long-range plan to develop future programs that strengthen its service delivery and maintain the connection between program goals, objectives, and its constituents within North American Division and others.

Overarching Conclusions

There was a medical clinic being built in Ensenada, Mexico. What's unique about the project was that the clinic was built by Americans only. Matter of fact, several different groups of American Christians came to Ensenada to build the clinic as a short-term mission project. Each mission group came and contributed different components of construction; electrical work done by one group, pluming done by others, drywalls by different group, etc. The construction has been done last five years by dozens of different short-term mission trip groups from America came to build, and it will take two more years to complete the project, due to a lack of money and availability of the volunteer workers. The project was totally relying on Americans who will come during their Spring, Summer and Winter breaks. Building a medical clinic is important, but why it takes seven years to build it?

What is the real challenge in this situation?

Therefore, in order to change the concepts of community service and volunteerism, we must incorporate the service-learning as a critical mechanism, which is both reciprocity and pedagogy (Billig & Waterman, 2003).

According to researchers Robert Priest, Terry Dischinger, Steve Rasmussen and C. M. Brown (2006) estimate that the number of annual Short-Term Missioners (STM) to be well over a billion a year. This is derived from the national survey taken which shows that 2.1% have gone on an STM trip during the past year (2005) and 3.6% claimed to have gone on one when they were teenagers. These numbers indicate more than 1.5 million US Christians annually go on STM trips, and spending over $1 billion in the process (Researching the short-term mission movement. *Missiology: An International Review*, *34*(4), 431-450).

A community person from Ensenada, who was working as a local translator for many different short-term mission groups, says "I am thankful for them, because they come from so far away to help my city. I know what it is like to sleep where they are, because I spent a night at the ranch. It's not easy. Much less after working a full day. But also, I feel that sometimes they (STM) don't help much. Sometimes their help makes the community become lazier. They say, 'Ah, why should I work if an American group is going to come.' 'They'll help, build, and provide what we need.' Instead of turning to God." What is the real challenge in this situation?

The major challenge is the internationalization of our community outreach ministry mindset. David Livermore said that Colonization was primarily built upon the International Paradigm (Livermore, 2009). When we engage in community outreach ministries, we often do not value our community as assets. Therefore, our community

engagement is more of colonization rather than relationship building with people in the community.

As we approach our community or short-term mission projects, perhaps we should incorporate an asset-based, community-engaged research strategy whereby community and church members work as equal partners to: (a) identify community priorities, (b) track community assets, (c) leverage community assets, (d) conduct research, and (e) generate new knowledge that is then used to reset priorities. The model is developed by the South Side Health and Vitality Studies (SSHVS).

When we do not value our community as assets, we will continually develop colonization model of community outreach programs, such as "reaching hopeless or reaching helpless" types. I am not saying that there are no hopeless or helpless people in our communities, but that passive viewpoints often communicate with negative connotation. We often neglect the importance of whole community engagement and dismiss the assets of our communities.

For example, let say that someone has reached the fifth level of Maslow's hierarchy of needs (Maslow & Lewis, 1987), which is "self-actualization" – realizing personal potential, self-fulfillment, seeking personal growth and peak experiences.

This person could have no religious belief, no commitment to follow Jesus; however, in his or her mind, this person is neither hopeless nor helpless. In fact, this person might seek for opportunities to serve, wants to contribute to the society, and wants to make a difference. Nevertheless, because of our passive approach and negative message -reaching hopeless/reaching helpless- which does not appeal to the people who have reached the self-actualization status. They do not see and hear the colonizational message as relevant to them. We need to create opportunities to serve for people in this

affluent communities and share inspirational message and see them as assets to collaborate with them.

We should adopt the asset-based community engagement principles to our community outreach initiatives and mission works. This model is adopted from the University of Chicago Urban Health Initiative (UHI), a model of community and university engagement: (a) involving diverse community members in key decision making process, (b) build mutual respect and trust between the church and community, (c) address issues that are most important to the community, (d) maximize participation of and leadership by people living in the community, (e) jointly learn and discover – together and from each other – the value of research for improving and sustaining community development, (f) create learning opportunities by involving students, teachers, church and community members.

We must involve community members as a vital component of community outreach initiatives. Sider et al., (2002) indicate that there are three types of churches.

First, the church *IN* the community, which refers to location, members are not from the community, little or no involvement in the community. It is based on the International paradigm based on colonization siege mentality. May-Ellen Colon, Director of Adventist Community Services International at General Conference of Seventh-day Adventist Church, said, "This type of church is like a salt shaker inside of a loaf of banana bread." Jesus says, "You are the salt of the earth" (Matt 5:13). However, we lost our saltiness. Burrill says

> For too long Adventists have isolated themselves in safe heavens and ghettos, as if the rest of the world did not exist. That time has ended. We cannot, we dare not live in apostasy any longer. It's time to enter the community as individuals and as a church. (p. 50)

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Second, the church *TO* the community, which refers to some sense of responsibility to do something for the community; however, decides unilaterally what the community needs are, without consulting with community leaders and members to find out what the community needs first. Colon says, "If we don't meet people in our communities and seek to meet their real needs, what we sprinkle on the banana bread-community- may be downright inappropriate, irrelevant – like sprinkling garlic salt on banana bread."

Last, the church *WITH* the community, which sees mission to the community as a partnership, discovers from the community leaders and members, brings the ministry of the church out into the community, and nurtures personal relationships with individuals in the community. This is the church that asks the community leaders and members, what does this community need and incorporating the above asset-based community engagement principles to their community outreach initiatives. Colon said, "In this loaf, the salt is with the other different ingredients in the bread. It's mixed in with them, flavoring and enhancing the resulting bread. Salt does more good when it is mixed with ingredients different than itself."

This is why Robert Linthicum urges the church to be intentionally engaged the whole community as partners, including the public, private, and nonprofit sectors. We must see and approach our community as assets, not just being a service recipient. We need to seek for partnership in our communities.

Therefore, I would like to introduce the following ten suggestions to exegete a community, which is recommended by John Fuder in his book *A Heart for the Community: New Models for Urban and Suburban Ministry*:

1. *Go as a Learner*. This requires humility and persistence, and the courage to

push past your fears. We need to approach as student to listen what community members are telling. It is to learn about community, its political environment, socioeconomic status, civic history, concerns, lifestyles, values and challenges. Psychographics gives so much more insight than demographic information, which could only obtain through listening and talking to community members in person.

2. *Seek Out an "Informant."* Find an individual who is a gatekeeper, an insider, a "person of peace" (Luke 10: 6). Someone who will let you in to his lifestyle or subculture. An expert who can teach you about his or her journey as "lived experience" in the community.

3. *Build a Relationship*. As much as you can, be a "participant observer" in that person's life, culture, and activities. A relationship, growing into a friendship, is key because in it a "trust-bond" is formed, and trust is the collateral of cross-cultural ministry. In the process, God is at work to break your heart for that community (Matt 9: 13; Luke 13: 34).

4. *Use an Interview Guide*. You may not always "stay on script," but it is helpful to work from an outline. You could apply the same categories used by our students, and then adapt the questions within them to meet your specific needs.

5. *Analyze Your Data*. Depending on the formality of your community analysis, you will in all likelihood ends up with some form of "field notes." A crucial step, often neglected, is to examine your data for holes, patterns, and hooks. What missing pieces could your informant fill in? What interests, activities, or values are recurrent themes? Is there anything you could use to enter your informant's world more deeply?

6. *Filter Through a Biblical Worldview*. What Scriptures speak to the information that you are discovering? What does the Bible say about the activities,

lifestyles, and beliefs you are exegeting in your neighborhood? What would Jesus do, or have you done, in response to the needs? A biblical framework is your strongest platform on which to mobilize your church/ ministry/ school to action.

7. *Expand into the Broader Community*. Your informant can act as a "culture-broker" to give you entrée into the additional lifestyles and subcultures within the broader community. As you learn to "read your audience" (become "street-wise") and develop credibility in the neighborhood, you can leverage those relational contacts into greater exposure and deeper familiarity with the needs in your area.

8. *Network Available Resources.* As your awareness of the community grows, you will invariably feel overwhelmed by all there is to do, missionally speaking! You do not have to reinvent the wheel. Is anyone else working with that audience? Can you partner with another church or ministry or agency? With whom can you share and gather resources and information?

9. *Determine What God is Calling You to Do*. With your newly acquired knowledge about your community, what do you do now? Plant a church? Start a new ministry? Refocus your current programs? Much of your response will depend upon your personnel and resources. But you are now poised to do relevant, Kingdom-building work in your community.

10. *Continually Evaluate, Study, Explore*. Our hope in Christ is firm, but everything and everyone around us in our world is in constant motion. Is your neighborhood changing (again)? Who is God bringing to your community now? Is your church or ministry responsive to those opportunities? Are you winsome, relevant, and engaging? We must always ask these questions, in every generation, in order to "serve the purposes of God" (see Acts 13: 36).

