

A STRATEGY FOR DEVELOPING KINGDOM LEADERS
THROUGH DISCIPLESHIP AND MENTORING FOR
NEW HOPE BAPTIST CHURCH.

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ABSTRACT

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This is a documentation of the methods followed in developing a mentoring and discipleship process for New Hope Baptist Church, Watertown, New York. New Hope is unique in that half of the members are military and will move to new assignments after three to four years. A repeatable, and adjustable process was needed to quickly mentor and disciple these and our local members so they may be effective for the Kingdom of God.

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Chapter 1

INTRODUCTION

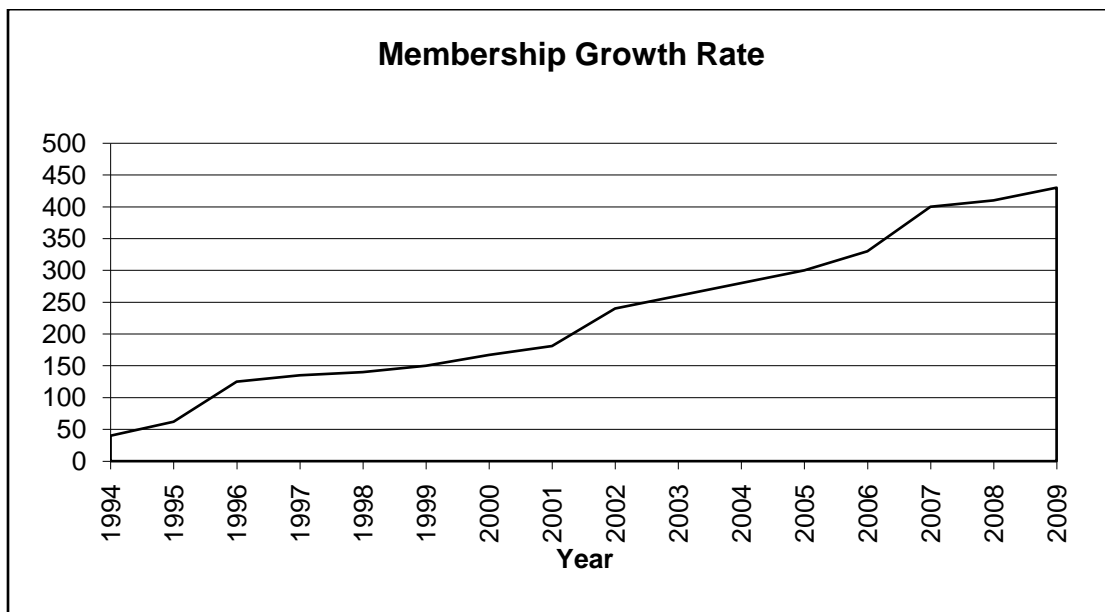
History of New Hope

New Hope Baptist Church began in 1990 in Glen Park, New York as a bible study with the desire to reach the Watertown area. The church began with 8 people attending and quickly grew to 30 members who incorporated the church. From this meager start they purchased land and over the course of three years erected a 7,000 sq ft building. At the building's completion New Hope had around 45 members. It was then that the current pastor, this author, came in 1994.

Steady growth accompanied New Hope as the author attended seminary while also serving as full-time pastor. While seminary prepared this author well in theology, much was lacking in the day-to-day management and leading of a church. Soon the church grew to 150 in attendance, and an assistant pastor added in 2002 along with a 1,500 square foot addition. Both the assistant pastor and the author are retired from the military, and thus have some military leadership skills. Yet, even in a military minded church a new leadership skill set had to be learned by both of us. God continued to have His hand upon New Hope as the church continued in growth, and soon another addition was required to handle the growth. In 2004, a new sanctuary of 3,000 square feet was added to the existing facility.

It was not long before God again stretched New Hope to where a third staff member was required, and this staff member joined us in 2008. He had been in the military for eight years. The addition of this member required re-assignment of duties for

our staff. The first assistant pastor became our Family Ministries Pastor and our new assistant became our Worship and Youth Pastor. With this addition in staff, New Hope grew and as of this writing we are completing the addition an additional 14,000 square feet to our facility. This addition consists of a new sanctuary which will seat 450, a new entry area, and nine new classrooms for children. The chart below graphs the growth of New Hope from the time this author was placed by God as the pastor.



This author had been a member of a church located at an Air Force base that closed. Within months the church went from one hundred to twenty. We knew, upon coming to New Hope, that we could not base the church solely upon military members, especially when the local Army post is the most deployed unit in the military. We had to reach out to the community and to accomplish this we must adjust how we manage and lead our people. We had to become an intentional Acts 1:8 church reaching our Jerusalem, but also affecting the world through our military. Another important focus

was to be mission minded. To continue all this, we have had to raise up leaders from the local civilian membership to maintain long-term continuity.

Statement of Purpose

As a result of this growth the New Hope staff and this author as senior pastor need to adjust how we lead the church in order for it to be what God desires for His bride.

With the increasing numbers of volunteers, the management style is decidedly different from the earlier small church. Leadership must include the “lay ministers” for the church to reach its full potential. To this end, the author pursued courses which would increase the capabilities of the staff at New Hope to lead a church that God is blessing.

In 2007, New Hope shifted from a committee style of leadership to a team focus. This shift occurred after I took several courses within the DMIN program at Liberty University. One book stood out in the course, *Building Effective Lay Leadership Teams*. Its contents helped shape the direction of New Hope’s leadership strategy. In particular, one statement spoke to this author, “a large church that does not use teams will suffer.”¹ While New Hope is not large, by national standards, God’s hand is upon us and we are growing steadily. To prepare for what He might do, we moved into the team concept. This has not always been smooth as many older members still prefer the committee model of leadership, and believe that a deacon should be on every committee. Slowly though, as God has grown New Hope, some have seen that we must adapt to new styles of administering God’s house to keep pace with change.

Leadership is essential to any organization, from the smallest to the largest. Without proper leadership, chaos reigns and the church’s mission of reaching souls may

¹ George Barna, *Building Effective Lay Leadership Teams* (Ventura, California: Issachar Resources, 2001), 27.

be lost. The question that we asked was, “How do we lead properly and also raise up proper leadership?” To answer this, the first place to search was the Bible. In the New Testament, Jesus went to twelve men and said to them “Follow me.”² He did not qualify them by age, education, or experience, but by their hearts’ desire to be obedient. From this point forward, Jesus spent three years investing Himself into the lives of these men. He not only taught them by word but also by example. He gave the example of spending time with, and teaching, His followers.

Another example found in the New Testament is that of Paul and Timothy. In the scriptures, we find a mentorship exemplified between Paul and Timothy.³ Paul’s connection with Timothy begins in Acts 16:1-3 where Paul requests Timothy to join him. Later Paul includes Timothy by name in greetings as a brother in Christ. Paul further mentions Timothy in Romans, then 1 Corinthians, but most clearly in his first letter to Timothy, where Paul calls Timothy “my own son in the faith.”⁴ Here Paul gives more insight to the close relationship they developed as Paul taught him the pathway of Jesus and the formation of church life.

This pattern of mentor relationship is one that needs reintroduction into the church today. This mentoring will endeavor to instill the servant style of leadership into potential leaders of New Hope. In a recent visit to a large church, the author watched as the senior pastor walked by some trash on the floor and then told a staff member to find someone to clean the floor. This CEO mentality has crept into today’s church and

² Matthew 4:19. All scripture references taken from the New King James Version (Nashville: Thomas Nelson, 1997).

³ Acts 16:1-3; Romans 16:21; 1 Corinthians 4:17; Philippians 1:1; 1 Timothy 1:2, 1:18; 2 Timothy 1:2.

⁴ 2 Timothy 1:2.

replaced servant leadership in our churches. There is even a book written with this title, *Jesus, CEO* and others that bring a business methodology into the church. In the book *Jesus, CEO*, Laurie Beth Jones, states that one can become what they think of themselves. Jesus' "I am" statements are what He became."⁵ A few pages later Jones makes a statement, "Jesus had power because He "owned" it" and then poses two questions, "What are you trying to own?" and "How can you truly own it?"⁶ This is not the pattern, which is modeled about by some well known pastors, that needs to be instilled in our young leaders. The church is "owned by God" we are its caretakers or shepherds as scripture states.

This work proposes a pattern whereby pastors take younger men under their wing and instruct them in the ways of Jesus and the biblical servant style pattern of church leadership. This pattern is what New Hope is attempting to establish. Many of our young men are in the military and they have a sense of leadership; however, it is not the biblical pattern of servant leadership. We pray with the Lord's help to change that.

Scope and Limitations

This paper will address the unique issues of biblical leadership at New Hope Baptist Church and the development of a system by which lay leadership plays a prominent role at New Hope Baptist Church. While it may be useful to other churches in a similar geographic setting, this work is undertaken to develop leaders for New Hope Baptist Church. Currently the leadership among our younger men is very thin due to major deployments of our military members. This has been and will continue to be a

⁵ Laurie Beth Jones, *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion, 1995), 8.

⁶*Ibid.*, 35-36.

major limiting factor as far as long-term evaluations. Months before the actual deployment, our military members spend many months training. The current deployment and training schedules allows the church only about eight months of training time and evaluation of the training at best between deployments.

Many of our military men have held positions of leadership and teaching within the church. During the initial training course, five of the ten men attending deployed before the course was completed. We have been slow to replace them due to the lack of qualified or willing men, and a usable model by which we are effectively able to train members, which is the genesis for this work. The courses that this author has attended at Liberty University have shown that we need not wait for the qualified or able men and women to show up, but we need and can train up leaders from within our more permanent civilian membership.

To do so will require a paradigm shift in how we have chosen leaders in the past, from looking at those who are doing the work inside or outside the church, to those who we can teach to do the work within the church. We believe with the right and careful choices New Hope can train up not only new military leaders, who will move on eventually to assist other churches, but local members as well who will be here for years to come. At the same time, we believe God has blessed us to be able to assist other local churches in developing their leaders in support of Kingdom growth. This work is not just an analysis of events completed, but a practical assessment of what how we are doing with training leaders. Based on reviews of that work, we will determine what we need to adjust or redesign to shape stronger leaders. Those assessments along with ideas gathered from this study will allow us effectively train servant leaders.

Biblical Basis

In an effort to raise up servant leaders, the author will attempt to lay out a process by which those whom God raises up for this training will become effective leaders in the church and for the Kingdom. One result we hope for is more classes of an outreach and discipleship nature to be available as they expand their leadership skills and in turn, take others under their wings for mentoring as leaders and teachers. Our model must be patterned upon the model presented to us in Scripture as Jesus called Peter and Andrew to ministry. “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. ¹⁹ And he saith unto them, Follow me, and I will make you fishers of men.”⁷

Jesus not only spoke to them about ministry, he showed them ministry, and gave them the opportunity to practice His example. This is the format that churches, New Hope foremost, must adopt if they are to impact future generations. We must not only “talk the talk”, but we must allow members to practice the walk of leadership. We must teach leadership courses containing basic theology, which gives the student a foundational reference in church leadership, versus a world or military view. To have leadership without the theological foundation reduces church administration to a corporate mentality.

The Gospel of Matthew instructs the twelve disciples to “make disciples.”⁸ The concept understood here is to take others under their wing and teach them as they were

⁷ Matthew 4:18-19.

⁸ Matthew 28:19.

taught, through a mentoring relationship with the disciples. Though mentoring is not mentioned in the New Testament, the concept permeates its teachings.⁹ Even the militant Apostle Paul embraced its principals by taking Barnabus, Timothy, Silas, John Mark and others under his tutelage. The emerging leaders were not sent off to a synagogue or school to learn how to accomplish the work. They were to be placed under the eye of a mentor, or as scripture calls them, a teacher.

The journey into this leadership style shift will take on many facets, and will no doubt have some sidetracks. However, in taking this journey we hope we will not only affect the health of the church currently, but we will generate a great group of leaders to lead the church into the future, as well as future church plants. This undertaking is not a short-term project, but one that will need to continue over time as the church grows and as members move on to new assignments, leave to help birth new churches, and new members continually come into the New Hope family. In that light, we must look at this training as missionary training for those who will move on from New Hope so as not to lose heart and have to repeat many parts of the process.

Training Process

This format is not one to be carved in stone, but must be flexible as needed to ensure the outcome is one that makes disciples who have a heart for God's work and fits the dynamic nature of New Hope. The actual instruction began with a classroom style setting, on Tuesday nights. After introduction of the topic and text, discussion was encouraged to bring theory to a place of personal application. The attendees were then encouraged to find opportunities to lead in some way. This format will continue to be the

⁹ Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville: Broadman & Holman, 2008), 4-5.

outline for training until evaluation indicates a more effective process. Each time we go through the process of training leaders, there will need to be an after action review to see what needs improving. As we currently have a loosely framed system in place, this paper presents the starting point for New Hope to begin to train leaders in a more effective way.

The current overall training plan is as follows:

1. Introduction – lay out the process for making leaders
2. Assessment – finding what leadership experience each person has and their church background along with their spiritual gifting. Also, we will assess the church and learn how the church perceives the leadership and the overall condition of the church
3. Laying a foundation – ensuring that the individuals biblical foundation and core doctrine matches with the Bible and New Hope’s beliefs and how they can be a servant leader.
4. Servant Leadership – discussion on what a servant leader is versus a leader in a secular role. Also, how one can be a servant leader and the attitude of a servant leader.
5. Prayer – nothing is done without prayer. We cover the importance of prayer, what to pray for as a leader, and the daily practice of prayer.
6. Vision casting – helping to see the kingdom growing possibilities that God may have for New Hope and get everyone moving in one direction. This will include personal vision casting. New Hope desires to help the individual see how their leadership can serve to effect the growth of the kingdom of God and be part of New Hope’s vision.

7. Team Building – ensuring that all leaders are working and serving together towards the one goal of the church and that fiefdoms do not occur. This includes:
 - a. Goal setting – helping each leader join their personal vision, gifts and talents to the goal of New Hope.
 - b. Delegation – sharing how we let go of responsibilities and let others grow in their leadership potential and teach them the value of servanthood.
 - c. Recognition – recognizing those who have done well while positively encouraging others to keep on serving.
 - d. Multiplying – intentional discipleship and finding one’s replacement.
8. Discipline – knowing when to discipline and move people out of leadership.