Through above assets-based community engagements, we could find ways of working

together more effectively not only internally, but also externally with community

partners. Multi-directional collaboration will foster to find new or better solutions to

challenges in our communities, be able to do more with less resources both in financially

and lack of knowledge workers, discover and create ideas for new services and

community outreach ministry opportunities. As a result, the members of the church will

feel energized and committed to tangible outcomes and developing real changes in our

communities. Therefore, in order to change the concepts of community service and

volunteerism, we must incorporate the service-learning as a critical mechanism, which is

both reciprocity and pedagogy (Billig & Waterman, 2003).

The service and learning goals are equally weighted, and each enhances the other.

Service-learning is about making disciples by experiencing the saving and transforming

power of Christ in our own lives in order to share it effectively with others. Alexander

Astin, Linda Sax, and Juan Avalos (cited in McCauley et al., 2004) indicate,

> Service-learning is a learning strategy in which students have leadership roles in
> thoughtfully organized service experiences that meet real needs in the community.
> The service is integrated into the students' academic studies with structured time to
> research, reflect, discuss, and connect their experiences to their learning and their
> worldview.

And also, the Five Stages of Service Learning; in this design, service learning is

seen as an engaging dynamic building on the core curriculum (Billig & Waterman, 2003):

> 1. *Investigation*: Includes both the inventory or profile of student interest, skills and
> talents, and the social analysis of the issue being addressed. For this analysis, students
> gather information about the issue through action research that includes use of varied
> approaches: media, interviews of experts, surveys of varied populations, and direct
> observation and personal experiences. The action research typically reveals the
> authentic need that students will address.
> 2. *Preparation*: The service learning process moves the curriculum forward as
> students continue to acquire content knowledge and raise and resolve questions
> regarding the authentic need. They identify community partners, organize a plan with

clarification of roles, responsibilities and time lines, and develop skills needed to successfully carry out the plan.

3. *Action*: Students implement their plan through direct service, indirect service, advocacy, and/or research. Action is planned with partners based on mutual understandings and perspectives and aims for reciprocal benefits for all involved.

4. *Reflection*: Reflection is ongoing and occurs as a considered summation of thoughts and feelings regarding essential questions and varied experiences to inform content knowledge, increase self-awareness, and assist in ongoing planning. When students have varying modalities for reflection, they grow to identify their preferred ways to reflect and value the reflective process. This leads to students becoming reflective by choice.

5. *Demonstration*: Student demonstration captures the entire service learning experience, beginning with investigation, and includes what has been learned, the process of learning, and the service or contribution accomplished. Sharing this with an audience educates and informs others. Students draw upon their skills and talents in the manner of demonstration, often integrating technology.

The methodology of service-learning dictates that a clear link exists between the service experience and the academic objectives of the course. In a service-learning experience, students learn not only about social issues, but also how to apply the new knowledge to action that addresses real problems in their own communities. Service-learning students are assigned challenging community tasks, which take into account the community's assessment of its own needs, strengths, and resources to be leveraged (Billig & Waterman, 2003).

Based on above belief and conviction, the Campus Compact was founded in 1985 by the president of Brown, Georgetown and Stanford Universities and president of the Education Commission of the States. In the mid-1980s, the media portrayed college students as materialistic and self-absorbed, more interested in making money than in helping their neighbors. The founding presidents believed this public image was false; they noted many students on their campuses who were involved in community service and believed many others would follow suit with the proper encouragement and supportive structures. Campus Compact was created to help

colleges and universities create such support structures. These include offices and staff to coordinate community engagement efforts, training to help faculty members integrate community work into their teaching and research, scholarships and other student incentives, and the institutional will to make civic and community engagement a priority. Today more than 98% of Campus Compact member campuses have one or more community partnerships, and more than 90% include service or civic engagement in their mission statements. These campuses are putting their knowledge and resources to work to help build strong communities and educate the next generation of responsible citizens.

Here is an example of conceptual framework of service learning presented by Mitchell in four levels of engagements (Billig & Waterman, 2003): (a) service, (b) learning, (c) service-learning, and (d) critical service-learning.

1. First, Service is like cleaning up a riverbank, by picking up trashes.
2. Second, Learning is like sitting in a science classroom looking at water samples under microscope, which the students collected from the riverbank that they cleaned.
3. Third, Service-Learning is like students taking samples from local water sources, then analyzing the samples, documenting the results and presenting the scientific information to a local pollution control agency.
4. Fourth, Critical Service-Learning is like science students creating public service announcements to raise awareness of human impact on water quality in order to change community attitudes and behaviors.

What if a student to initiate a field education and partnering with a local community family own small grocery store to implement the service-learning by helping the owners to develop an innovative marketing strategy? Perhaps, renovating the store with fellow students from various majors, such as engineering, interior design, social work, etc. to improve the condition of the store and improve its efficiency of service; and to discover other areas of service that the store could provide, including community

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services. This relationship between the educational institution and the family will continue, even after this student who initiated the relationship graduated, other students will continue the engagement. It is a lifetime commitment between the institution and family. Perhaps, if we continue this type of engagement with community members around the all Adventist institutions, soon we will begin to see the impact and positive results in students learning experience, institutional reputation and growth, and betterments of the community environment.

Mitchell shares that Critical Service –Learning is a distinct subset of service-learning. It is a fourth dimension and including activism, where the church becoming the voice for voiceless. It is examining the issues of power, privilege, and oppression. It is questioning the hidden bias and assumptions of race, class, and gender. It is working to change the social and economic system for equity and justice. It is the church becoming a defender of people who could not defend themselves.

Jesus Christ has proclaimed the good news of salvation; has ministered to the people who are in need and has demonstrated His majestic commitment to justice. The good news of the Kingdom of God includes the restoring of right relationships prophesied in the Old Testament, which included liberation from illnesses, diseases, even from demon possessed (Isa 41:10; 53:5; Deut 7:15; Ps 34:19; 2 Chr 7:14; Ps 103:1-5; Jer 33:6).

This is a similar perception by Ronald Sider's four social ministry types: Relief, Individual Development, Community Development, and Structural Change (Sider et al., 2002). We could see the importance of holistic engagement from relief to reform; not only providing immediate services, but also to connecting transformation. This whole community development and transformation concept is also based on the whole person

conceptual framework. This is why following four social actions (Table 14) are essential

for the missional church movement.

Table 14

Four Social Ministry Types

Service	Relief
Learning	Individual Development
Service - Learning	Community Development
Critical Service-Learning	Structural Change

In fact, the social change model of leadership development is identified as the

most applied leadership theory in the context of collegiate leadership development

programs (Owens, 2003). The social change model (Dugan & Komives, 2007)

approaches leadership as "purposeful, collaborative, values-based process that result in

positive social change."

The *Social Change Model of Leadership Development* was introduced by Astin

and others in 1996 and has seven distinctive elements, "*Seven Cs*": (a) *Consciousness of

self*, in which an individual is aware of his or her own beliefs, values, attitudes, and

emotions that motivate the individual to action, (b) *Congruence*, or thinking, feeling, and

behaving with consistency, authenticity, and honesty towards others, (c) *Commitment*, the

psychic energy that motivates the individual to serve and that drives the collective effort,

(d) *Collaboration*, to work with others in a common effort, (e) *Common purpose*, which

involves performing that collaborative work with shared aims and values, (f) *Controversy with civility*, which recognizes two fundamental realities of any creative group effort: that differences in viewpoint are inevitable, and such differences must be aired openly but with civility if the group is to accomplish its task effectively while honoring individual group members, and (g) *Citizenship*, or the process whereby the individual (a citizen-learner, in the case of services-learning) and the collaborative group become responsibly connected to the community through the service activity (Nicholls, 2006).

According to Astin (1996),

a leader is one who is able to effect positive change from the betterment of others, the community, and society. All people, in other words, are potential leaders. Moreover, the process of leadership cannot be simply described in terms of the behavior of an individual; rather, leadership involves collaborative relationships that lead to collective action grounded in the shared values of people who work together to effect positive change. (p. 16)

The Social Change theory of leadership development is identified as the most applied leadership theory in the context of collegiate leadership development programs (Dugan & Komives, 2007). The social change model approaches leadership as a purposeful, collaborative, values-based process that results in positive social change and emphasizes two core principles. Dugan (2008) says that leadership is: "'First, believed to be inherently tied to social responsibility and manifested in creating change for the common good,' and second, 'the model is predicated on increasing individuals' levels of self-knowledge and capacity to work collaboratively with others" (p. 29).

This model is an essential component of personal development in both leader development and leadership development (McDermott, 2011). The term *leader development* is directed toward individuals to expand their capacity to be effective in leadership roles and processes. The term *leadership development* is the expansion of the

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organization's capacity to enact the basic leadership tasks needed for collective work

(McDermott, 2011).

Therefore, when we develop the first three elements; consciousness of self,

congruence, and commitment. We could enhance the leader development, which is to

expand the individual capacity in developing leader's characteristics. And the next set of

three elements; collaboration, common purpose, and controversy with civility, which is to

enhance the leadership development, which is to expand the organizational capacity.

Then the individual will become more influential not only domestically, but also globally

as citizens of our society.

This social change model is also connected to the four elements of critical

consciousness development presented by Susan Cipolle (2010):

1. *Self-awareness*, which is developing a deeper awareness of self. It means to have a clear understanding of your level of privilege, your values, your role in society, and your responsibility to others.
2. *Awareness of others*, which is developing a deeper awareness and broader perspective of others. It means that church members are collaborating with different groups, different backgrounds in the community. Members are out of their comfort zones and see injustice and inequity. Instead of doing inward focused events, beginning to explore the opportunities to serve outside of the four walls of the church. As church members interacting with the community members, they begin to hear personal stories and community challenges. Perhaps, through its interaction, the church members begin to see the community members as people, precious souls belong to God, instead of projects or statistics or fishing pools. We will become less judgmental and more compassionate toward others. We will break down the barriers, the wall between the church and community. We will break down stereotypes and begin to face injustice and inequity.
3. *Awareness of social issues*, which is developing a deeper awareness and broader perspective of social issues. As the church members inform themselves on social, economic, and political issues, they will begin to question about their beliefs and develop the solution focused constructive services and community engagements.
4. *Ethic of service*, which is seeing one's potential to make a change. This is discipleship, where disciples making other disciples through positive service experiences, which enhances their feelings of competency and efficacy as difference makers. The church members who have developed a clear sense of their values are more likely to live in accordance with their beliefs as disciples. Disciples who regard critical consciousness service as a part of their identity are

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more likely to connect their personal commitment to service with a profession where they can make a social contribution.

Research shows that when students take leadership in planning and directing service-learning experiences, academic and civic engagement increases. In addition, when they are given opportunities to voice their opinions and make presentations, students' public speaking and leadership skills improve, as they begin to see their role as change-agents (Billig & Waterman, 2003).

For example, Susan Cipolle suggests following questions to be discussed when we are volunteering at a homeless shelter to implement the critical consciousness service-learning (Cipolle, 2010):

1. Knowledge – what were your first impressions of the shelter?
2. Comprehensive – how was this shelter similar or different from what you expected?
3. Analysis – what parts of the experience have been most challenging to you?
4. Synthesis – what have you personally learned about yourself from this service?
5. Evaluation – what ideas do you have to help the situation of homelessness?

Why all this is necessary? Because, the missional church movement is about becoming deliberately developmental organizations, developing disciples, equipping disciples who will make others in discipleship. Kegan and Lahey (2016) say, "research shows that the single biggest cause of work burnout is not work overload but working too long without experiencing your own personal development" (pp. 94-95).

The Adventist Church must become a deliberately development organization where we make disciples through intended discipleship personal development. We must create the culture and environment where individuals could learn to improve self-efficacy as difference makers. When the church members and community members collaboratively engage in meaningful critical consciousness service learning, we could connect people socially and spiritually inside and outside of the organizations.

In fact, Kegan and Lahey (2016) shares that Deliberately Developmental Organizations (DDOs) are where: trust in truth; create a culture in which it is OK to make mistakes, but unacceptable not to identify, analyze, and learn; constantly get in sync; get the right people; to recognize that people are built very differently; and lead as someone who is designing and operating a machine to achieve the goal.

Someone once asked, "I don't understand. If unemployment is so high on the native American reservations, how come we are painting their houses?" I am convinced that we must connect service (relief), learning (individual development), service-learning (community development), and critical service-learning (structural change); relief to reform; and charity to social justice. We must empower the church members to better understand the world and have a positive impact on their family, neighbors, communities, and society as difference makers. We must educate our church members to face and challenge the inequity and injustice in our world.

The church exists for this reason. The purpose of the church is to reach our communities for the glory of God, so we can make disciples who will join with us in this missional movement. God does not merely send the church in mission. God already is in mission, and the church must join God (Roxburgh, 2009).

Perhaps, this is why White (1909) states,

> There is need of coming closer to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. (pp. 143-144)

Unfortunate reality is that most Christians have divorced the teachings of Jesus from the methods of Jesus, and yet they expect the results of Jesus. Life-on-life, relationship

building was the method of Jesus. Dealing with each person as a precious soul belong to God, Jesus Himself; and loving them, care for them, and showed them how to follow footsteps of Jesus – live the life as He lived.

"And Jesus beheld the man, and looking at him, loved him" (Mark 10:21). Laurie Beth Jones (1996) says that focus is one of the key attributes of a leader, and nowhere is it more powerful when applied to and on behalf of another human being. As the Scripture implies, Jesus' ability to build connections with people led to relationships rooted in love and trust. His ability to do this was remarkable because individual diversity can be one of the biggest challenges that any leader may encounter. Each individual has his or her own way of learning, adopting, processing and applying new ideas and information. Therefore, acquiring skills that help individuals adapt to new learning strategies is necessary for leaders. Leaders must intentionally focus on learning how others process, what are their values, what are their strengths and weakness and what are their challenges and opportunities. Understanding these components will nurture trusting relationships between leaders and those they lead and will make them more effective teachers and mentors.

Aubrey Malphurs (2005) presents that fair approach in every employment situation is regular ministry appraisal when a supervisor or mentor identifies problems and deficiencies as well as strengths. When this is done, the person knows where the problems lie and what he or she must do to improve. Jones (1996) also observed that focus on each person is one of the key attributes of a leader, and is even more powerful when applied to and on behalf of another human being. Individuals have their own way of learning, adopting, processing and applying new ideas and information.

Therefore, acquiring skills that help individuals adapt to new learning strategies is

necessary for leaders. Leaders must intentionally focus on how others learn, what are their values, what are their strengths and weaknesses, and what are their challenges and opportunities. Understanding these components will nurture trusting relationships between leaders and those they lead and will make leaders more effective teachers and mentors.

Malphurs (2005) emphasizes the implementation of thinking and learning into systematic practice, "but the process does not end with thinking through and discovering or rediscovering the core fundamentals, we must follow thinking with action" (p. 28). A fair approach in every learning situation is a systematic appraisal when an instructor or mentor identifies problems and deficiencies as well as strengths of each student. When finished, the student knows where the problems lie and what he or she must do to improve; after all, it is a process of learning.

As I teach and mentor in various settings, it has become more evident and clears to me that analyzing and facilitating an individual's learning variability is the key to a successful experience and will produce positive outcomes. Utilizing the technique of group processes does not minimize individual's strengths; instead, it enhances an individual's capacity. Through group processes, leaders share decision-making opportunities, which nurture group support of an action because one individual did not make the decision.

Therefore, I would like to urge us to apply the following learning models: Bloom's taxonomy and Kolb's Learning Theory:

Bloom's taxonomy emphasizes five learning strategies, which help to develop the

ability to change and alter our thought process. A summary of Bloom's theory includes the following (Forehand, 2010):

1. Comprehension: Involves the understanding and ability to interpret and communicate the meaning of given variables.
2. Application: Implies the use of knowledge to solve problems.
3. Analysis: Requires a learner to examine material or relationships of information of constituent parts and to arrive at some solution or response.
4. Synthesis: Requires the learner to combine elements and parts into a unified entity.
5. Evaluation: The most complex of all questions. It involves making judgments, appraising, choosing, assessing, measuring, and critically inspecting some ideas or object and determining its relative value or worth.

In addition to the Bloom's taxonomy, we must study and incorporate the Kolb's learning styles in the service-learning implementation. Having developed the model over many years prior, David Kolb (1984) published his learning styles model in 1984. The model gave rise to related terms such as Kolb's experiential learning theory (ELT), and Kolb's learning styles inventory (LSI) (A. Y. Kolb & Kolb, 2005).

In turn, Kolb's learning styles model and experiential learning theory (A. Kolb & Kolb, 2012) are today acknowledged by academics, teachers, managers and trainers as truly seminal works; fundamental concepts towards our understanding and explaining human learning behavior, and towards helping others to learn.

Kolb's learning theory sets out four distinct learning styles, which are based on a four-stage learning cycle. In this respect Kolb's model is particularly elegant, since it offers both a way to understand individual people's different learning styles, and also an explanation of a cycle of experiential learning that applies to us all (Ahmad, Abiddin, & Mamat, 2009).

Kolb includes this "cycle of learning" as a central principle in his experiential learning theory, typically expressed as four-stage cycle of learning, in which "immediate

or concrete experiences" provide a basis for "observations and reflections." These "observations and reflections" are assimilated and distilled into "abstract concepts" producing new implications for action which can be "actively tested" in turn creating new experiences (Dankelman, Chmarra, Verdaasdonk, Stassen, & Grimbergen, 2005).

Kolb says that ideally (and by inference not always) this process represents a learning cycle or spiral where the learner "touches all the bases," i.e., a cycle of experiencing, reflecting, thinking, and acting. Immediate or concrete experiences lead to observations and reflections. These reflections are then assimilated (absorbed and translated) into abstract concepts with implications for action, which the person can actively test and experiment with, which in turn enable the creation of new experiences (Healey, 2000).