There is no doubt that this training schedule will change and will morph into something different over time, but this format has given us a starting point to begin the building process. With much prayer as this begins, we hope God is already working in the hearts of those we have tentatively chosen to participate. In the following pages this author will endeavor to lay out the basic idea for each of the items mentioned above, how we envision the outcome, and what has occurred to date.

Chapter 2

ASSESSMENT

Assessment can take on many forms. For New Hope it not only required assessment of this author's leadership style, but the approach of the church as a whole. Currently, New Hope is in transition regarding its administration style. The church is moving from committee approach to a team and small group approach with each entity led by team leaders or directors. This adjustment requires more members to join in the leadership role and distributes the ministry responsibility out from a few people to many. For this to be successful New Hope must mentor these directors and leaders. In order to place leaders into the best position, we have utilized an assessment process.

Self-Assessment

New Hope will begin each leader training session with everyone (pastors and team leaders) discussing his or her own background in leadership. Whether in a scout troop, sports, or the military, everyone has some leadership experience. When the pastors begin with where each person resides on the leadership style line, they have a reference to bring that person to a common point where all leaders can begin working together. In addition, the discussion time allows each person to get to know each other and acts like an icebreaker of sorts. This time of fellowship allows the potential leaders to get to know the senior leadership and how they guide the church. This early diagnostic allows those leading the opportunity to see who has previous training and who may be able to help teach with their experiences.

It is impossible to navigate anywhere unless one is aware of his starting point.¹⁰

For New Hope this means that we must not only establish our current position of all potential leaders, but set a course in such a way that all of our leadership training brings all our leaders to the same destination. This author, along with the Family Ministry Pastor and the Worship Pastor, are products of the military when it comes to leadership. The author's career was such that he spoke and those involved followed the order. An order was given and carried out. There was no worry about finishing the task because things were done by the book. Church does not always work that way. When the author first came to New Hope there were 40 people and 95% of those were military. They understood the need, certain things had to be done, and they stepped up and did the work required. With the few people in those early days the need was known to all, with a larger membership the need has become exponentially greater. Currently, New Hope has around four hundred members, with 45% being members of the military. This growth has pushed the author had to change his leadership thinking. As we grow, the pastors must frequently accomplish a leadership self-check to ensure we are being effective. Before the pastors and leaders can lead others, they must review themselves and be willing to adjust if required or fail in the mission. Utilizing John Maxwell's book *Developing the Leader Within You*¹¹, the author found that he must adjust his style to working with those who are not of a military background and who at times might be less motivated to accomplish a goal. Maxwell's work showed the author that a leader must bring about motivation and excitement about the goals in the church.

¹⁰ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids: Baker Books, 2008), 31.

¹¹ John Maxwell, *Developing the Leader Within You*. Nashville: Thomas Nelson, 1993.

To accomplish the assessment, New Hope is utilizing several self-assessment tools as they develop the leadership assessment process. These include the *Spiritual Gifts, Ministry Passion, Experience and DISC Personality* (CD-ROM version) test handed out to pastors by the Baptist Convention of New York.¹² These assessments will give the church leaders and potential leaders insight as to what placement is best for each individual, thereby maximizing the leadership potential for each member. This self-check is not to disqualify anyone but to establish a starting point from where each person can work within himself or herself to better his or her leadership ability. While not all will become a leader like Norman Schwarzkopf, they can become the best that God has for them. As we endeavor to become a stronger servant leader based church, we must first understand what it means to be a servant leader.

In the words of Ken Blanchard and Phil Hodges, “Most leadership books and seminars focus on the leader’s behavior ability and try to improve leadership style and methods.”¹³ Servant leadership is focused on the heart. One can learn all the principles of leadership and still not grasp the concept of biblical leadership. A leader in the church must be a servant. One key part of being that servant is to understand that a biblical leader leads in service to the people and not themselves. A leader must have a heart concern for those he leads and be leading them in a closer walk with Jesus. Jesus modeled this lifestyle before His disciples and for leaders today.

To accomplish this, New Hope gathered several men and women together and asked the probing question, “What is leadership?” The group then talked about

¹² *Discovering Your Ministry*: CD-ROM, Baptist Convention of New York: Church growth Division. n.d.

¹³ Kenneth H. Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville: Thomas Nelson, 2005),39.

leadership and their concept of biblical leadership. Several thoughts came out of this round table discussion. First, one must be a follower of Jesus. If one is not a follower of Christ, they do not have access to the Holy Spirit to guide them. A true servant leader must follow Jesus and follow his instructions on leadership just as He spoke, “Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. ⁴⁴ "And whoever of you desires to be first shall be slave of all.”¹⁴

For many in secular leadership, leading is about the title and power. For those following Jesus it is about following Him and His example and not a title. A church cannot have leaders who are not sold out to being a servant for Jesus.

The second quality of a servant leader that was brought out is that a true servant must be humble. That one must not seek the spot light, but rather give others and ultimately God the credit for what is done. Many of today’s leaders claim ownership of their church or ministry, when they are really a caretaker. The group examined how a potential servant should be one that does not use the phrase “I” but “we” when praise is given. The group based this value on Jesus’ words found in Luke 14:8-11:

When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; ⁹ "and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. ¹⁰ "But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you. ¹¹ "For whoever exalts himself will be humbled, and he who humbles himself will be exalted.

The third characteristic of a servant leader is that the leader should also take the initiative to look for opportunities to serve rather than waiting to be asked. James spoke of this when he said, “Humble yourselves in the sight of the Lord, and He will lift you

¹⁴ Mark 10:43-44

up.”¹⁵ When one has a proper relationship with God and a proper view of their position then God is able to do His best work. Those who are seeking to “follow” Christ will go about their work in a quiet manner. While quiet faithful leaders do not always make great leaders, one who does not serve cannot be a servant leader. Those who do serve without title or position can be free from the worries of what others will say and do their best work for God.

The fourth aspect, suggested by one of our military members, is integrity. That is, what we ask others to do is consistent with our own actions and behavior. Integrity builds trust and strong relationships within the body. Integrity, it was agreed upon, can only be earned, it cannot be given. Those who are to be leaders must show integrity or they will fail to gain followers. Examples noted were- being on time to teach, remembering when it was one’s turn to serve in a ministry position, following through on an offer to do something for someone, and to live as a Christian.

The outcome of this meeting laid a foundation of what the church needed to look for in its leaders. Not that every person would be the best in each area, but that we would emphasize these areas. From that point we felt we could guide the potential leaders into servant hood. As mentioned we understand it may take a while to accomplish all we hope for. After all, Jesus did not train His disciples in a few weeks, but rather over the course of years.

¹⁵ James 4:10

Starting Assessment

As part of an overall evaluation of the church, spiritual gift usage questionnaires were randomly handed out to 100 people. Sixty-one surveys were returned. We asked five questions in the survey. Those who participated were asked to circle the one that best applies to them.

1. I know my gift or talent and use it for the kingdom of God
2. I know my gift or talent, but I am not using it for the kingdom of God
3. I do not know my gift or talent, but want to know so I may use it for the Lord
4. I do not know my gift or talent, but I am interested in knowing.
5. I do not want to know my gift or talent.

The results of this survey were as follows:



The results showed the pastors that the members felt that most understood their gifting, and are using their gift. Even with most knowing their gift, the church must not forget those who desire to know and use their gifts. Leaders need to be aware of the state

of the flock and we must not assume that all is well and all are aligned with the leadership. These results will help us to guide new leaders into ensuring those in their care are provided every opportunity to serve God in their best suited area.

Personality Assessment Survey

The first assessment handed out to potential leaders is the standard DISC Personality Test.¹⁶ Requiring roughly seven minutes to complete, this test gives the leader a general idea regarding ones personality type. The eight personality types include extroverted, outgoing, optimistic, involved, introverted, reserved, realistic, and withdrawn. Each section has a Scripture verse to go along with the assessment as part of the explanation. This provides a Scriptural reference for working within the church. As the class walked through the test, some agreed with the assessment and others did not. Only time will show which is correct.

Passion Assessment

The next assessment dealt with the area of passion.¹⁷ To know one's personality is not enough by itself, one must also follow their passion. Passion is that which drives one beyond the normal effort of time and talents. These are evidenced in one's need, object, fervency and tenure. As we go through each assessment test we discussed the results and attempted to see how one's gift and passion complement each others. We then attempted to bring these results into the church setting, and guide them in the

¹⁶ *Discovering Your Ministry: DISC*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004.

¹⁷ *Discovering Your Ministry: Passion*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004. (see Appendix A).

direction and vision of the church. The results of this exam are more introspective than the others. Mainly it is a tool to get the leaders to think about what they really desire.

Spiritual Assessment

The Spiritual gifts test is used in many contexts.¹⁸ Each participant labels the statement with a numerical value and then totals the numbers into a chart which assigns a gift to that value. While some may question the accuracy, there is a great need for one to understand their spiritual gift(s) and how they assist in leading the church to reach its biblical vision. There was, and no doubt will be, some in future groups that have never taken a spiritual gift survey. As the potential leaders discover the gift that God has given them, we hope it will generate a desire for them to become involved in those areas of ministry.

Scripture verses used to show them God's gift include 1 Corinthians 7:7, where Paul tells his readers that every believer has their own gift from God. Paul was single and could focus his whole being into his gift. This does not mean one must be single to serve or have a gift; rather he was simply more available to serve. Continuing in 1 Corinthians, we moved on to chapter 12:18-28 where Paul writes of how God has set members into the body to accomplish the work. Here we find how each member is part of the body and is to serve the body with his or her gift. There is not one gift above others and we should not look down on those having gifts or doing tasks which are not the attention getters. We utilized this passage to show that those positions which are not seen by others, such as cleaning teams, greatly benefit the whole and without them others would not be able to accomplish their gifts. James 1:17 tells us that every good gift

¹⁸ *Discovering Your Ministry: Spiritual Gifts*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004. (see Appendix B).

comes from God and we need to work within that gift as if we were doing it directly for God. These verses helped the group to see that gifting comes from God for a purpose and is not some random occurrence.

Ephesians 4:11-13 are the core verses for teaching how the gifts work together for the body and the result we should find from our gifting. We covered how the gifts for those going into these positions, evangelists, pastors and teachers, are for a purpose. That is, to equip the body for the work of the ministry. Ministry is not, and cannot be accomplished by one or two, it is a corporate effort. The greatest example of this is Jesus teaching the twelve who went out and taught hundreds more. The result is the encouragement of the body of Christ and unity in faith and knowledge.

The multiplying of the work within New Hope is carried on much the same way as in scripture. We look for those who are amongst the member body who seemed to have an inclination to serve. We assess their growth in Christ and ask them to serve accordingly. As we are mentoring them in serving we also encourage them in their personal growth in Christ. As we refine our mentoring process, we will offer classes tailored to the spiritual growth of those leaders. At times, this may be one on one, or a small group, but could be in one of our larger group settings. This will allow those in the leader course to see the importance of serving the body with their gift, no matter what it is. As they grow in their ministry gift we hope they will grow spiritually as well. Our desire is to coach them to become leaders in their area of ministry and spiritually.

New Hope utilizes the results of the spiritual gift test with an emphasis on encouraging use of the gift for the kingdom. We discuss where each person is gifted and how this fits into the ministry of the church. As we examine the information, matching

gifts and passion test results, we will see if their desires matched the gift, or not, and endeavor to help them move into a position of leadership in an appropriate area. We endeavor to assist each person in developing his or her gifts and so they may see how their gift benefits the kingdom. As they see their place in the kingdom and develop their gift, they will be a better leader.

Staff Assessment

The starting point for assessment was with our church staff. This author took the tests that are to be used for leader training. The first test was the spiritual gifting survey. The results were not surprising as the highest was knowledge,¹⁹ which includes researching facts and sharing that information with others. Doing research is also one of my passions. I love to gain new understanding on almost anything. I am as happy reading or studying than just about anything else. Second was teaching²⁰, which I enjoy especially in an open discussion format. I truly enjoy talking about creation, history and science where it interacts with the Bible, and dismissing false knowledge that many retain due to heretical television programs about the Bible. The third was evangelism²¹, the sharing of faith with others. While I do not follow any particular pattern for witnessing, I enjoy one on one discussion about the truths of Scripture and how it answers our needs.

In the DISC survey I came out with a high “D”²² in both “this is me” and “this is expected of me” categories. This scoring places me within the task oriented group, which I am. When given a task, I am driven to get it done. When no leader is present, I will

¹⁹ See Spiritual Gifts Appendix B, s.v. “knowledge.”

²⁰ Ibid., s.v. “teaching.”

²¹ Ibid., s.v. “evangelism.”

²² *Discovering Your Ministry: DISC*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004

step up and give direction, especially in emergency situations. God has given me the ability to deal with crisis and direct others through it. While I am cautious and will weigh all the options before making a decision, once it is made I will get the work accomplished.

One difficulty with this test is that it does not tell the participant which personality group they fall into when there is a difference between the two categories. As a result, one is not sure which personality is best to pursue when matching the personality to the gifting. Testing shows I am divided between two results, “D”²³ which says I am decisive and quick, and “C”²⁴ which says I am careful and research items before making decisions. I believe I am a combination of the two. While most of the time I feel I am in the “C” category, I can transition into the “D” when needed. I do tend to get serious about things and as stated in the result above need to “learn how to be more people oriented.”

Our Family Pastor, Richard Goforth, came out in the spiritual gift survey with “discernment”²⁵ as his highest gift, which is the recognition of true intentions in others. His second highest score is “faith,”²⁶ which is trusting God to work beyond our capabilities. His third gift is “wisdom,”²⁷ which carries the ability to discern the work of the Holy Spirit. Richard’s DISC survey showed that his highest score in “expected of

²³ *Discovering Your Ministry: DISC*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004

²⁴ Ibid.