Kolb's model therefore works on two levels - a four-stage cycle:

1. Concrete Experience - (CE)
2. Reflective Observation - (RO)
3. Abstract Conceptualization - (AC)
4. Active Experimentation - (AE)

and a four-type definition of learning styles, (each representing the combination of two preferred styles, rather like a two-by-two matrix of the four-stage cycle styles, as illustrated below), for which Kolb used the terms (Healey, 2000):

1. Diverging (CE/RO)
2. Assimilating (AC/RO)
3. Converging (AC/AE)
4. Accommodating (CE/AE)

Conclusion

This chapter provides both specific recommendations and thoughts regarding what I would see as helpful changes in the program going forward. The following

includes a more subjective action reflection. Through transforming social action, and moral and civic responsibility, we should incorporate critical service-learning in our community outreach ministries. Our activity should extend beyond relief to reform, and charity to critical consciousness of civic engagement for liberation.

At the end of day, the church is about to proclaim the good news of the kingdom of God, kingdom of grace on the earth; to teach, baptize, and nurture new believers to become disciples - who will equip and develop other disciples; to response to human needs by loving service; to seek to transform unjust structure of society through critical service-learning, and to strive to safeguard in integrity of all creation and to sustain the life on the earth to be liberated in Christ.

This is why Jesus has died so our sins are forgiven; He has risen, so death is defeated; He has given us direct access to the Kingdom of Heaven, Kingdom of Glory; and He as commanded us to obey – "Go and Make disciples of all nations."

Nevertheless, once we get new members in the church door, the challenge changes into keeping them. Every time a new member is lost from a local church, it is not just that member; it is also the goodwill of the member generated for Adventist Church to his/her friends and family.

There are many highly successful ways to bring new members into the church ministry programs. Bringing that "newbie member" on board may be the result of a one-time event. Keeping him or her, however, will require the recurring efforts of our entire staff. A well-structured retention community outreach ministry plan through service-learning, executed with professional leadership will guarantee strong retention results of our members.

Every member should be involved in either service (relief), learning (individual

development), service-learning (community development), or critical service-learning (structural change – social justice); relief to reform; and charity to critical consciousness. We must make an institutional commitment to critical service-learning in all aspects of our church engagements, including all of the Adventist local congregations, educational institutions, and health care ministries.

When we can state that we have had positive experiences collaborating with our communities, and able to witness tangible impact, and other evidence that support our efforts, we not only proclaimed the good news, but also have demonstrated the love of God; and as a byproduct that we will have positive changes in our own institutions internally; especially, how we measure our success, and deeper and broader understanding for the purpose of our existence.

Personal Transformation

Through the Doctor of Ministry program in Urban Ministry at Andrews University Seminary, I had the opportunity to review two important studies: *Epistemology* and *Anthropology*. *Epistemology* (Campbell, 1974), the study of knowledge – how we know what we know? *Anthropology* (Turner & Bruner, 2001), the study of sources and beginnings – where did we come from? These two studies have led me to explore three important questions in our lives: Who am I? Where did I come from? What is my destiny? Which question is most important? And it seems that we cannot answer Who am I or What is my destiny unless we first answer Where did I come from, which is the source of reason and existence. In my conviction, the key question is the second one: Where did I come from? Depending on your answer, your destiny will be changed.

God says that we are a chosen people, a royal priesthood, a holy nation, a people belonging to God (1 Pet 2:9). Therefore, the most essential question is not who we are in this life but to whom we belong and whose we are. This, in fact, will determine who we are.

We witness the life of Christ at the cross of Calvary—the grand monument of mercy and regeneration, salvation and redemption—when the Son of God was uplifted on the cross (Horton, 2012). White (2005) says,

> The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. (p. 315)

The Cross of Calvary is crucial to Christians not only for His death and resurrection, which are the core values of the plan of salvation, but more so for how He lived His life—not just how He died, but how He lived. As His children and the disciples of our Lord Jesus Christ, this is the life we must follow.

Jesus lived His life as a humble servant: "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 20:28). Therefore, the bottom line of the Christian journey is to be servants of God. Our ambition is not leadership but servant-hood, leading servants into servant-hood of leadership. Servant-hood is the Christian journey. It is saying we are following Jesus all the way as true disciples, and it is foundational and central to the Christian's life and ministry. Being leading servants is serving *with* Jesus, not just *for* Jesus. Jesus said, "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (Luke 9:23).

Servant-hood is an essential requirement for a leader. God gave various spiritual

gifts to the church—disciples, prophets, teachers, ministers, etc.—and regardless of each individual's calling, servant-hood is the basis for all gifts that encourages others to serve, to give, to help, to be merciful and hospitable. These traits are even more critical in the church than in the corporate world. As our Lord Jesus Christ served, so ought we to serve one another (Tan, 2006).

However, we have some challenges. One of them is that we do not want to be a servant—we want to be leaders. Warren says,

> Thousands of books have been written on leadership, but few on servant-hood. Everyone wants to be a leader; no one wants to be a servant. We would rather be generals than privates. Even Christians want to be "servant-leaders" rather than plain servants. To be like Jesus, though, is to be a servant.

Banks and Ledbetter (2004) say, "Leadership is the key term and servant is the qualifier. What we need today is not, as is so often suggested, more servant leaders, but properly understood, more leading servants." We need more *leading servants* who understand that: the gospel must be preached, the lost must be found, the believers must be equipped, the poor must be served, the lonely must be enfolded into community, and God gets the credit for it all (Stearns, 2009).

If one does not have a servant's heart and a servant's attitude, it is possible to serve in church for a lifetime without ever being a servant. Leaders who are not real servants first, with a servant's heart, are potentially dangerous. They tend to abuse power and pamper their egos (Tan, 2006). They care only to maximize their pleasure and minimize their pain and usually end up exercising a leadership style and approach that can be destructive to them and their followers.

The leader must serve the organization and its members. Ask one's self, do I think more about others than about myself? Do I base my identity in Christ? Do I think of

ministry as an opportunity, not an obligation? Christian servant-hood is not only serving

Jesus but serving *with* Jesus. It involves not only being servants of Christ but being

servants *with* Christ.

Throughout Jesus' ministry we bear witness to a genuine servant-hood approach

toward humanity, especially people who were marginalized, disadvantaged, and

disenfranchised from society. They were the poor, the sick, the unclean, and all outcasts

as sinful people. Jesus expanded the kingdom of God to places, people, and cultures that

the Jews had never considered God to be interested in (Conn & Ortiz, 2010).

Jesus grieved over the multitudes of people who were helpless and brought hope

to their lives by ministering according to their needs. Through this compassionate service

opportunity Jesus was able to build a trust relationship.

> Christ's method alone will give true success in reaching the people. The Savior *mingled* with men as one who *desired* their good. He *showed* His sympathy for them*, ministered* to their needs, and *won* their confidence. Then He bade them, "Follow Me." (White, 1909, p.143)

Jesus mingled with people, identified their needs, met their needs, and developed

a trust relationship. Through the trust relationship He built a bridge of trust relationship,

and then He said to the people, "Follow Me."

The purpose of being a disciple is not only to proclaim the good news, the word

of salvation, but also to demonstrate the love of God to people who are in need. "It is God

Himself who has made us what we are and given us new lives through Christ Jesus; and

in ages long ago he planned that we should spend our lives in helping others" (Eph 2:10).

This is why service is not an option in Christian servant-hood. We are called to maintain

and improve social conditions of society. We are commanded to create kingdom values in

this world. We are commissioned to become change-makers in our communities.

However, in its institutional preoccupation, some churches have abandoned their real identity and reason for existence (McNeal, 2009). Like the Sadducees, who were in charge of the Jerusalem's Temple-based activity and sold out to materialism and religious ritual, they become systematical and mechanical religious practitioners. Like the Pharisees, who were holding control in the synagogues and dominating the religious agenda, policies, and operational procedures, they produced a dead religion.

The reality is that in general people in the community do not care much about organized religious institutions or club memberships. They think that religious people do not see people; they see only causes, behaviors, and stereotypes. And most of them think religious people do not feel emotionally with their hearts but rather think and process logically (Sider, Olson, & Unruh, 2002).

In Korea, we say father's love is logical and mother's love is emotional. When my son was younger, he would fall and hurt himself often. When he was hurt, my wife ran after him to see if he was OK, and to make sure there were no broken bones. On the other hand, I, his father, behaved logically. I watched from a distance, analyzing the circumstances. Then I'd approach him and ask him why he had fallen, how did he fall, and what had he learned from the experience? All the while the boy is crying out loud for a hug, I am trying to figure out why! Sometimes we do that as a church. People are crying out for the love of God, forgiveness, and assurance of God's grace and mercy, while we are trying to figure out why and how they fell.

There are times we Christians are great at speaking the truth without love. We have the truth and know what people desperately need, but the challenge is that people will not receive it from us because we have not earned the privilege to share it.