²⁵ See Spiritual Gift survey, Appendix B, s.v. “discernment.”

²⁶ Ibid., s.v. “faith.”

²⁷ Ibid., s.v. “wisdom.”

me” is an “S” and his “this is me” is an “S,”²⁸ which is the passive/people-oriented group. The survey says of an “S” type person that they are “steady, stable, servant and submissive,” which describes our assistant pastor. He works in the background working with our families helping them through trying times doing whatever needs to be done. When Richards DISC and gifting are combined they show he is people oriented with great intuition.²⁹ This aptly describes Pastor Richard. He listens to people and then allows them to find their solution to their troubles while sharing answers from the Bible. He is a great friend, encourager and supporter of the ministry of New Hope. He is quick to discern issues but, also slow to speak.

Our Worship Pastor is Ben Nieman who also leads our Men’s Ministry. His spiritual gift scoring showed that his greater gift is “evangelism,”³⁰ which he exemplifies by his witnessing. His second gifting turns out to be “apostleship/pioneering”³¹ which is motivating the church body to be a great commission church. His third highest score is the gift of “faith.”³² This entails encouraging others to trust God in the face of uncertainty. Having lost his brother in a drowning accident, he and his family maintained their faith in Christ. This tragedy gives him an experience base that allows him to share with others in their times of despair and pain.

²⁸ *Discovering Your Ministry: DISC*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004

²⁹ *Ibid.*, s.v. *Combining Personality with Discernment Gift*, pg 18.

³⁰ See Spiritual Gift survey, Appendix B, s.v. “Evangelism.”

³¹ *Ibid.*, s.v. “apostleship/pioneering.”

³² *Ibid.*, s.v. “faith.”

His DISC survey revealed his “this is expected of me” is an “I”³³ which is active/people-oriented being “inspiring, interactive and interested in people.” This describes Ben well, as he hates being alone and loves talking with others. His “this is me” shows him to be a “D,”³⁴ an active/task-oriented person. When he takes on a task, he follows through to completion.

When combining Ben’s personality with his gifting, one again finds a dual result. Ben’s “I” personality “this is expected of me,” when combined with his highest gifting shows that Ben is a “soul winner.”³⁵ He loves leading people to Christ and encouraging them in discipleship. He loves to talk and can talk to anyone about the Lord. He does have a tendency at times to not worry what others think, which is where his “D” personality comes through. When Ben’s “D” personality and his gift for evangelism are combined, the result reveals he is a dynamic and demanding type Christians with the gift of evangelism. While Ben is not pushy with the gospel, he does need to be more patient at times. Not everything is black and white, yet his desire to see people trust Christ and lead them to Him is a great asset for New Hope.

This mix of personality and gifting works well for New Hope. While this author is driven to accomplish tasks, see ministries start and flourish, he also handles the deeper teaching and answering questions which require in depth study at times. Pastor Richard is the calming influence among the staff. He asks the hard questions of the staff which keeps the eagerness in check. His ability to work with our families and guide them

³³ *Discovering Your Ministry: DISC*, CD-ROM, Baptist Convention of New York: Church growth Division. 2004, s.v. “I”.

³⁴ *Ibid.*, s.v. “D.”

³⁵ *Ibid.*, s.v. *Combining Personality with Evangelism Gift*, pg 14.

through trials is a great asset to the church. He brings a balance to the staff. Pastor Ben, being younger, more active and being people oriented allows him to connect with those who seek adventure in their ministry. He leads groups to Lake Placid, New York each winter to assist in the ministry to World Cup and Olympic qualifying events. This mix has allowed us to connect relationally with members of the church while also making contact with those in the community. God has placed within the body all the components for it to function.

As we look to building a mentoring style discipleship training for leaders we must understand personalities within the leadership training process. It would be easy to place a strong dynamic leader in the position of team leader who may not be the best person to be a mentor. If we are to train new leaders we must have leaders who can connect with people and mentor them in ministry. While it may not be advantageous to have every person go through the DISC personality test, it certainly would be helpful to have key leaders be evaluated. This will aid New Hope in pairing people together effectively.

Church Assessment

The second part of our assessment, which must be repeated over time due to the constant influx of new members, is an evaluation of the church itself. It is difficult to place leaders if one does not know where leadership is required and how the church views current leadership. To assess the current situation, the church handed out a short anonymous questionnaire. These were distributed by members of the laity, not the church leadership. This created an open opportunity for true impressions. These answers were then reviewed by the leaders and an assessment was made as to where things were going well and where attention was needed by leadership. This allowed the church to

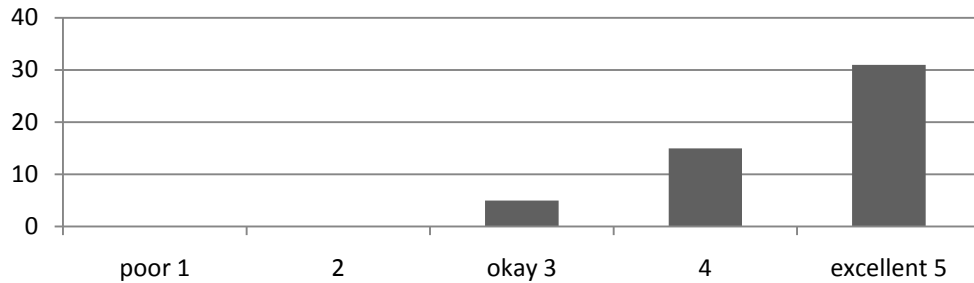
make adjustments to keep the church in the right direction. We have determined that it would be of value to repeat this survey on an annual basis.

The survey consisted of six questions. Each question had five rating blocks ranging from poor to okay to excellent. The questions were:

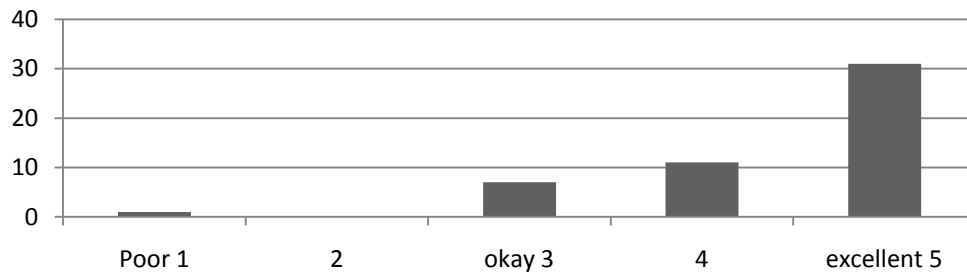
1. Is the church functioning in a biblical manner?
2. Has the church communicated its vision well?
3. Is the church growing its members spiritually?
4. Your overall view of church leadership?
5. Does the church give enough opportunities for ministry?
6. Your overall view of the church?

These were handed out by a member to 50% of the adult membership who responded anonymously. Fifty percent of those were returned with the following results:

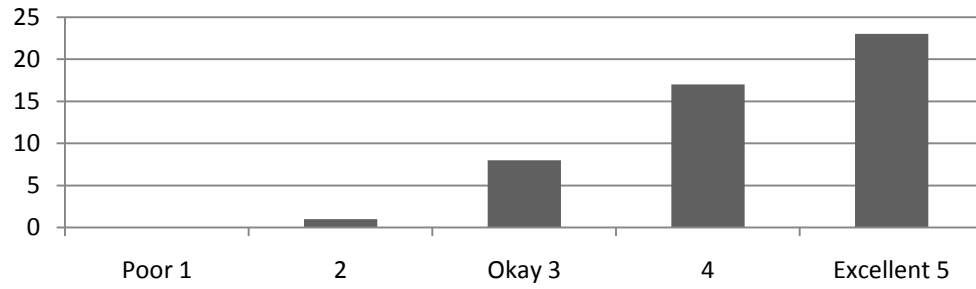
Question 1 - Biblical manner



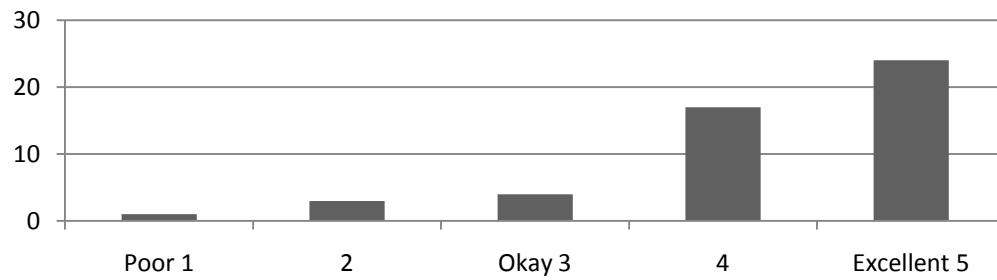
Question 2 - Vision



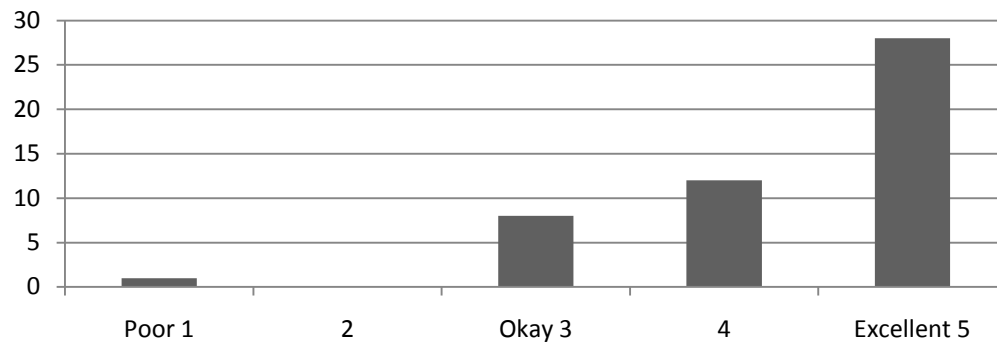
Question 3 - Spiritual Growth



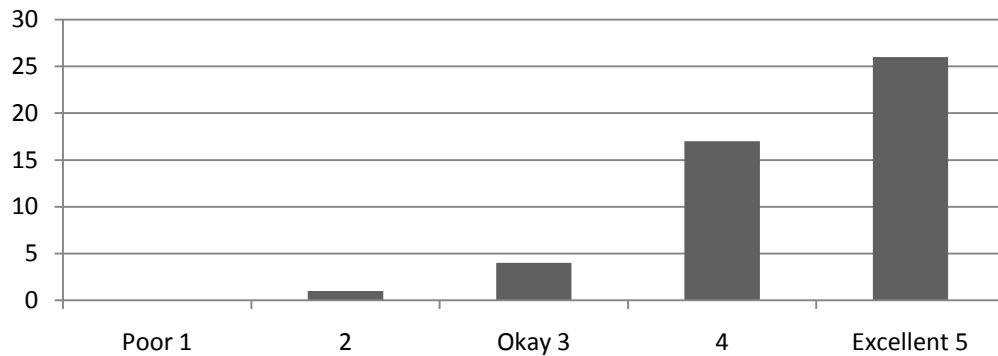
Question 4 - Leadership



Question 5 - Ministry



Questions 6 - Overall view



These graphics give the leadership a quick glance at where we are in leading the church. Obviously there is work to do in most areas with the understanding that we cannot please everyone. This survey was done two years after the team concept was introduced. Much work needs to be done in educating some of the new members on this concept. It has been found that with our high turnover, and influx of people from other churches that we need to cover team building principles more often.

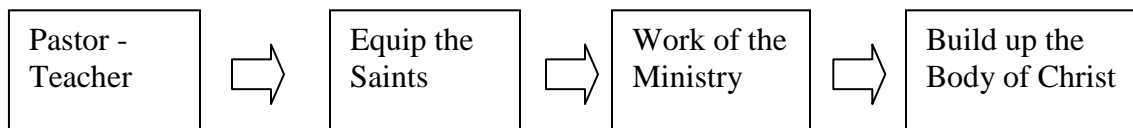
One factor in the overall church assessment is that as New Hope rapidly grows numerically, the current leaders are not able to have their fingers on the pulse of the needs of the church as easily as when it was smaller. Some feel the church does not need more leadership until the numbers warrant that. This thinking is contrary to most church growth theories in that a church needs to add a new staff person, leaders, before reaching the next level of growth.³⁶ The church staff leaders must depend on others in leadership roles to assess needs and inform senior leaders as to a plan of action. Currently the full time staff meets weekly, and the church council, which consists of team leaders, meets monthly.

³⁶ Gary L. McIntosh, *Staff Your Church for Growth: Building Team Ministry in the 21st Century* (Grand Rapids: Baker Books, 2000), 41.

Ministry belongs to the members of the church and not just a few hired staff people. Greg Ogden states we must “shift the priestly function from the elite core to the entire body of believers.”³⁷ While there are to be leaders, those leaders are to “equip the saints.” This is shown to us in Ephesians 4:11-12: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;¹² for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”

The sequencing of this passage gives us the format for leadership in the church. This can best be seen in a flow chart form.

New Hope Leadership Flow Chart



Lee Ellis, a retired military officer and author, sees leadership having two areas of responsibilities in leadership, “accomplish the mission and care for the people.”³⁸ For the pastor to accomplish the mission, he must be obedient to the Scriptures and equip the saints. To care for the people, the pastor must ensure they are doing the work God called the body to undertake. This has not always been the case at New Hope. Many times we have unwittingly dropped into maintenance mode and not equipped or encouraged enough. Also, as we have grown more time must be spent by the senior pastor in

³⁷ Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids: Zondervan, 2003), 103.

³⁸ Lee Ellis, *Leading Talents, Leading Teams* (Chicago: Northfield Publishing, 2003), 201.

administrative activities rather than equipping. This is one area we must change to follow the biblical principle.