Anatole France says, "The average man does not know what to do with his life, yet he wants another one which will last forever." When was the last time that someone thought? *How do I turn myself into a missionary? How do I deploy myself, as a missionary in a community transformation?* Since we are called into the servant-hood of Christianity we ought to take the gospel to the marketplace. Jesus went to the places where the people were. Likewise, we need churches where people are—at the mall, supermarkets, and coffee shops. For the most part, people are not coming to us—we have to go to them. Being a servant requires that we continually adopt new ways of thinking and working.

As leading servants are, we making any impact on the communities in which our institutions are located? What about our churches, schools, and hospitals? Are they better places to live because of our existence in these communities? When was the last time that you heard someone from the community say, "I am a better father today because of your church;" "I am a better mother because of your hospital;" or "I am a better person because of your school"? The challenge is *not* about our ability to do this—it is about our *pride* and *our lack of concern for people.* That is what God is concerned about. Because of corporate "churchianity" we are often reluctant to be connected with people outside the church (Spencer, 2010). Mother Teresa said, "I see Calcutta everywhere—New York, Chicago, and the streets of Los Angeles." We see people in need everywhere, but the challenge is that we do not see God's people; we see stereotypes, cause, and external appearances. We need to pray for God's vision in our lives, to see His people with faces of God's image.

There are times that we have been taught and trained to sell our brand of religion.

We are so intent on convincing people that their lives are screwed up, their faith is wrong, and their beliefs are incorrect that we overlook the fact that we are unskilled at listening and engaging people (Kluck & DeYoung, 2009). We often look at them as *prospects* for membership rather than as spiritual beings with the same quest for God that we have. We need to stop training people as mechanics to work within the church industry and instead, equip and develop them to become disciples for the Kingdom of God as leading servants to turn the world upside down (Acts 17:6). We need to shift from *doing* church at the clubhouse to *being* church in the world (Browning, 2009).

We must pray for God's intervention in our lives and listen to people's struggles and challenges, looking for an opportunity to serve and demonstrate the love of God. When we intentionally and sincerely approach people who are disfranchised, disassociated, and marginalized in our communities, we will witness changes in their lives— and changes in our communities. Again, the challenge is not about individual *ability* but about *availability*.

Adapting and extending the work of Burns (1978), Kouzes and Posner (2007; 1987) examined the leader behaviors associated with servant leadership and identified five exemplary practices through their research. These learnable servant leadership practices include:

> 2. *Model the way.* The ability to establish principles regarding how goals will be attained, and ways individuals interact, characterized by role modeling appropriate behavior, as well as setting expectations.
> 3. *Inspire a shared vision.* The ability to envision, passionately communicate, and enlist support for future possibilities for organizations and groups.
> 4. *Challenge the process.* A willingness to examine and change that status quo, characterized by informed risk-taking and a willingness to learn from mistakes.
> 5. *Enable others to act.* The capacity to engage others in shared processes, characterized by mutual processes, characterized by mutual investment, collaboration, and empowerment.

6. *Encourage the heart.* The capacity to recognize and celebrate individual and group accomplishments.

This practice can serve as a powerful personal learning tool and find a new expression in this emerging world. We must become leading servants as Christian disciples, who order their lives around missionary purpose and who believe they are responsible for fulfilling the Great Commission (DeYoung & Gilbert, 2011). Their organizational chart is not hierarchical but rather a flat circle. They measure their effectiveness and impact of ministry beyond the four walls of the church, asking:

> How is our dependability—are we doing what we say we will do?
> How is our timeliness—are we doing them when we say we will do them?
> How is our empathy—are we doing with an eye to the needs of community?
> How is our tangible evidence—are we doing in ways that lets communities know a service has been performed?

As we serve the community through Christ's love and faith-in-action, Christians will demonstrate what it means to be a leading servant, and we will begin to knock down the barriers between churches and communities at large. This is why the community outreach is both proclaiming the good news, as well as demonstrating God's love and concern for every soul. The bottom line is that we are called to servant-hood in discipleship. When we say we are Christians we are not talking about *self-serving* Christianity, but *serving* Christianity—serving disciples (Jenkins, 2011).

Hybels (as cited in Perman, 2012) says, "Christ through the church is the hope of the world and servants are the hope of the Kingdom of God." God has called us to servant-hood; this is non-negotiable. We follow Jesus in humble and loving servant-hood, as He Himself was the humble Servant. By Christ's model of compassionate service and love, we can lead people to spiritual transformation.

Recommendations

Further research is needed to understand the transfer of learning from the classroom to the local Adventist Community Services organizations and to explore the effectiveness of the Community Services and Urban Ministry Certification Program on an organizational level. The following are recommendations emerging from the findings of this study for organizational and community levels:

1. A study is needed to gain understanding to what degree participants apply what they learned during training when they are back on the job (D. L. Kirkpatrick, 1959).

2. A study is needed to measure CS UM CP's capacity in organizational effectiveness and efficiencies, such as, strategy, sustainability, and quality of service as it relates to the organization as delivered by local ACS centers.

3. A study should be conducted to understand the influence of ACS organizations in community transformation of their traditions, quality of life, environment, and cultures of community.

4. A study should be conducted to look at the leadership styles of community leaders who are directly responsible for social networks, partnerships, and alliances among organizations; ways in which emerging leaders are identified and supported; and the numbers and quality of opportunities for collective learning and reflection as they relate to community.

A Final Word

This study demonstrated that Community Services and Urban Ministry Certification Program (CS UM CP) participants are willing and able to become better

leaders when they are provided with the proper tools and instruction aimed at changing

attitudes, improving knowledge, and increasing skills. Adapting and extending the

principle and work of Burns (1978) and Kouzes and Posner (2009) to the CS UM CP, the

ACS leadership program will enhance both *leader* and *leadership* development. *Leader*

development should be directly involved with helping leaders expand their "capacity to

be effective in their leadership roles and processes" (Velsor, McCauley & Moxley, 2004,

p. 2). Leadership roles and processes are those that "facilitate setting direction, creating

alignment of goals, and maintaining commitment within the groups of people who share

common work" (p. 2). *Leadership development* is the "expansion of the organization's

capacity to enact the basic leadership tasks needed for collective work" (p. 2).

This incorporation of leaders' behaviors associated with servant leadership can be

identified in five exemplary practices through their research. These servant leadership

practices include but are not limited to: modeling the way, inspiring a shared vision,

challenging the process, enabling others to act, and encouraging the heart. These

practices can serve as powerful personal learning tools regarding one's leadership

behaviors and how they are perceived by others (Kouzes & Posner, 1987).

As indicated above, when servant leadership is practiced by modeling the way,

inspiring a shared vision, challenging the process, enabling others to act, and encouraging

their hearts to have passion for making a difference, both organizational and community

transformation will occur through educated and equipped ACS leaders. According to the

W. K. Kellogg Leadership for Community Change series (Foundation, 2003),

community leadership means leadership that is firmly rooted in the traditions, culture,

and experiences of a community. Community leaders are individuals who are committed to their community and collectively working with others to create positive change. However, in reality, the community leadership development process can span over many years. Determining a realistic time frame for measuring long-term outcomes, especially community-level outcomes, is a challenge. This is also complicated by the fact that competencies needed for the practice of effective leadership vary within disciplines and communities (Mason, 2004).

In conclusion, this study assessed the relationship between the stated learning outcomes of the Community Services and Urban Ministry Certification Program and the actual learning outcomes as perceived by the participants. The study focused on evaluating the effectiveness of leadership development program by examining the individual's performance growth within organizations as perceived by those completing the curriculum of the Community Services and Urban Ministry Certification Program. Their growth was evaluated by their responses to significant changes in their leadership attitudes, knowledge, and leadership skills. This study noted that Adventist Community Services leaders educated and equipped through the Community Services and Urban Ministry Certification Program will make a difference upon the organizations and the communities they serve. Most importantly, the quality of Adventist Community Services programs will be enhanced beyond the scope of the various ACS ministries for the God's redemptive work.

APPENDIX A

TABLE OF SPECIFICATIONS

Table of Specifications Evaluation for Expert Judges

Definitions

Leadership: 1) to motivate and lead your team more effectively, and 2) to identify and
      exploit opportunities to create values and understand ethics, principles, and issues
      in leadership.
Social Evangelism: 1) to understand theological concepts of social justice and public
      policy, 2) to conduct community needs assessment and program development, and
      3) to understand the urban ministry.
Nonprofit Management: 1) to understand the various approaches to marketing and
      positioning for competitive advantage, 2) to understand cross-cultural ministry
      and management, 3) to identify risk management challenges and legal issues, 4) to
      introduce the grant writing and fund-raising strategies, 5) to conduct human
      resource development and volunteer engagement and 6) to conduct performance
      measurement for effective management.