One major fault within the leadership of New Hope has been failing to communicate with those who have an objection to change. There was the tendency that if all the leaders saw God's hand in it, then it was the right time to act and that others would easily see this as well. This created unintentional waves at business meetings. John Maxwell tells a story about getting with the "Claude's" in the church. Claude's are those people in your church who have influence. In Maxwell's story, Claude was a quiet deacon in the church, who basically ran things behind the scene. Maxwell writes about getting the influential covert leaders on board with the decision before the decision is made."³⁹ While this is not a desirable situation, covert influential people do exist and can derail what God desires for the church. They do this perhaps not out of malice, but out of a fear of losing the good things that they currently have.

New Hope has had only a few times where people were unsure about the change and resisted our new ideas. Once in a time of fiscal trouble suggestions were made to pay bills and track what we owed to missions. After much discussion, voluntary salary cuts, it was decided to pay missions first and pay we could pay bills. Within thirty days all bills were paid and we have always been fiscally solid since. Another is when we added staff. Some members could not see the need, yet the work load was such we needed to do something. With the affirmative vote we moved ahead and God again has blessed. There were wounds to some who opposed the changes, yet they have stayed strong in New Hope and have seen how God is working. Looking back, we could have handled this in a

³⁹ John Maxwell, *The 21 Laws of Irrefutable Leadership* (Nashville, TN: Thomas Nelson, 1998), 46-47.

better way. Perhaps we could have discussed one on one what God is doing, how this would be better for the church, and how they can be a part of serving the body of Christ through the changes proposed. In essence, we must help them see the need for their contribution to what God desires to accomplish.

All of this reflection has been shared openly in with potential leaders. This openness allows them to see our short comings and how they can be a part of making New Hope better. This process of leadership training will surely take more than three months. With the constant flux of people, New Hope must continually offer leadership training. It is the opinion of current leadership that this church assessment will be need be repeated every year. While that may seem extreme, this evaluation is one that must be undertaken as New Hope experiences a high turnover of military membership every three to four years. New Hope must always be where God desires us to be biblically, spiritually and in leadership.

Chapter 3

LAYING A FOUNDATION FOR LEADERSHIP MENTORING

In order to have a strong leadership team, the team must all be aligned in their basic core beliefs and values. With a common foundation, a team can begin to assemble the needed structure that will allow them to head toward the same goal. This foundation must be Jesus Christ and His church. This part of the team-building lesson will focus on the most basic tenants of Baptist faith. Each group that enters into leaders training will discuss each foundation principle in as much depth as the group desires to go. At bare minimum each leader must be able to explain his or her beliefs about each core value so that a non-believer can gain a basic understanding. This will insure that the church has leaders working within the same beliefs as the church. As we receive many families from various church backgrounds due to the military, each class will begin by covering the core values on:

Bible : Leaders will review how the Bible is the inerrant and infallible Word of God and that it will address every issue we face in life if one allows it speak to them. As such, New Hope believes in the mandates given to make disciples and to be a witness as found in Matthew. 28:19 and Acts 1:8.

Jesus Christ: Jesus is the only begotten Son of God. He came to purchase us from the dead through His death, burial, and resurrection as spoken of by Paul in 1 Corinthians 15:1-3. He forgives our sins and gives us eternal life. We are saved by grace through faith as written in Ephesians 2:8-10..

Salvation: Leaders will examine the uniqueness of salvation and how one obtains salvation. In addition, the group will discuss the effects of salvation and

the security of our salvation. We will also examine the belief of many that all go to heaven and how to answer that belief. There will also be a short class on witnessing.

Resurrection: A look at the resurrection of Jesus will give us an in-depth look into what makes Christianity different from other beliefs. We will examine the facts around the resurrection and the prophecies and promises connected to the resurrection.

Return of Christ: A review of what the Bible says about Christ's return, not with a particular eschatological time frame in mind, but that His return is fact and imminent. In addition, we will take a look at world politics and how current events fit into prophecy.

The Church: The church is the body of believers who believe in Christ as Savior and Lord. They gather together corporately to express their love and worship of Him and encourage each other in the trials of life. During times of worship gatherings, they spend time studying His Word and considering how it applies to their lives. The Bible calls the church the Bride of Christ and teaches that He will return for His bride.

For each of these core topics we will take as long as needed for everyone to understand these foundations. Adequate time will be spent to ensure that there is unity among those who may become potential leaders. It is our desire to answer any questions that they may have, and to give them the knowledge to answer questions posed by those they meet.

On the foundation of common beliefs, the group can build unity in the form of leadership. Each person in the group must have a solid knowledge of these basic truths in

order to work as a team. We are not expecting that every theological point must be exactly the same. Issues, such as the timing of the rapture and whether or not the church will face tribulation, have wearied theologians for years. We desire that our leaders have a deep understanding of doctrine; however in our common goal to reach our community we all want to hold a core foundation of beliefs. New Hope has used various works in beginning this foundation. *The Baptist Faith and Message* is the document used for teaching the core beliefs of New Hope.

The Role of Leadership

The leadership training also examined the role that leaders are to play in the church and why they are important for a ministry to grow. During this portion of training we began with Andy Stanley's *7 Practices of Effective Ministry*, John Maxwell's *Developing The leader Within You*, and Dave Early's *8 Habits of Effective Small Group Leaders*. Stanley's book became the overall guidebook for the first class we conducted on growing leadership. One of the most important points we covered was from Stanley's book. The questions Stanley raised is "How do you clarify the win?" and "What is the most important thing?"⁴⁰ As expected, many answers came from those in attendance, everything from numbers to spirituality. Through discussion, it was shown that numbers do not translate into true believers. It was also brought out that spirituality does not mean one is a true believer, for they may know about God, but not know Him. The group always came back to the fact we are not striving to meet man's expectations, but God's. We must always be careful to not inject our desires, but let God lead us in our efforts.

⁴⁰ Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Leadership*, (Sisters, Oregon: Multnomah Publishers, 2004),33.

At this point we did a short review of a soldier's life in John Avant's work, *The Passion Promise*, focused on the responsibility of a soldier.⁴¹ The same conclusions came as a result of the discussion and conviction. We discussed the responsibility to the military, the unit, one's battle buddy, and training the new soldiers how to do their job when deployed. The reason for this training was that lives depended on each one doing his or her part. The discussion eventually turned to the importance of being faithful in one's commitment and promise. We then directed this to our commitment to God and our faithfulness to Him. Our main focus was on the responsibility to teach those who come after us to do the work of the ministry, and how lives depend on us training others to continue on doing the work in the years ahead.

During the course of these discussions, it was concluded that a "win" for the church meant a "changed life." The same conclusion was reached by Ray in the opening story in Andy Stanley's work.⁴² Once the "win" definition was reached, the discussion turned to the "how." What must New Hope do to obtain a win? Was it through Bible studies, worship, or personal discipleship? The conclusion here was any and all ways may bring about a "win." We must be open to each individual as to how they can grow in their walk with Christ. What works with one person may not work with another. Another question was, "Where do most "wins" occur at New Hope?" It was determined that most "wins" occur through the worship time first. This is based on guest cards which are filled out by visitors as when they interacted with the church. Consistent results show us that most people have a first contact through our worship service. Most of our guests say they are impacted through the Word being shared and applied to

⁴¹ John Avant, *The Passion Promise* (Sisters Oregon: Multinomah, 2004), 87-106.

⁴² *Ibid.*,34.

everyday life. The second greatest impact on changing lives is our bible studies. Again this is based on our visits with our guests and asking questions about their perception of the church and their interaction with our ministries.

As the class progressed, one could see the thought process of linking the “win” to the “how” begin to form. The answers varied once again as they sought how they could be part of changing lives. Some felt that bringing friends to church was the way to change their lives, others felt that direct witnessing was, while a few felt Bible study was the best way. Upon further discussion it was concluded that in today’s church environment that personal witnessing and worship attendance were the primary means by which the win occurs. That is where people at New Hope came to Christ. However, it was also noted that before the win occurred, the believer was being watched and regarded as a leader by those outside church. Several stated that neighbors were inquisitive as to where they went every Sunday and Wednesday nights, and made comments to their helpfulness. This led to opportunities to share their beliefs in Christ. They stated they were able to share how New Hope had become a family to them. Therefore, lifestyle evangelism was happening even though they did not know what to call it.

The class then moved on to Maxwell’s work, and how to develop the leader that was within them. The first topic covered was integrity. The word integrity carries the definition of being complete, especially complete in Christ. Maxwell says that integrity “is not what we do so much as who we are.”⁴³ Within his discussion on integrity there are several topics which Maxwell covers that helped build an understanding for our leaders. Many of our group were familiar with Adrian Rogers and had listened to his preaching on the radio. Rogers, when asked a question about the most important thing a new pastor

⁴³ John C. Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993), 36.

should focus on was, “integrity in every area.”⁴⁴ We applied this to leaders in general and this topic brought interesting discussion on the difficulty of maintaining integrity in today’s world. This is especially true of those Christian leaders who deploy to combat and have to deal the conflicts that come with warfare.

Within integrity come the values of trust, influence, reputation, and responsibility.⁴⁵ It is the responsibility of leaders to grow other leaders to follow after them. Dave Earley writes of three tests every leader faces concerning integrity: “The test of morals”, “The test of money” and “The disease of me.”⁴⁶ Earley covers this in the section on mentoring as he shares seven steps for “Raising up Multiplying Leaders.”⁴⁷ Those with military backgrounds understood integrity even though they wrestled with it at times. Many have experienced it first hand with fellow service members, our “battle buddies.” We had collectively pledged to hold one another, to cover the others back, to be there when needed no matter what. One never broke that bond of trust and word though at times it is tested.

Leader Selection

The class examined the question, “What makes a leader?” Many answers were shared such as “focus,” “courage,” “educated,” and “clear vision.” We discussed each one and the shortcomings of having only that criterion for a leader. We then examined the leader selection chart given by Dr. Dempsey in class.

⁴⁴ Mitch Martin, “Adrian Rogers’ Ministry Insights,” *Leader Life*, Fall 2003,8-10.

⁴⁵ Ibid. 38-44.

⁴⁶ Dave Early, *The Small Group Leaders Toolkit* (Houston: Touch Publications, 2008), 33-40.

⁴⁷ Dave Early, *8 Habits of Effective Small Group Leaders* (Houston: Cell group Resources, 2001), 69-74.

Performance Factors	Far Exceeds Job Requirements	Exceeds Job Requirements	Meets Job Requirements	Needs Some Improvement	Does Not Meet Minimum Requirements
Quality	Leaps tall Buildings with a Single bound	Must take running start to leap over tall buildings	Can only leap over a short building or medium with no spires	Crashes into buildings when attempting to jump over them	Cannot recognize building at all, what's more jump
Timeliness	Is faster than a Speeding bullet	Is as fast as a speeding bullet	Not as quite as fast as a speeding bullet	Would you believe a slow bullet?	Wounds self with bullet when attempting to shoot a gun
Initiative	Is stronger than a locomotive	Is stronger than an elephant	Is stronger than a bull	Shoots the bull	Smells like a bull
Adaptability	Walks on water consistently	Walks on water in emergencies	Washes with water	Drinks water	Passes water in emergencies
Communication	Talks with God	Talks with the angels	Talks to self	Argues with self	Loses those arguments

This chart was an enjoyable method by which we were able to examine how to evaluate potential leaders.⁴⁸ Even though much laughter ensued, everyone saw the need for evaluating carefully potential leader, and gave opportunity though to discuss the serious nature of leadership within the church.

Within this discussion came the opening to discuss the methods which Jesus employed while leading the disciples. It was noted He did not choose the smartest, richest or current leaders of society. Jesus had the advantage of seeing into the heart. He did not seek out those who stood out in man's eyes, but sought out those who had the potential to be what He needed. In training His followers Jesus used everything from sermons to hands-on opportunities to bring the disciples together as a unified body. Though disputes arose from time to time, such as who was the greatest among them they

⁴⁸ Lecture of Dr. Rodney Dempsey, *Developing Leaders: CLED 997*, Liberty Baptist Theological Seminary, March 2009, authors notes, Dexter, New York.

were together in following Christ.⁴⁹ The varied selection of the disciples serves to show the importance of being a team that works together for a common goal. All backgrounds, ranks, status is left behind when serving together for the Lord.

Team Concept versus Committee

The next foundation block was the need for a team style of leadership. The various types of church administration styles were shared with the group. It was discussed how a committee will meet to discuss recommendations, yet often act as if they are the lawmakers. Small groups, while good for what they do, cannot provide overall leadership within certain aspects of a larger church. A team however, works together with one goal in mind. The picture of a football team is a good example. Within the overall team are special teams, each serving a purpose that the others cannot fill. Yet, all these special teams work with one goal, to help the team as a whole win the game. Committees were viewed as operating on their own, while teams work together. This may be only an exercise in semantics, but we feel it is important to have everyone in the leadership of New Hope function as a team. Team members are committed to assist each other, and other teams, in growth and for success in the overall effort. A team does not have “lone ranger” members. In future courses, we will incorporate a few team building exercises to build team strength.

Biblical Models of Leadership

As the group examined what modern day writers have written, we also reflected on Scriptures about Moses (Exodus 3:7ff, Joshua 1-7, and Deuteronomy 3:21-29), the leadership of Paul (1 Corinthians 3:6-8, Ephesians 4:1-5:16,1 & 2 Timothy), and Peter (1 Peter 1, 2, 5, and 2 Peter 1:10-11) , along with the leadership style of Jesus. In particular,

⁴⁹ Mark 9:34.

we examined why and how they led, as well as the outcome of their leadership. A closer look was also taken at Paul's leadership, which helped several men understand the role that a leader takes on as a mentor in the church.

Paul in Acts chapter 13 is found to be with Barnabas, John, Simeon, Lucius, and Manaen. In the beginning of the chapter Barnabas is the leader, but when one gets to verse 46 Paul was found to be the leader. This shift by Barnabas allowed the others to see how the Lord was working, and how they should follow. Barnabas, as leader, was willing to transfer his leadership role to Paul as the Lord increased Paul's leadership ability. This is a great example of leadership and true humbleness when the student becomes greater than the teacher. It has been written that apart from Jesus, there is no more influential leader in the New Testament than the Apostle Paul.⁵⁰ He was responsible for starting churches all over the Middle Eastern area. As he assumed his place in the work of God, he understood that he would be accountable for all that God had required of him. Leaders today would do well to remember this fact. Paul sums it up in these words in Ephesians 5:15-17: "See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is."

For those who were in the class, these words were sobering, and deeply truthful. Those who serve in uniform look at events on a worldwide basis, not just on a continental one. They can see events unfold as if opening the pages of the Bible. As a result they understand what it means to redeem each day, for no one is promised the next, and the person next to you may not be there tomorrow. Their input greatly helped non-military to

⁵⁰ Henry Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman & Holman, 2001), 114.

have a broader perspective of events. It is with this understanding and passion, that all need to hear the message of Christ. The urgency of declaring the message is how Paul led others, and he shared this passion in his leadership. This is what we at New Hope must do. We must have a passion for God's will that is seen through our leadership. This must be carried over into our mentoring of others as Paul did with Timothy, his "true son in the faith."⁵¹

In the trades, if one does not take on an apprentice, that skill may be lost to the next generation. The same is true in the church. Every leader must be mentoring one who will take their place. The work of the Lord must be carried on, just as Timothy carried on Paul's. As we talked, we asked the question, "Who was most influential in your Christian life outside of New Hope?" The leaders gathered in the room that day eventually saw that they were standing on the shoulders of others, who stood upon the shoulders of others, which carries all the way back to Timothy standing on Paul's shoulders, who stood in the light of Jesus.

Servant Leadership

"The Servant Principle is Christ's revolutionary way of the heart which engages our core belief and values, rivets our affection on Jesus Christ himself, and compels us to live and love like Him."⁵² This statement comes from a six compact disc set that discusses servant leadership. The author discovered this set while talking with the Baptist Convention of New York staff. The set was sitting on a shelf and had not been

⁵¹ 1 Timothy 2:1.

⁵² *Next Level Leadership: The Servant Principle*, North American Mission Board, CD-ROM, 2005.

heavily promoted when it came out. As such the first group to go through a leadership course did not have advantage to review these discs.

Servant leadership is what Jesus modeled with His disciples. It is not easy in that an effort must be made to deny self, but neither is it difficult as one begins to see the joy in serving others. Paul chose this method, which he had seen but not directly received, and taught those who were under his care. He writes of this in:

Philippians 2:3-5 *Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus,*

While some would call this an attitude of serving, this author calls it a “heartitude” whereby one has a heartfelt passion to serve others. For when one finds fulfillment in serving others, they will look beyond those leadership principles which the world would teach us to stay away from.

Jesus spoke of this lifestyle thinking in the Sermon on the Mount, and He modeled it in John 4 with the Samaritan women at the well. When the disciples wanted to shoo away the children, Jesus said “bring them to me.”⁵³ Jesus cleansed the leper when no one else even cared if they had food.⁵⁴ All throughout His ministry He showed how to be a servant. He never sought fame or fortune, only to minister to the people. Some today seek a celebrity style status within the church world today. A true servant however seeks no fame only opportunities to serve others. Paul understood the principle that things of this world are temporary and of no value compared to the things of Christ.

But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my

⁵³ Luke 18:15-16.

⁵⁴ Matthew 8:2-3.

Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ⁵⁵

A servant leader hears their master and obeys him. They live to please the one who bought them. This is found in the word *doulōj* which carries the meaning of being a slave, bondman, man of servile condition, one who gives himself up to another's will, or devoted to another to the disregard of one's own interests.⁵⁶ When one understands the nature of being a servant, then God is able to work fully within the person to accomplish His will. When God's will is being accomplished true joy can be found in the life of the believer.

One problem we discussed is that “too many people want a ministry, but they don't want to minister.”⁵⁷ While this may seem sermonic, given today's emphasis on being a person of position that is it is all about “me,” it is one that must be discussed. This thinking is a result of pride, and pride will ruin a leader. “Pride will always place itself ahead of the mission and ahead of the people who are involved with you to carry out the mission.”⁵⁸ The word humble, including derivatives of it, occurs ten times in the New Testament. It's Greek meaning implies bringing into a humble condition, reducing to meaner circumstances, or assigning a lower rank or place⁵⁹ It is found many more times in the Old Testament and carries the idea of waiting on God and seeking Him and His will. This is perhaps summed up best in 2 Chronicles 7:14 “if My people who are

⁵⁵ Phillipians 3:7-8.

⁵⁶ Joseph H. Thayer. *A Greek-English Lexicon of the New Testament* s.v. “*doulōj*” .

⁵⁷ *Next Level Leadership: The Servant Principle*, North American Mission Board, CD-ROM, 2005.

⁵⁸ Gene C Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Carol Stream, Illinois, 1998), 45.

⁵⁹ Joseph H. Thayer. *A Greek-English Lexicon of the New Testament* s.v. “*tapei now*”.

called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.” When a leader follows this principle one finds they are waiting for God to move, and in waiting they find themselves being humbled in His presence. And when God moves in their life, they are sure of what to do.

Paul discovered this after his conversion. He knew what he had to do, and he went at it with fervor. As he learned he passed that learning onto others. There is a joke among military personnel, “what do you call an untrained soldier on the battlefield? A target.”⁶⁰ This is true in church work as well. An untrained soldier for Christ will be a prime target for the enemy of God. This reminds us of the importance of training leaders to carry on the work of the church. Not just to lead and make decisions, but to lead with a servant's heart.

In an interview with Dr. Page Patterson this author asked, “With your having played a major role in all walks of Southern Baptist life, what do you see as the greatest need for the church and its pastor today?” His answer was direct. “The church needs leaders today who are courageous and compassionate.” He went on to define each with courageous being, “not afraid to follow what God wants done, and to stop being a crowd pleaser.” He felt too many today wanted to please people so they would maintain high attendance numbers, or be that “popular” preacher. As for compassion he stated that many pastors have lost the ability to have empathy for the people. He summed up his statement with, “If a pastor has courage but no compassion, he is a dictator. Yet if he has compassion, but no courage, he is a wimp. One must have both to be a servant leader in

⁶⁰ Bob Mayfield, “Do-Feel-Learn Mentoring,” *The Sunday School Leader*, August 2003, 36-37.

the church today”⁶¹ The need for servant leadership extends beyond the church as “no single church or denominational family of churches is equal to the challenges presented by our society and culture.”⁶²

The importance of the servant leader cannot be understated. This author attempted to bring these thoughts across to the group by sharing these quotes and others. The lack of servant leadership is not just a New Hope problem, but one that seems prevalent across our society. Jack Ridlehoover writes of the excuses some have to becoming a servant such as: “I’m not convinced of the need.” and “I have other priorities.”⁶³ How do we know when they are ready to lead? One of the most conspicuous ways to know if someone is ready to lead others is to observe how well they manage their own lives . Watch their personal disciplines in their daily devotions, observe their punctuality, their words and attitudes. Do they complete the tasks already assigned to them? The church must ask such questions in order to see servants committed to the work of the Lord long term.

⁶¹ Personal interview with Dr. Paige Patterson at the Baptist Convention of New York’s annual meeting on September 24, 2009.

⁶² Roy Hopgood Jr “Training Leaders Through the Christian Growth Study Plan,” *The Sunday School Leader*, January 2002.

⁶³ Jack Ridlehoover, “Leading People Who Don’t Want to Follow,” *Leader Life: Practical Solutions for Pastors and Ministry Staff*, Winter 2003-2004.

Chapter 4

MENTORING

This chapter will seem to be a review of others works and a bit theoretical, however each of these works plays a part, positive or negative, in how we are forming a mentoring process. Where specific works are mentioned I will attempt to share how the work influences our efforts to train leaders. There were dozens of works reviewed and those written of here are just a few that stood out in researching this subject.

Leadership is not taught so much in a classroom, but in a one-on-one mentoring relationship with those gifted by God to lead ministries in His church. Merriam-Webster's dictionary defines "mentor" as a trusted counselor or guide, tutor or coach.⁶⁴ Within the building trades, the one being mentored is an apprentice and the one mentoring is the trusted guide or "master craftsman." This author spent several years learning the electrical trade as an apprentice until passing the exam for licensing, even then there was much more to learn. Making use of these definitions and patterns, New Hope set about to guide several young men into the process of servant leadership. This process is shown to us in scripture by Jesus with the disciples and by Paul.

Biblical Basis for Mentoring

While illustrations of mentoring abound in the secular world, it is within the book of Matthew that one finds Jesus giving us the picture of scriptural mentoring. In Matthew 4:19 Jesus calls His disciples to follow Him and He "will make" them fishers of men indicating His desire to teach and mentor them. He then proceeded to teach them not only by His words, but by His actions. With what we now call the Sermon on the Mount,

⁶⁴ Merriam –Webster Online Dictionary: <http://www.merriam-webster.com/dictionary>. s.v. "Mentor."

Jesus began His instructional time with the disciples. At the end of the sermon, He immediately was met by a leper, whom He healed. He then was met by a centurion with a sick servant, and then Peter's ill mother-in law. With these examples Jesus showed the disciples how to care for others as He healed them.

There is no question as to the importance of servant leadership. Jesus stated in Matthew 20:26 "Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant." The very word "servant" is found 508 times in the Bible in its various forms and contexts. It is this "servant" heart that should be at the core of every leader that follows Jesus. Jesus was telling them, and us, that if you want to be a great leader you must be a great servant. In the military it is said that "a great leader is a great follower." Today's business world would have a leader be a hatchet man, a dictator, or a tyrant, in order to push the business forward. Television, with shows such as "The Apprentice," adds to that belief as everyone tunes in to see who will be fired next. Some of this attitude has crept into today's churches. The art of a pastor mentoring a young protégé seems to have been lost in the church for decades as the church has pursued a more business like methodology. Many churches have taken to finding the best qualified person they can hire and expect them to work "magic" with their expertise and knowledge. Yet in doing so, this practice may cause dangerous conflicts, and it destroys the very nature of apprenticeship. Churches need to encourage mentoring of new leaders, allowing them to make mistakes, not having a "hire and fire" philosophy. While there are differing philosophies concerning how to take a church forward, at times

these differing ideas collide.⁶⁵ Such is not the way of Christ. Jesus should bring unity and a desire to serve others into the church. A new way must be taught in our churches.

In the show mentioned above, it is seen as strong leadership to have a cut-throat secular leadership style, to hold the reigns tight and not to let anyone touch them. This is not the teaching of Scripture. We see throughout the New Testament that mentoring involves a close relationship between the mentor and their student. It was in this close relationship that the student or disciple learned that what seemed to make earthly sense was not necessarily Kingdom sense. Quite often Jesus would have them do that which was contrary to man's thought. Events such as the feeding of thousands, when the disciples wanted to turn them away, taught them there are always opportunities to minister to others.⁶⁶ Jesus also showed the disciples they needed to be ready for all possibilities. In Mark 3:9, Jesus instructed the disciples to have a boat ready in case the crowds became overbearing. In this, He gave them the lesson of do not wait until the need arises, but think ahead.

Mentoring others is more than just creating a busy schedule for them to follow. Mentoring begins by teaching foundational truths that may be built upon with lessons and hands on experience. The goal is to take the new disciple and shape them in such a way that they become a useful artisan for the kingdom, all the while making them into a mentor themselves. This is true whether one is a stone mason or a pastor. One must look to those they mentor as their replacements. They must be taught with the understanding that they too must mentor, or the work stops with their generation. Jesus embodied this

⁶⁵ Thomas S. Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Decision Making* (Nashville: Broadman & Holman, 2006), 169.

⁶⁶ Mark *:35-37.

as He reminded His disciples that He would not always be with them.⁶⁷ Because of this thought Jesus had a deliberate process for training His disciples.

The Biblical Process of Mentoring

We began by teaching the Biblical process of leading by looking at how Jesus taught His disciples. Jesus began by calling out men who He saw as being fit to be His disciples. He called them to follow and gave them a goal of becoming fishers of men.⁶⁸ They were not going to learn how to “fish,” for they were soon to learn how to lead people to the Messiah. Jesus then took them to a synagogue, and as He began to teach them they were astounded at His words. One finds here that the calling of men out from the crowds is immediately followed with instruction. Far too many times members are called out and not given instruction on how to accomplish the task given to them. They must first understand the biblical basis for their task, and then the importance of that task to the Kingdom. Once they can see how their efforts play an important role in Kingdom work, they then can give their heart to that work.

After the synagogue, Jesus went out and performed several healings to which the disciples were witnesses. The next morning they saw another lesson performed by example. Jesus arose early and went out to pray. The disciples apparently slept in for the Bible says that “those who were with Him searched for Him.”⁶⁹ Here again, Jesus is teaching by example without saying a word. Much of what is learned by others is done by watching the master. Words can be spoken by anyone; it is another thing to live by them. A true mentor must live out what is spoken. Once found, and criticized over His

⁶⁷ Mark 8:31.

⁶⁸ Mark 1:17.

⁶⁹ Mark 1:36

availability, Jesus simply said in effect “Let’s go we have work to do.” He did not waste time over their understanding, they would learn soon enough. As Jesus traveled He worked healing in the life of a leper and a paralytic. All of this drew attention from those who questioned His identity. When He performed a task on the Sabbath, He also instructed them about the Sabbath. That it is a day for man and not man for the day.⁷⁰ This lesson would be valuable in the days ahead when the traditions the disciples had learned from childhood would be shaken.

Jesus, having selected His followers went up to a mountain with them where He appointed them to “be with Him and that he might send them out to preach, and to have power to heal sicknesses and to cast out demons:”⁷¹ Essentially, He gave them their first assignments. As the multitudes descended upon them, Jesus taught the disciples through parables. These parables were more than moral stories or entertainment; they were spiritual truths concerning the Kingdom of God. When one teaches the Word of God, it must always be in the context of the Kingdom of God. When we discuss the parables with those being mentored, it is good to draw from it a lesson in leadership. What did the disciples see? What did they think? How did it apply to their overall learning?