**Directions: For each row, please place an X in the column(s) that you believe the
item measures.**

Survey Item **Directions:** For each row, please check the column(s) that you believe the item measures.	Leadership	Social Evangelism	Nonprofit Management	% of Agreement
1. What was the primary reason that led you to seek education in CS UM CP.				
2. What modules were most relevant (beneficial, useful) for you? 3. (Select the top seven)				
4. How have the skills or knowledge that you developed through the CS UM CP helped your organization? (Check all that apply)				

Survey Item	Leadership	Social Evangelism	Nonprofit Management	% of Agreement
5. How has the CS UM CP helped you and your organization to make changes in your community? (Check all that apply)				
Survey Item **Directions:** For each row, please check the column(s) that you believe the item measures.				
6. Which of the following would you say were the "best practices" that you learned from the CS UM CP? That is, which of the following are things that other organizations can learn from your success? (Check all that apply)				
7. Would you recommend that others to participate in the CS UM CP?				
8. How would you rate your knowledge of this subject matter prior to completing the program?				
9. Has your knowledge increased on this subject matter post completion?				
10. How would you rate your skills in applying this subject matter prior to completing program?				
11. Have your skills increased on this subject matter post completion?				
12. How would you rate your attitude toward the program subject matter prior to completing the program?				

Survey Item	Leadership	Social Evangelism	Nonprofit Management	% of Agreement
13. Based on learning outcomes, has the subject matter in the program changed your attitude upon completion?				
14. What is your age?				
15. Gender				
Survey Item **Directions:** For each row, please check the column(s) that you believe the item measures.	**Leadership**	**Social Evangelism**	**Nonprofit Management**	**% of Agreement**
16. What is the highest grade of school you have completed?				
17. How many years of experience do you have in community service work?				

This section is for each characteristic in three columns: leadership, social evangelism, and nonprofit management.

Do these questions sufficiently estimate each characteristic?

Please rate from 0 to 100 % and place % in the corresponding three shaded areas.

For each column, what items do you believe should be added or taken away? Write in the column and use additional paper if necessary.

Thank you for your time and feedback!

APPENDIX B

COMMUNITY SERVICES AND URBAN MINISTRY

CERTIFICATION PROGAM SURVEY RESULTS

82

Total Responses

Date Created: Monday, May 21, 2018

Complete Responses: 46

Powered by SurveyMonkey

Community Services and Urban Ministry Certification Program

Friday, December 21, 2018

Powered by SurveyMonkey

Q1: I am willing to participate in this survey.

Answered: 81   Skipped: 1

Q1: I am willing to participate in this survey.

Answered: 81   Skipped: 1

ANSWER CHOICES	RESPONSES	
Agree	98.77%	80
Disagree	1.23%	1
Total Respondents: 81		

Q4: What role do you serve in your organization?
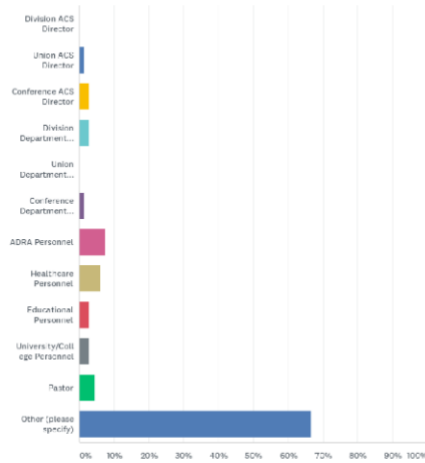
Answered: 66 Skipped: 16

Q4: What role do you serve in your organization?

Answered: 66 Skipped: 16

ANSWER CHOICES	RESPONSES	
Division ACS Director	0.00%	0
Union ACS Director	1.52%	1
Conference ACS Director	3.03%	2
Division Department Director	3.03%	2
Union Department Director	0.00%	0
Conference Department Director	1.52%	1
ADRA Personnel	7.58%	5
Healthcare Personnel	6.06%	4
Educational Personnel	3.03%	2
University/College Personnel	3.03%	2
Pastor	4.55%	3
Other (please specify)	66.67%	44
TOTAL		66

Q5: What was the primary reason that led you to seek education in Community Services and Urban Ministry Certification Program?
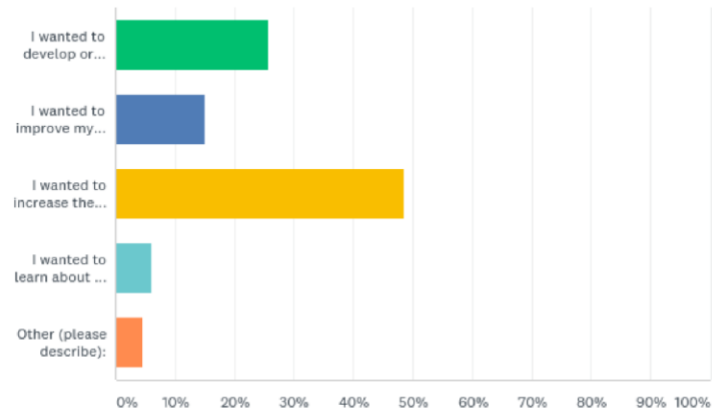
Answered: 66   Skipped: 16

Q5: What was the primary reason that led you to seek education in Community Services and Urban Ministry Certification Program?

Answered: 66   Skipped: 16

ANSWER CHOICES	RESPONSES	
I wanted to develop or improve my skills and knowledge about ACS leadership.	25.76%	17
I wanted to improve my organization's capacity to operate in a professional manner	15.15%	10
I wanted to increase the church's community influence and partnerships.	48.48%	32
I wanted to learn about the biblical role of the church in promoting social justice.	6.06%	4
Other (please describe):	4.55%	3
TOTAL		66

Q6: What modules were most relevant (beneficial, useful) for you? (Select the top seven)

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Theological, Historical, and Ethical Concepts of Holistic Ministry	41.30%	19
Organizational Leadership and Team Development.	58.70%	27
Community Assessment and Social Capital	52.17%	24
Ministry Development and Strategic Planning.	34.78%	16
Measuring the Effectiveness of Ministry – the Logic Model development	39.13%	18
Fundraising and Resource Development.	39.13%	18
Grant Proposal Writing	32.61%	15
Finances and Accountability	17.39%	8
Volunteer Engagement and Human Resource Development.	47.83%	22
Risk Management and Legal Issues	23.91%	11
Ministering Across Cultural Competency.	41.30%	19
Going Public – Representing the Adventist Church	26.09%	12
Medical Missionary Work – comprehensive Health Ministry	21.74%	10
Urban Mission and Centers of Influence	36.96%	17

Powered by S

Q7: How have the skills or knowledge that you developed through the CS UM CP helped your organization? (Check all that apply)

Answered: 45   Skipped: 37

Powered by

Q7: How have the skills or knowledge that you developed through the CS UM CP helped your organization? (Check all that apply)
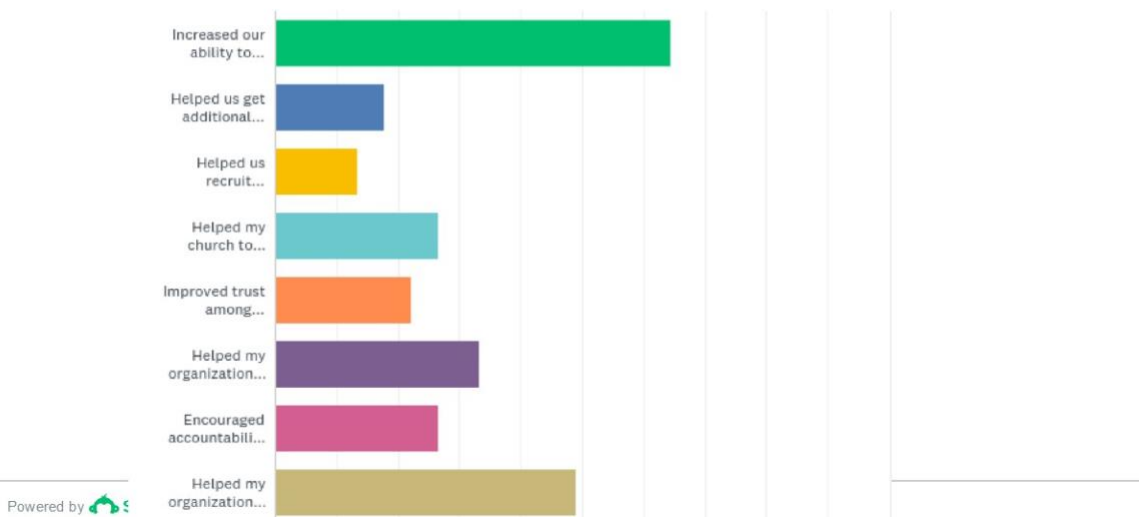
Answered: 45   Skipped: 37