In Marks sixth chapter, Jesus sends out the fledgling disciples, but not alone. He sends them out two by two. This is a crucial step in the early development of leaders. Failure early in the training process lends itself to a disciple easily giving up. Failure is more likely to happen when one is alone and unaided. By going in twos, Jesus assures them that they will have a companion to encourage them on and lift them up when they fall. When allowing others to experience the reins of leadership, it is wise to place

⁷⁰ Mark 2:27

⁷¹ Mark 3:14-15.

stronger leaders with those who may be uncertain. Failure and discouragement are real. To declare otherwise is not right, nor truthful. Soon after Jesus sent out the disciples by twos, John the Baptist was beheaded. This was distressing news to the new followers. Jesus gathered His disciples together and listened to their reports. Then He told them go to a quiet place and rest for a time. No doubt this rest was needed for them to digest all the events that had taken place, from all their success to the loss of John the Baptist. This glimpse of Jesus' leadership is important. A leader must recognize when those under their tutelage need to come aside and rest awhile. This gives a time when they can be reassured, recharged, or even corrected if need be. Jesus was the master at reading men's hearts and true needs, and often took the disciples aside for a rest. Today's servant leader must also be looking to the welfare of those in their charge, and recognize when rest and recharging is needed. We at New Hope must follow this pattern. As we call men and women into leadership, we must not lose sight of the purpose we are called to. In addition, we must also be watchful and know when our leaders need to come aside and rest.

Mentoring in the Craftsmanship Style

Many times when one speaks of mentoring it comes with the perception of a craftsman teaching their trade. One can conjure up images such as a blacksmith teaching how to forge iron, or a potter how to mold clay as the student looks on. When an item is not produced correctly there is an immediate ability to see the defect or imperfection. It is not always so with leadership. There are not many tangible assets to wrap ones hand around and "feel" how it has turned out. While there are quantitative factors, in the area

of church growth that one can apply, it is mostly subjective analysis that examines whether ones leading will become productive or not.

Within the church framework of leadership, a mentor must instruct the student with more than just by-laws and policies, they must instruct about people. The student must learn how to deal with people beyond the outward appearance. They must look into a person to see who they truly are. Much as Jesus looked into the hearts of those whom He dealt with. They must grasp hold of the “how” in dealing with personalities and perceptions. Not all issues within the church are program related; in fact most difficulties will be with people. A leader must be able to be flexible to work with the various natures within the members, and sometimes the differing cultures within the membership as a whole. This is where the mentor can truly be an example, either for good or for bad. How one deals with the issues, and allows God to do his part cannot be fully taught, but can be observed.

Many times leaders desire to jump in and resolve a conflict or an issue quickly just to get it over with. Yet there are times when one should only intervene in prayer. When this author went from being the sole pastor on staff to serving with a multiple leaders, one of the things that needed to be shared was a “hands off” approach. Many times the new person wanted to get right to solving an issue, when as pastor I would say, “Let’s wait on God and pray over it”. Most of these dealt with individuals, or perceptions that caused tensions to rise between church members. In almost every instance, the matter would resolve itself far better than if we had intervened. This is not to say that, in every crisis, we stayed in the background and ignored the issue or waited on God. There were times when we had to act, and act quickly, but largely we allowed God and His

Word to have an effect. This is part of mentoring leaders, allowing them to see when to pray and when to react. While some may rightfully say this is the “craft” of church leadership, it should be added that the art of leadership within the church can be wide in scope and not a narrow art form. The trouble today is that many have taken on a CEO approach and have pushed involvement in these types of matters down to others, and some have even taken a “that is beneath me” approach to the work of ministry. Within the church, there must be a personal involvement of leaders beyond showing up at the office, studying and sermon preparation.

There are other times when a leader must step aside from the task that He has been given, and accept a challenge they feel is beyond them. During the writing of this work an earthquake struck the tiny nation of Haiti. Two people from our church had roots and family there. While we instantly went to prayer for them and kept check on our members, God had another plan in the making. This plan would call for this author to lead a team of doctors and nurses, at their invitation, into this ravaged country in an effort to bring medical assistance. Certainly, the medical aspect was beyond my grasp, yet they wanted someone to coordinate all the other items the effort would require so they could focus on their specialty. One never knows when God will call upon you to extend your capabilities. In this, I was called upon to bring guidance to men and women who were professionals in their own fields. Yet, they too needed someone to unify the group for a greater good. This was a challenge to say the least.

God was about to use this experience to refine leadership abilities not only in this author, but also in those who would lead the church in my absence. All that we had taught, discussed, and exemplified would be put to the test. This would be our first

overseas mission effort, an effort which may continue with other types of assistance. Would I be up to the test? Am I as flexible in leading as I always tell others to be? I knew the church would be safe. Our assistant pastors and I are a great team that God put together. I had mentored them and others for several years, and now God was testing our training. As senior pastor, I would be out of communication, we would be totally separated and each relying on our God guided judgment. All I had learned in the military, seminary, and in leading a church would be put to the test. I would also take with me an assistant who, due to his occupation, had skills which allows him to “think on his feet” and make quick decisions if necessary. This was his first foray into missions work and this was a great opportunity to mentor him to lead future mission efforts as well. This unexpected mission effort was to be another step in our efforts to mentor our leaders. Little did we know how this one trip would turn out to be an ongoing mission work for New Hope.

New Hope’s Initial Leadership Course

At New Hope we strive to select leaders who show their potential by their being involved in a ministry. While we are flexible in our approach, we do believe that is biblical. We find those whose hearts are serving in some way and then offer them an opportunity to lead. Paul writes: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.⁷² Paul’s writings tell us that God has placed within the body all that the members need to function as a body. When leaders come from within the body they are more apt to be in line with the philosophy existing in the church. While listening to a CD provided to the author

⁷² 1 Corinthians 12:12

from his state convention one statement made by Wayne Cordeiro stuck: “The church of tomorrow will become what we are today.”⁷³ His statement adds importance to forming an effective mentoring process. The men who were part of the initial course, which studied church leadership, were from within the church. There was one exception; a pastor of a single staff church who joined us to prepare himself to take his church forward. The process began with pairing the men with members of the staff according to their differing passions and gifts. This was our first effort into this style of leader training. This author admits he could have done much better. Having found and read books and articles for this work, the next mentor course will be more organized and deliberate in this matter. In addition, we examined how others have broken done the process of leadership training.

Views on Mentoring

In an effort to grasp the concept of mentoring this author, and our potential leaders, examined several works on mentoring by various authors. This allowed a fuller understanding of how mentoring has been, and is today, perceived. These are not exhaustive looks into each author, but deep enough one can gain an appreciation for the process others used to disciple their students.

Mentoring in the eyes of Augustine

Augustine, a fifth century bishop embraced the art of mentoring by inspiring men to come along side him and study the scriptures, and then put what they learned into practice. Edward Smither, in his work on *Augustine as Mentor* brings out the historical efforts of this man to train those coming behind him in theology as well as in practical

⁷³ Wayne Cordeiro, “The Leadership Summit 2006,” DVD, *Dead Leader Running*, Barrington, Illinois: Willow Creek Association, 2006.

defending of the faith. In his writings, Smithers lists how Augustine set about to mentor others.⁷⁴ First, he would gather men near him who were “brothers of good will,”⁷⁵ yet he would not accept just anyone. Augustine would select individually those who were to join. He wanted only those who were willing to commit to the work ahead and truly serve God. He wanted his efforts to count in not only his life, but also theirs. It was within this group that he mentored from a position of spiritual leadership and authority.⁷⁶ As he mentored those men, he did so out of his learning and experience, but also his example. His most significant forms of mentoring were the monastery, letters, books, church councils and personal visits.⁷⁷ Augustine did more than teach, he sat with his students in order to mentor them more efficiently. During this time, Augustine wrote many discourses against those who brought false teachings. In doing so, he exemplified being a defender of the faith and in committing oneself to those who may teach others.⁷⁸

During his teaching and leading men rose up out of the body of the church who went on to be clergy, this is a great reward for a mentor. His endless efforts at placing emphasis on prayer and study, as well as preaching, had a great impact on those under him. He trained them to interpret scripture, and to mentor others as he did them.⁷⁹ What is interesting for this author is that these men would regularly see Augustine “do the work” of God’s word by engaging enemies of the church. Augustine was more than a

⁷⁴ Edward L. Smithers, *Augustine as Mentor* (Nashville: Broadman & Holman, 2008), 144.

⁷⁵ Ibid, 147.

⁷⁶ Ibid, 147.

⁷⁷ Ibid, 134.

⁷⁸ 2 Timothy 2:2.

⁷⁹ Smithers, 151.

monastic classroom teacher, he walked his talk. During each aspect of his life one reads that his days were filled with Scripture reading, prayer and work.⁸⁰

Augustine appears to have followed the pattern of Jesus in his mentoring. He lived among those he taught, instructed them in word, showed them by example, and then let them try their hand at the task. Nothing apparently was out of bounds at their mealtime discussions, and these “talks” helped them solidify their beliefs.⁸¹ This openness was even extended to visitors who may have differing viewpoints. This attitude gave Augustine the appearance of the model of hospitality in his day. By allowing guests to join them, his students learned how to defend or correct as need be, the truths of scripture. This is important today where many want to close the doors and not allow other views to be openly discussed. This results in a narrow knowledge base from which defense is difficult or shaky at best. If we truly do have the truth we have nothing to fear from others, this appears to be how Augustine lived.

Augustine was not above correction and discipline however. If those who were with him spoke wrongly, correction was swift in coming. Dishonest activity was brought to the whole congregation, and if need be expulsion was given to those who did not repent.⁸² Correcting wrong behavior before it became a larger problem was and is a serious matter. Even Augustine himself recanted concerning his “scholastic pride” while at Cassiciacum.⁸³ This shows his humbleness and that even he was not above correction. In his later years he would still mentor men through preaching and teaching as well as

⁸⁰ Ibid, 137.

⁸¹ Ibid, 153.

⁸² Ibid, 154.

⁸³ Ibid, 138.

engaging the enemies of the church with those same men present. This allowed them to see firsthand how to deal with arguments against the faith.

Augustine's methods show us the importance of being in touch with those we are called to minister to. If we allow ourselves to become isolated in our form of leadership we will not effectively be able to minister. As we lead our new leaders we must insure that they are connected with those within their area of ministry. In following this principle we will be able to better show the love of Christ and make an impact with the Word.

Modern Mentoring by Rick Warren

In examining how one mentors another, this author came across a four-step process towards developing leaders by Rick Warren.⁸⁴ While the steps are simple compared to some, they are the essence of mentoring. We did not need a philosophical class on leading; just the basics and let God take it from there. First, the mentor must create an atmosphere of challenge. This is accomplished by getting people to stretch out of their comfort zone and trying new opportunities. Growth never occurs without stretching of the fabric. The second challenge is to build their confidence, encourage them to accomplish what God has intended for them. They need to learn how to dissect the challenge into manageable pieces so they can tackle each part individually, thereby creating smaller steps, which they can achieve. An example of this is in that one does not build exquisite reproduction furniture without first mastering the hand plane. Next, the mentor must give good biblical counsel. Why are we doing things this way? All judgment and decision must be filtered through the scripture in order for God to be lifted

⁸⁴ Rick Warren, "Pastors.Com: Where Christian Leaders Connect," Rick Warren's Ministry Toolbox, entry posted October 13, 2009, <http://www.pastors.com/blogs/ministrytoolbox/archive/2009/10/13/how-to-become-a-people-builder.aspx>

high. This is crucial as many will fall prey to the advice of the world and skew the results of what God is wanting done. Finally, the mentor must give credit to the apprentice and to God for all that is accomplished. This final step is most critical in the mentoring process. A leader who gains success early can begin to think it is of their efforts, when all is of God. A mentor can diminish the fire of leadership if they take credit for the apprentice's efforts.

Warrens work reminds us to help our leaders to stretch out of their comfort zone. For many this might be standing in front of others speaking. By guiding them through their challenges we are able to see them grow, but also see the kingdom grow as well. Warren reminds us also to give credit where credit is due, though they may not want the recognition, their efforts need to be shared with others.

Robert Clinton's view on Mentoring

Robert Clinton in his work, *The Making of a Leader*, lists what he calls an "ideal synthesized pattern" as a framework of leadership development.⁸⁵ In this process, he lists five phases that one must go through to be a leader who eventually mentors. Phase I being the *Sovereign Foundation* stage, this is where God works the providential items into the leader being formed. These are things such as characteristics, experiences, personality and such. In Phase II some form of training begins to bring the concept of ministry into one's life. Learning usually takes place in the context of a church, or similar setting, in which they are usually in an informal apprenticeship. Most of the learning at this point is still inward, though some outward mentoring may occur. In Phase III Clinton describes the leader going into ministry as a life choice. The major

⁸⁵ J. Robert Clinton, *The Making of a Leader*, (Colorado Springs: NavPress, 1988), 30.

focus is now doing ministry. In his first three phases, Clinton states, God is doing work in the leader more than through the leader.

It is in Phase IV that Clinton moves one into the “minister from what you are” position.⁸⁶ It is here where God uses the gifting He has given, through the outward expression of one’s life, to minister and mentor others. Although not at the peak of their usefulness as a mentor, these emerging leaders are heading in that direction. It is in Phase V that one reaches the pinnacle of leadership and mentoring according to Clinton. Here one’s gifting has been purified, and the distractions of other needs are left to those with that gifting. At this point, one is able to focus wholly on what God has called them to do, and in doing so teach others. Clinton states that there are few who reach this point due to other interfering factors, but those who do find true joy in their efforts.

Clinton further defines the leader/mentor task by stating that within each phase there are up to six general categories of development. These categories can, all or partially, be found in each phase of one’s leader development. These categories are: foundational factors, inner-life growth factors, ministry factors, maturity factors, convergence factors and guidance factors. Each of these can occur outside their characteristic phase or throughout all phases.⁸⁷

Though Clinton has created a wonderful, but somewhat complicated at times, model of process for learning and mentoring, this author must go back to a statement made prior to the categories chapter. This statement truly simplifies what we are trying to achieve here at New Hope. “Leadership is a lifetime of lessons. It is not a set of do-it-

⁸⁶ Ibid, 32.

⁸⁷ Ibid, 48.

yourself correspondence courses that can be worked through in a few months or years.”⁸⁸

While much can be gleaned from Clinton’s writing, it is heavy on the theoretical and philosophical aspect on mentoring, and not on the practical being “doers of the word”⁸⁹ aspect of leadership. As such, it does not fully flow into the way God is working here at New Hope. One can talk theory, methodology and ideals all day, but the work still needs to be done. In reading Clinton’s work we can glean the steps of mentoring, which is a useful framework for those training new leaders to be a mentor.

New Hope’s success is not in the classroom however, but in getting our people involved in ministry, by being the hands and feet of our Lord. He is working through us to reach others, and as we work an informal mentoring process is taking place, much like Jesus with His disciples. I do agree with Clinton’s definition of a leader. He writes a leader, “is a person with God given capacity and with God given responsibility to influence a specific group of God’s people toward God’s purpose for the group.”⁹⁰ This is a great definition, but a servant leader must be one who is also involved in doing the work of God. This is what we try to emulate at New Hope as leaders.

Boy Scouts of America

The Boy Scouts of America have long been known for mentoring young men into roles of leadership. Even more basic, mentoring is the process which the Boy Scouts of America employs in teaching all scout tasks. The scouts utilize the EDGE principal. It is a simple four-step process that allows for Explanation, Demonstration, Guiding, and then

⁸⁸ Ibid, 40.

⁸⁹ James 1:22.

⁹⁰ Clinton, 202.

Enable.⁹¹ This follows the timeless pattern of craftsman of old whereby the mentor *explains* how something is done. After explanation, the mentor then *demonstrates* the process. Then the mentor *guides* the trainee through the steps after which the mentor *enables* the trainee to continue the task under the watch full eye of the mentor. While this is a simple process, it is one which works the best. This allows the trainee to get their hands into the work and have that sense of accomplishment. Most anyone can pass through classroom work with a little effort, it is when you are challenged with the actual task that one's gifting is found to be true or not. While some may scoff at the simple process the scouts use, one cannot deny its record. For over 100 years, scouts have followed this model and it works. New Hope currently sponsors a scout troop with the goals of teaching boys how to become godly leaders.

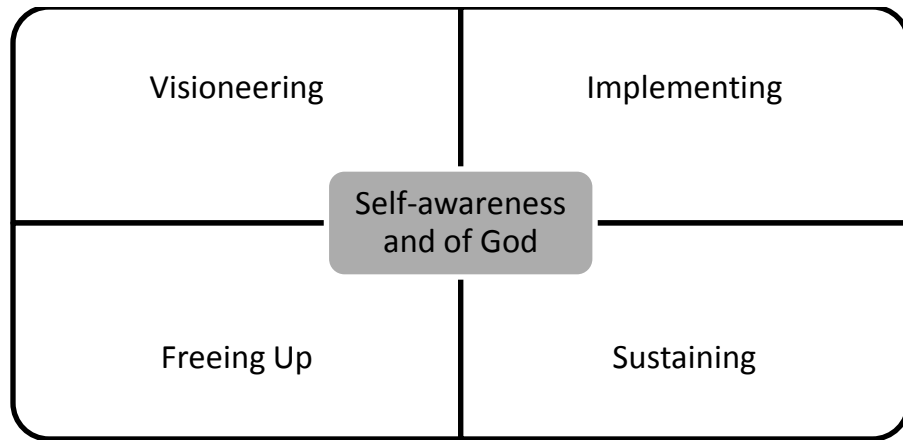
The methodology of the scouts fits well into the idea of keep it simple. This pattern is also an easy one to teach and remember. We may adapt this pattern and acronym in our future training models for new leaders. The EDGE process is also one that is repeatable with little preparation or in-depth classroom work.

Carson Pue on Mentoring

Carson Pue in *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency*, follows a simplified process much like the scouts. It is a basic four-step model which is easy to use and follow. He has developed a chart illustrating his process of mentoring.⁹² The chart below is adapted from the chart Pue designed, and follows the same pattern.

⁹¹ Scoutmaster Handbook, 2008, 75.

⁹² Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids: Baker Books, 2005), 20.



As this author began with the assessment process in his leadership course, Pue also begins with assessment. The leader must be aware of who they are, and his identity in Christ. Pue calls this the Self-awareness, yet he includes God in this self-awareness. Pue then begins with what he calls Freeing Up, which allows the person to leave behind those things which have hindered their ministry. Things such as past failures, past hurts or fears can be left in the past. Though this is not explicitly indicated, he appears to have utilized a passion and or gift survey as he writes about those whom he has helped.⁹³ This process could be of some value to a mentor as they help others see their potential by knowing their gift and passion and leaving their past behind them.

Pue then moves on to what he calls Visioneering. While this author will tackle this aspect within the class setting, it should be noted that ongoing vision reinforcement is required to keep alive the dream that a group may desire. Organizational vision is not just what one leader sees, but what all those involved in leadership of the organization see. If leaders are not united in the vision, then they could be going in different directions. While New Hope has not been going in different directions, at times we have

⁹³ Ibid., 60.

been on parallel tracks with distance between our goals. New Hope must have all its goals, desires and direction on the same track to attain the next level of church growth. This work is the process to bring uniformity and a smoother flow to our mentoring process.

From Visioneering, Pue moves on to Implementing, whereby he acts on the vision given by God. One aspect he writes about, which this author is poor at, is journaling the pathways God brings one down as they pursue their vision. This allows one to see visually how God has moved in their life, which encourages them to continue. In implementing a vision, different leaders will take different paths. There is nothing wrong in this, if they are all going to the same location. In fact this may strengthen the team as the differing styles work to complement each other, just as strands of string woven together make a stronger rope.⁹⁴ Within implementing, the mentor must ensure that the resources are available for the assistant to complete the task assigned.

Implementation also requires the mentor to evaluate those under them. It is not good to point the new leader in a direction and just let them go; they must have checkpoints along the way to assess how they are serving. The mentor must also ensure the leader stays within God's Word and their own spiritual gift boundaries. Also they need to assess the stewardship of the leader, as well as their own disciple making efforts among other points of evaluation.

Sustaining is the last part of Pue's mentoring leaders' diagram. Sustaining is the multiplication in which the apprentice becomes a mentor. One aspect of Pue's review of sustaining is the loneliness that occurs once one is set out to lead a ministry of their gift

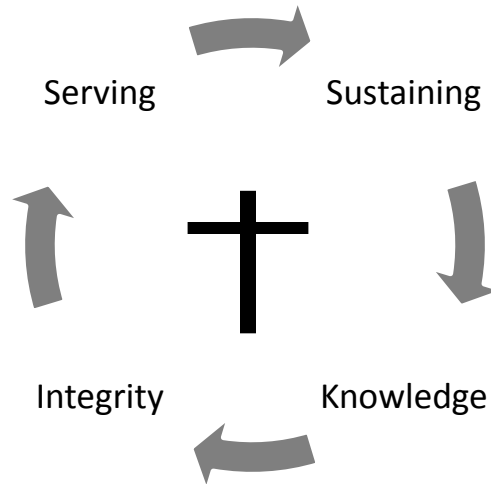
⁹⁴ Ibid, 148-149.

and passion.⁹⁵ This author, though having experienced this, had not thought about this fact with others. Many times we set them free and forget to check on them, assuming they will continue to carry on with no difficulties they cannot handle, which is a very poor assumption. Leaders must constantly check on each other, and encourage each other. Every leader must have someone to encourage them, recharge their batteries and keep them on course. The old adage that “Iron sharpens Iron” still rings true. Without someone to challenge us to and hold the leader accountable we will easily fall into a routine that requires the least out of us.

Mentoring Into Practice

At New Hope we endeavor to keep everything as simple as possible. Having read many of the books written by successful pastors and authors on the subject of mentoring, this author found few that fit into what God was doing at New Hope. Many of the churches in the books, which I have reviewed, are wrapped around the stranglehold of a high tech complicated process that ultimately hinders them when something goes wrong. We have adapted Pue’s chart and applied a few word changes, along with a diagram change, making it a useful picture for New Hope. Utilizing the time honored acronym KISS, (Keep It Simple Stupid), yet wanting a more encouraging final word, we have embraced Keep It Simple Saints. Moreover, since we are a church heavily influenced by military every acronym is easily grasped. In this case, KISS also stand for Knowledge, Integrity, Serving, and Sustaining. By keeping things, and our mentoring process simple, we are able to adapt and overcome any sudden change or obstacle that presents itself. Our chart currently shapes itself as such:

⁹⁵ Ibid, 222-223.



Beginning with “knowledge”, one must know who they are in Christ and His desire to work through them. Then one moves on to “integrity” whereby accountability and honor come into being. As one proves themselves true to their word, greater opportunities open for “serving” the church. As one serves they must “sustain” themselves by study and continuing the walk of Integrity and Servant hood. We believe the circle does not end, it continues until Christ calls one home. We have one member, Walter Strong a former deacon, who found himself in a care facility due to loss of his legs from diabetes. Despite this disability he continued in his faith and study of God’s Word. His knowledge and desire to serve resulted in him holding a Bible study for the last several years averaging twenty or more in attendance. This is what *Sustaining* is all about, in spite of adversity we continue to serve.

The Mentor’s Heart

One of the greatest aspects to mentoring is the ability to help build and shape character in others. Stan Sullinger writes that a leader must possess “character,

competence and chemistry. Without these you cannot influence others.”⁹⁶ In opposition to this Andy Stanley writes that “character is not essential to leadership.”⁹⁷ He goes on to say that everyone knows of a successful leader of a large company, yet they lacked character. However, within the church character equals integrity and that means everything. Much has been said in the news lately about ethics, both in the secular world and the church. While in the secular world it would only come in a utopian setting, in the church it is mandatory. Stanley’s definition of character is one that is usable and easily recalled: “Character is the will to do what is right even when it’s hard.”⁹⁸ With character comes respect, and respect brings followers, and followers bring leadership.

Character is internal to ones leadership; and it must come out of the heart.

Character is not seen however, until it is tested. Daniel 3 tells the reader about three young men who would not bow down to King Nebuchadnezzar’s statue.⁹⁹ They knew the danger, yet their heart belonged to God, and they would not bow down. They could have boasted all day of how they would not bow, but it was not until they were tested that their true character was seen. The same is true today. Leaders must show their heart in their actions. James speaks of this in a way when he writes: “...I will show you my faith by my works.”¹⁰⁰ The works he spoke of comes out of a heart that desires to serve God. Leaders today can hold a position, but a true follower does their works out of a heart’s desire to please the One who enlisted him.

⁹⁶Stan Sullinger, “Leadership: Position or Possession,” *Leader Life: Practical Solutions for Pastors and Ministry Staff*, Winter 2003-2004, 54-55.

⁹⁷ Andy Stanley, *Next Generation Leader: Five Essentials for Those Who Will Shape The Future* (Colorado Springs: Multnomah, 2003), 131.

⁹⁸ *Ibid.*, 135.

⁹⁹ Daniel 3:10-20.

¹⁰⁰ James 2:18b.

The heart of a mentor is the key to creating the next generation of servant leaders. Scripture tells us it is out of one's heart that the mouth speaks.¹⁰¹ What a mentor teaches their trainees is more than just the physical action of leadership, and book learning. It is far deeper; it comes from the depth of the soul and reveals the true nature of the leader. Paul understood this as he wrote to his fellow believers in Philippi, "Brethren, join in following my example, and note those who so walk, as you have us for a pattern."¹⁰²

Paul in second letter to Timothy he gives insight into his heart.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra -- what persecutions I endured. And out of *them* all the Lord delivered me.¹⁰³

Imitative living was what Paul was all about. Not only in his hands did Paul teach, but in his very heart and soul. Paul selected men and mentored them in the ways of Christ, men such as John Mark, Timothy, Titus and Silas. They worked, walked, talked and lived together as Paul instructed them in the ways of Christ. He was the master, they the disciples. Yet, Paul knew he had still much to learn, and must reach for greater heights.¹⁰⁴ Paul mentored in a group context much the same way teaching is accomplished today. It may be economy of scale, cultural influence, or that the interaction of the students invites a higher degree of learning. One may also say, it was the way Jesus taught as He gathered His disciples together. There probably was some one on one instruction that took place between Paul and his students. One cannot

¹⁰¹ Matthew 12:34.

¹⁰² Philippians 3:17.

¹⁰³ 2 Timothy 3:10-11.

¹⁰⁴ Phillipians 3:12.

imagine Paul banishing John Mark from the mission journey without having pulled him aside, and one on one; make an effort to correct his behavior.¹⁰⁵ Paul knew the lines within which one must live, and to stray out of those bounds brought consequences. He was following the example of his master, Jesus. This is what a mentor today must instill into the next generation. We must not allow the world, changing times or popular beliefs to direct us away from the teaching of Jesus.

In our first mentoring attempt we did not discuss character, heart or desire. We had known these men for some time and their lives were testimony to their character. In future mentoring efforts we will cover the issues of character with those selected. We will discuss character not because there was a problem; we just want to ensure we have leaders who desire to serve for the right reason. We assigned the “trainees” to the church staff and they stayed with that person for a time. Though this did not work out as well as we hoped, due to hectic schedules of all involved. In the future, we will rotate the potential leaders through all the mentors. The length of time that the mentor relationship lasts will vary with each individual. In general, we hope it will be about three to four months.

Rotating the potential leaders will allow them to understand better the various methods and reasoning used by our staff to tackle problems and make decisions. In addition, it will show them differing aspects of tackling issues within the church. One example would be budget issues. Spending time with a team leader who develops a budget for their area of ministry would allow them to see how that ministry functions, its vision for the year and choices that are made. With rotating, the learner could also spend time with senior pastor and treasurer who must balance the needs of the whole church

¹⁰⁵ Acts 15:36-41.

according to God's direction and provision. This gives a completely different perspective to looking over the budget process, when the sum total of wants exceeds the ability of the church. Here they would learn to work with other leaders in bringing about a budget that works.