ANSWER CHOICES	RESPONSES	
Increased our ability to identify services that meet community needs.	64.44%	29
Helped us get additional funding for the organization.	17.78%	8
Helped us recruit additional members to our church.	13.33%	6
Helped my church to develop partnerships with community organizations.	26.67%	12
Improved trust among organization staff and/or church members.	22.22%	10
Helped my organization to develop a common mission.	33.33%	15
Encouraged accountability among organization staff members.	26.67%	12
Helped my organization to develop goals and objectives that are clearly linked to our mission.	48.89%	22
Helped my organization to attract volunteers.	33.33%	15
Increased the commitment of organization staff and/or church members.	28.89%	13
Helped my church to follow Jesus' model of social justice.	31.11%	14
They have not helped; I am still working on making changes to my organization	11.11%	5

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174
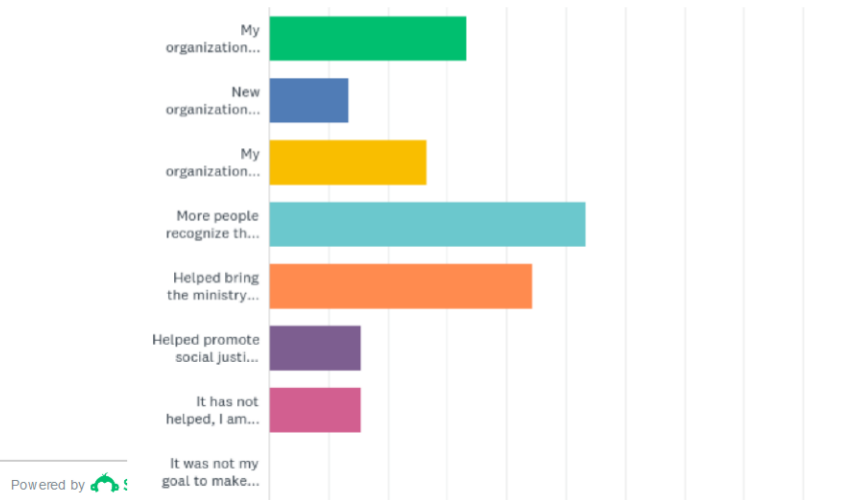
Q8: How has the CS UM CP helped you and your organization to make changes in your community? (Check all that apply)

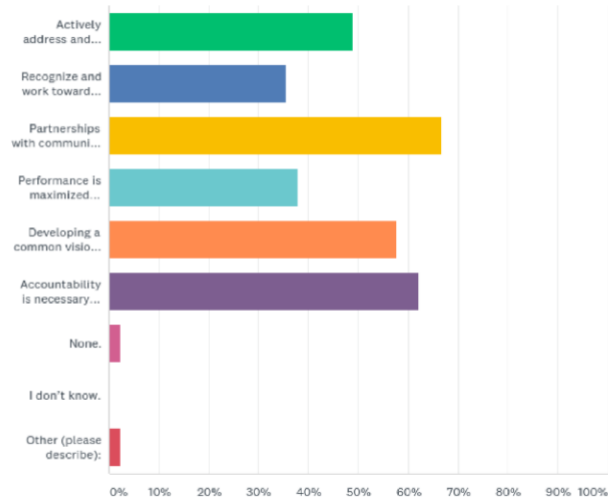Answered: 45   Skipped: 37

ANSWER CHOICES	RESPONSES	
My organization developed new partnerships with community members or organizations.	33.33%	15
New organizations or sectors of the community are participating in the church.	13.33%	6
My organization has more influence over the social conditions in my community.	26.67%	12
More people recognize that my organization contributes to the community.	53.33%	24
Helped bring the ministry of the church out into the community.	44.44%	20
Helped promote social justice in my community.	15.56%	7
It has not helped, I am still working to make changes in my community.	15.56%	7
It was not my goal to make changes in my community.	0.00%	0
I don't know.	11.11%	5
Other (please describe)	6.67%	3
Total Respondents: 45		

Q9: Which of the following would you say were the "best practices" that you learned from the CS UM CP? That is, which of the following are things that other organizations can learn from your success? (Check all that apply)
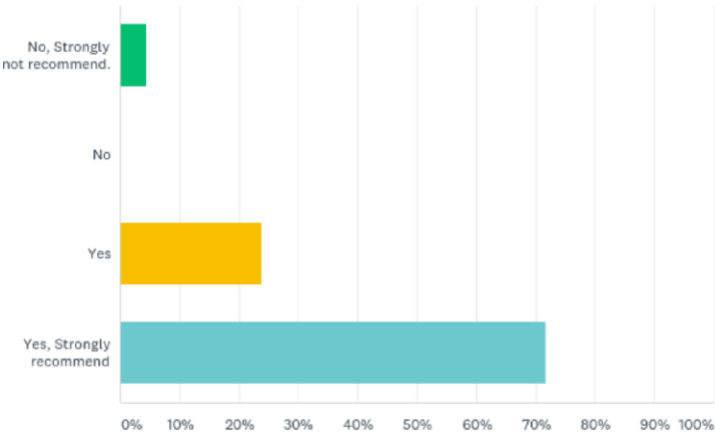
Answered: 45   Skipped: 37

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ANSWER CHOICES	RESPONSES	
Actively address and promote a holistic theological perspective.	48.89%	22
Recognize and work toward social justice.	35.56%	16
Partnerships with community organizations are essential to meet community needs.	66.67%	30
Performance is maximized through evaluation, retention, and recognition.	37.78%	17
Developing a common vision and mission are critical for collective action.	57.78%	26
Accountability is necessary for my organization to produce results and make a difference.	62.22%	28
None.	2.22%	1
I don't know.	0.00%	0
Other (please describe):	2.22%	1
Total Respondents: 45		

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Q10: Would you recommend that others to participate in the Community Services and Urban Ministry Certification Program?
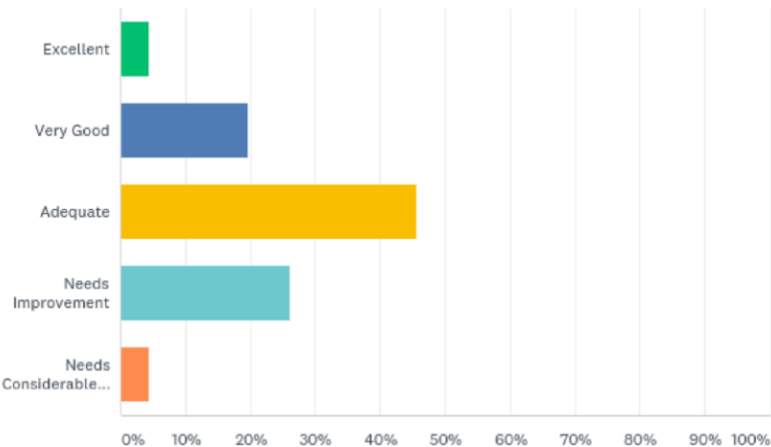
Answered: 46   Skipped: 36

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ANSWER CHOICES	RESPONSES	
No, Strongly not recommend.	4.35%	2
No	0.00%	0
Yes	23.91%	11
Yes, Strongly recommend	71.74%	33
TOTAL		46

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Q11: How would you rate your knowledge of this subject matter prior to completing the program?

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Excellent	4.35%	2
Very Good	19.57%	9
Adequate	45.65%	21
Needs Improvement	26.09%	12
Needs Considerable Improvement	4.35%	2
TOTAL		46

Q12: Has your knowledge increased on this subject matter post completion?
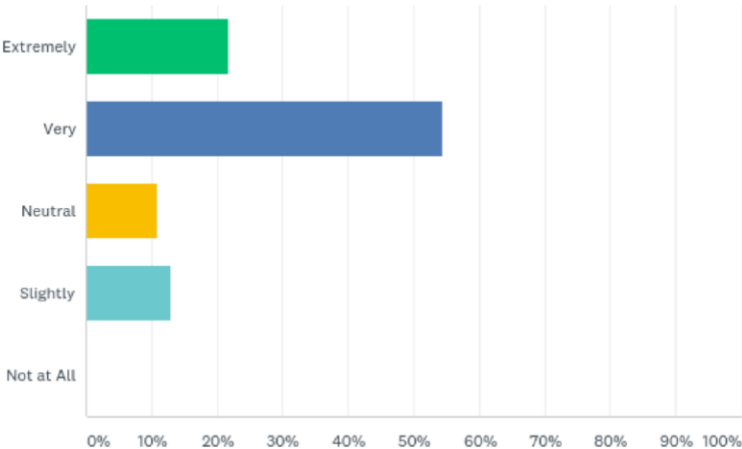
Answered: 46   Skipped: 36

Q12: Has your knowledge increased on this subject matter post completion?

Answered: 46   Skipped: 36
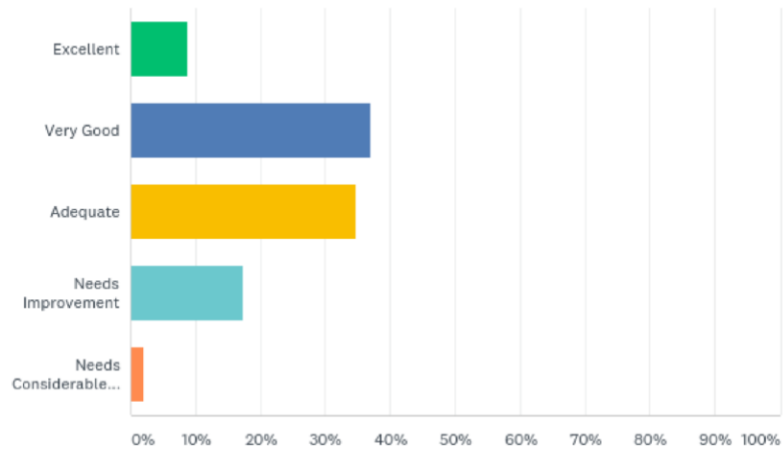
ANSWER CHOICES	RESPONSES	
Extremely	21.74%	10
Very	54.35%	25
Neutral	10.87%	5
Slightly	13.04%	6
Not at All	0.00%	0
TOTAL		46

Q13: How would you rate your skills in applying this subject matter prior to completing the program?

Answered: 46   Skipped: 36

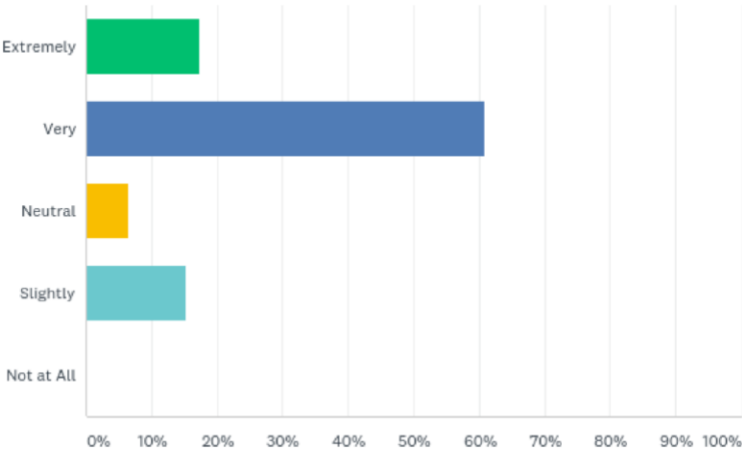## Q13: How would you rate your skills in applying this subject matter prior to completing the program?

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Excellent	8.70%	4
Very Good	36.96%	17
Adequate	34.78%	16
Needs Improvement	17.39%	8
Needs Considerable Improvement	2.17%	1
TOTAL		46

Q14: Have your skills increased on this subject matter post completion?

Answered: 46   Skipped: 36

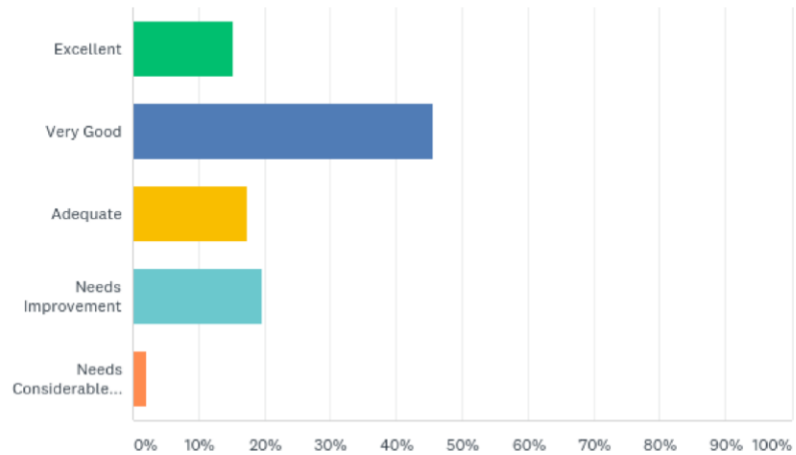## Q14: Have your skills increased on this subject matter post completion?

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Extremely	17.39%	8
Very	60.87%	28
Neutral	6.52%	3
Slightly	15.22%	7
Not at All	0.00%	0
TOTAL		46

Q15: How would you rate your attitude toward the program subject matter prior to completing the program?

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Excellent	15.22%	7
Very Good	45.65%	21
Adequate	17.39%	8
Needs Improvement	19.57%	9
Needs Considerable Improvement	2.17%	1
TOTAL		46

Q16: Based on learning outcomes, has the subject matter in the program changed your attitude upon completion?
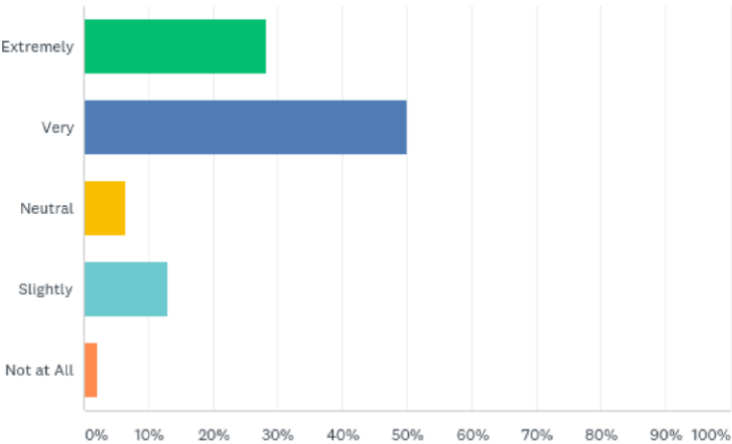
Answered: 46   Skipped: 36

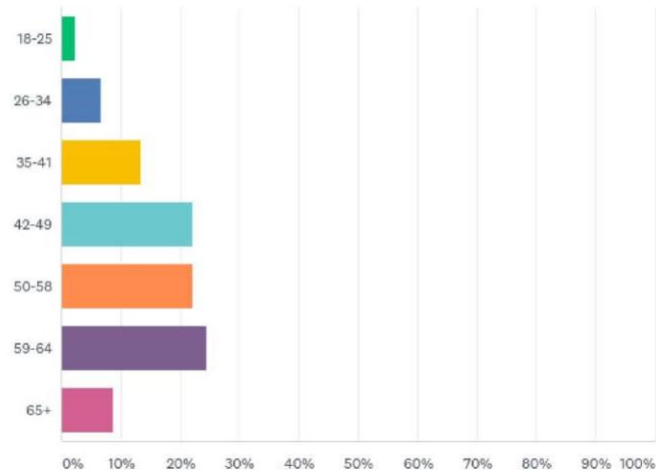## Q16: Based on learning outcomes, has the subject matter in the program changed your attitude upon completion?

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Extremely	28.26%	13
Very	50.00%	23
Neutral	6.52%	3
Slightly	13.04%	6
Not at All	2.17%	1
TOTAL		46

Q17: What is your age?

Answered: 45   Skipped: 37

ANSWER CHOICES	RESPONSES	
18-25	2.22%	1
26-34	6.67%	3
35-41	13.33%	6
42-49	22.22%	10
50-58	22.22%	10
59-64	24.44%	11
65+	8.89%	4
TOTAL		45

Q18: GENDER:

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
Male	56.52%	26
Female	43.48%	20
TOTAL		46

Q19: What is the highest grade of school you have completed?
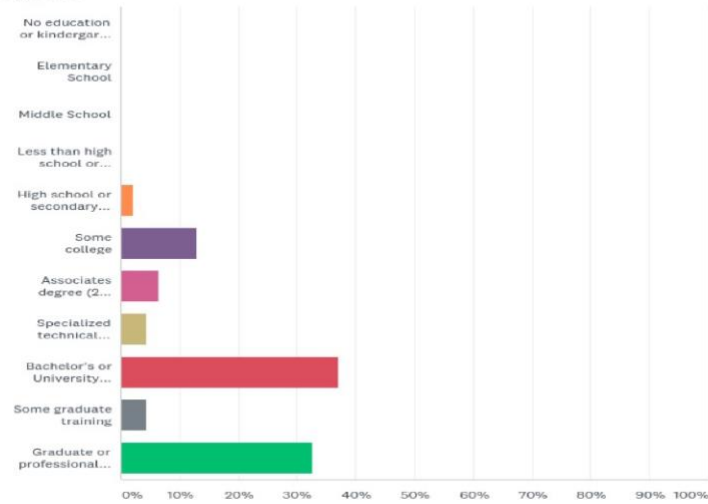
Answered: 46   Skipped: 36

Q19: What is the highest grade of school you have completed?

Answered: 46   Skipped: 36

ANSWER CHOICES	RESPONSES	
No education or kindergarten only	0.00%	0
Elementary School	0.00%	0
Middle School	0.00%	0
Less than high school or secondary school (Grade 11 or less)	0.00%	0
High school or secondary school diploma	2.17%	1
Some college	13.04%	6
Associates degree (2 years)	6.52%	3
Specialized technical training or vocational school	4.35%	2
Bachelor's or University degree (4 years)	36.96%	17
Some graduate training	4.35%	2
Graduate or professional degree	32.61%	15
TOTAL		46

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