Another aspect of mentoring that we hope add into a future course will be to include the apprentices in our staff meeting. While this will mean having meetings at appropriate times, we believe we will obtain tremendous teaching gains from doing this. In these meetings, they will have a voice as to how situations are handled, they will hear ideas presented to others, and they will have more involvement in the planning process of the church. This will allow them to see the whole picture of New Hope. If schedules allow we would like to bring the learners along with us on visits to such places as hospitals, nursing homes and to funerals. The first two are important, but also require planning in today's world of caution. Hospitals are reluctant to give identification badges to those who are not ordained clergy or deacons. This experience though of visiting the bedside is vital to the ministry of the church. With planning and coordination this should be able to be accomplished. This would allow the mentor to instruct on what is proper to say or do, along with how to help interpret at times what is going on. There are times when the patient is so close to the action they need an outsider to help them assess what is happening. Many times it is the pastor who fulfills this role. There are times when silence is the best solution, and the mentor can help a disciple best learn when that is prudent. No amount of classroom or book study can replace the time and experience learned in a hospital visit, or sitting with a family while a loved one is in surgery or facing a difficult situation.

The Actions of a Mentor

There are some today who call mentoring, coaching. A great number of churches today are attempting to inject this new catch phrase into their training process. While having a coach can be good for a team as they motivate the team to accomplish the goal; coaches can also hinder a team. While the terms may be synonymous in some aspects today, historically there has been a difference. A mentor is one that has spent time learning the task or trade. They then demonstrate and explain to others how to do the work, help them do it, and then allow them do the work on their own while the mentor supervises. Coaches do not necessarily have to have done the work themselves, they can instruct without experience. There are coaches in pro-football that have not played pro-football themselves. While this may be fine in sports, leaders in the church must lead by example. Not only need they have done the work, but also be willing to do it again if need be. When one becomes a mentor they declare to those under them “I have done this, let me show you how.” This is the premise behind the Boy Scouts of America, an adult mentor who has learned the task, shows a scout how to do a task, then that scout shows another, and the process continues. As one mentors they also gain assistance in accomplishing the overall combined tasks, which are their responsibility. A great example of this is parenting. As a child is mentored in how to do their chores, the parent has less to do.¹⁰⁶ As knowledge is shared the work load is also divided among those involved. This is the idea for mentoring in the church, sharing of the load of ministry. Jesus Himself spoke of this principle when He spoke about the harvest in Matthew,

¹⁰⁶ Robert E. Logan and Sherilyn Carlton, *Coaching 101: Discover the Power of Coaching* (St. Charles, Illinois: Church Smart Resources, 2003), 14.

“Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few”.¹⁰⁷

The Result of the Mentor

The men who were able to participate in our first attempt shadowed the staff as much as possible. They accomplished visits, attended meetings, planned and accomplished other church tasks as their schedules allowed. As the mentor process moved on three men who attended the leadership class bowed out. One left due to the amount of time required as he was self-employed, one was from another church and could not commit enough time to the process, and the third deployed. This left four men to enter into the mentoring portion of our leadership training.

The mentor must not only be the model of ministry but they must also intentionally involve others in their ministry.¹⁰⁸ Our staff worked to involve these men in as many activities as possible. While the monastic approach to mentoring may not work in the 21st century, getting together in a quiet place where distractions are limited is vitally important.¹⁰⁹ In Augustine’s day the monastery provided a barrier against the influences of the outside world, insulating the students for their time of study. Yet Augustine would open his doors at times so that visitors might enter in, thereby exposing his students to the everyday lives of the people they were there to serve. This shows the importance of not living isolated within the walls of the church studying the Word, but that there are a lot of people wanting God’s guidance. While Augustine loved the local

¹⁰⁷ Matthew 9:37.

¹⁰⁸ Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders*, Nashville: Broadman & Holman, 2008), 21.

¹⁰⁹ *Ibid.*, 214.

town folk, He was drawn to monastery life due to the false asceticism he found in living among the Manicheans.¹¹⁰ Augustine followed this lifestyle for forty years. In today's church we are much more involved and influenced by the world than perhaps we should be. The mentor must work all the harder to help their students overcome these affects.

Our group time was used for general instruction and prayer for the group. This is where hearts can be opened, and discussion be taken to a depth which cannot be found when distractions are present. Group time also allowed questions to be brought out and developed as we talked through the question and answer. Having a place where God can speak is vital in the time of the mentoring relationship. Group time does not need be a long time; the goals can be accomplished even in one evening. However, it must be a time that is free of interruptions. Jesus often took His disciples to a spot where they could be alone, even if just for a little while.¹¹¹

By taking His disciples away from the press of the crowd, Jesus was able to easily talk and instruct them without the constant chatter of the scoffers and doubters. In these moments, just as today, a relaxed atmosphere allows those in attendance to comfortably address any question, or verbally process through the topic at hand. For Jesus to conduct talks with His disciples amongst the crowds would be like teaching a bible study in the food court of the mall on a rainy Saturday. Just those few hours allows one to refresh and to learn something new to help one through the day.

The mentor group must not be sent off to work ministry alone. They must always work together until the mentors establish that the disciples have proven themselves capable of handling any task which may arise. Jesus himself even sent His disciples off

¹¹⁰ Ibid, 135.

¹¹¹ Matthew 13:36; 20:17; Mark 10:32;.

two by two.¹¹² At New Hope this was difficult at times for all to gather due to the military obligations of some. Even so, we were able to get moments of teaching in as often as possible with our apprentices. The times when opportunity arises to teach are a great moment when the mentor and apprentice can experience the ministry together. The times of gathering were great times of growth in all who attended. One fact became clear, not all meetings should be done at the church where we can be easily interrupted.

There are a number of benefits to this mentoring strategy. Not only are outside distractions minimized, but the group interaction lends itself to greater learning. This author believes such mentoring brought about the unity in the early church in Acts where they all were in “one accord.”¹¹³ Having not only the theory and book portion of training, those mentored also can have the hands on experience which often sets the course by which they lead. Within the group that was mentored at New Hope, one has gone on to pastor a local church, though he had some prior experience before coming to New Hope. Two are leading studies in the deployed area in which they serve, and one is now a deacon.

One hope is to eventually bring all of our teachers, Sunday School and other ministries, through a similar type of mentor training. These classes will be where we can introduce the importance of teaching, along with ensuring sound doctrine is taught. Those in attendance would have the opportunity to have close fellowship with others in the class through prayer and study. This interaction can only bring unity into the church as a whole. Teaching techniques and ideas from other churches can be introduced through these classes. Those who have been teaching awhile may get challenged to try

¹¹² Luke 10:1.

¹¹³ Acts 2:46.

new things and be innovative. Most importantly, we will be creating a depth of teachers that should a short notice move, deployment or sicknesses occur, we will be ready to continue. Those desiring to teach will attend the lessons on servant leadership and then spend two months with an experienced teacher who can mentor them. This will allow them to see and grasp the vision of the church and then learn how God is working here at New Hope. One positive effect within this is that through the dynamic nature of our military members, we often get new ideas and methods to evaluate and meld into what we do at New Hope. By inviting these new members into our training, we will constantly will be evaluating what and how we do things.

An unexpected result of this undertaking was the realization that this author needed a mentor. Upon reading Rick Warrens' blog on leadership, one statement hit home. That statement was, "Every pastor needs a mentor. No matter what stage you are in your ministry, you need someone to coach you."¹¹⁴ It is over 60 miles to the nearest church that has similar experiences as New Hope, and that has a pastor with a great vision. This author has come to realize that he has allowed this distance to be a limiter in his personal growth. The thought has always been, "I can do it or find a way." Due to the distance, help has never been sought after. This needs to change.

Rick Warren includes scripture and a valid illustration in his blog on this subject.

Get all the advice you can and be wise the rest of your life. I will always need a coach – no matter how old I get or how successful I become. Lebron James is one of the best basketball players on the planet. He still needs a coach. You will never

¹¹⁴ Rick Warren, "Pastors.Com: Where Christian Leaders Connect," Rick Warren's Ministry Toolbox, entry posted April 17, 2009, <http://www.pastors.com/blogs/ministrytoolbox/archive/2009/04/17/You-need-a-mentor.aspx>

get to a point in your life you can say, “I’ve learned it all. I don’t need anybody else to help me.”¹¹⁵

Warren then goes on to ask questions which needed to be answered in this author’s life. Who do I have for a mentor? Warren then gives three points to seeking out a mentor, which we could apply to assigning mentors within the church as well.

1. Seek someone who has the character and values that you admire.
2. Seek someone with the skills and experience you want.
3. Seek someone you trust.

These three facts must be applied to the author’s life if he is to maintain the philosophy of “never ask anyone to do something you are not willing to do yourself.” To do less is being hypocritical by the mentor. Another interesting point brought out was that one must ask the mentor the right questions.¹¹⁶ This is also true in reverse; the mentor must also ask the right questions. This allows honest and purposeful mentoring to be accomplished.

A Mentor’s Passion can Lead to Destruction

An unexpected lesson was learned while preparing this document. While researching articles on leadership this author came across a set of DVD’s from a Willow Creek leadership summit in 2006. While nothing new was revealed in most of the messages, there was one that was profound; a message called “Dead Leader Running.” by Wayne Cordeiro¹¹⁷ Cordeiro speaks of letting one’s passion consume them. Then

¹¹⁵ Ibid.,

¹¹⁶ Ibid.,

¹¹⁷ Wayne Cordeiro, “The Leadership Summit 2006,” DVD, *Dead Leader Running*, Barrington, Illinois: Willow Creek Association, 2006.

without realizing it, the leader becomes drained on the inside, yet still goes through the motions on the outside. This author found that to be the case upon watching the DVD. Struggles came out of nowhere and joy was gone. The pathway of destruction had been laid out. For 15 years I had pastored the church giving everything I had to the work. For the first seven years I rarely took a vacation and then was always back by Sunday to preach. Even when we added on an assistant it gave me more time to work on other areas of the church as we strove to reach the community. I had always been taught to give 110% in everything, and I did this in my ministry. Little did I realize that, as Cordeiro puts it, I was emptying my tank faster than I was filling it. During this time I completed seminary, started doctoral studies, led the church through three building programs as the general contractor, all while enduring physical pain and surgeries from my military duty related injuries.

In the research and writing of this paper I came to realize that my passion to see the church reach the lost, and to teach the depth of Bible knowledge not found in the north- country, I had emptied my energy tank. Prayer had become mechanical and Bible study was done out of necessity and not desire. I have never been one to back down or quit, and was driven accomplish the mission no matter what the cost. In the early days of the church, as the only staff member, I did it all and did not mind. As the church grew there was more to do, I also accepted those tasks. Even when staff was added, I still set the example for hard work and a passion to get it done. Yet this passion has also been my Achilles heel. This must be corrected, in my own life, and also in how I encourage others in the work of the Kingdom.

If mentors are allowed to encourage their disciples to follow ones spiritual gifts and passion, then they must also warn them about controlling them too. It is quite easy to allow the drive to accomplish tasks to overwhelm us to the exclusion of all else, including family and self. This author found his health in jeopardy by allowing his passion to reach others for Christ, and serve others in Christ, to consume his life. Mentors cannot lead others into destroying their family life or health by allowing the thought process that doing all for God will make up for failing in other areas. Leaders are to be examples of ministering to others, and that includes one's own family and self. Perhaps this is why Paul stated that it was better to remain as he was, single.¹¹⁸ This does allow one to devote their time fully to the work. He does not say this to demean those married, but to make a point of time and devotion.

One experience New Hope has had was with a man who had left a church located 20 miles away. He had not been a good fit for a rural community and did not understand the nature of the Northern New York lifestyle. New Hope brought him on as a children's pastor, more to help him than us. He did a great job and had much passion. There were however, other issues dealing with his family that became aggravated due to his focus on ministry and the neglect of his home life. The disintegration had begun before he came to us, but if we had taken a more aggressive approach to our mentoring process we may have seen warning signs that we could have addressed. His short tenure with us was an eye opener of the need to spend time with those in our care. After leaving New Hope, this man lost his family and any hope of ministry. My own lack of experience with pastoral mentoring at that time I feel was a factor as well.

¹¹⁸ 1 Corinthians 7:24.

Many pastors leave the ministry due to burnout. This is a result of high demands from the church in some cases, but also due to the pastors own ambitions.¹¹⁹ Mentors must do all they can to encourage future leaders to not only recognize a downward spiral, but actively engage in those activities which helps prevent burnout. Wayne Cordeiro writes of a friend who told him. “Your soul is like a battery that discharges each time you give life away, and it needs to be recharges regularly.”¹²⁰ He recommends listing those things which drain you and those things which recharge you. Everyone has activities that are fun, relaxing, or enjoyable and reenergize us. Mentors need to encourage new leaders early in their leader life to carve out time for recharging. In the end they will be better leaders for it.

If today’s leaders can affect the way future leaders think about how ministry is done, and how to care for themselves then we have done some good. We must take responsibility for the future of the church today. To accomplish this, New Hope needs to incorporate within the leader training, some times of fun and relaxing team building. This is to be done in hopes of creating good habits of taking time for themselves and their families.

The Future of Mentoring at New Hope

Mentoring will play an even greater role in the future of New Hope. With a new understanding of mentoring, and by adjusting how we disciple and mentor others, we can effectively train our future leaders. Within the mentoring process, we must model and balance the Christian life. The current leaders must set the example for those who will

¹¹⁹ H.B. Landon, *Pastors at Greater Risk* (Ventura, California: Regal, 2003), 172.

¹²⁰ Wayne Cordiero, *Leading on Empty: Refilling Your Tank and Renewing Your Passion* (Minneapolis: Minnesota, Bethany House, 2009), 88.

follow. The only way this can happen is for the current leadership to take under their wings these men and women who hear God's call to serve. If this can be done the church will have a strong future, if we fail, the church may have a sign out front advertising its sale.

There will no doubt be challenges and adjustments made, yet even though short term gains are all we may experience, it is worth the effort. New Hope will always have the military as part of our family. As a result we will always be mentoring new people, who probably move on in a few years. Nevertheless, as we continue to grow God is blessing us with more local members who, if they are mentored properly, can become mentors for these military missionaries whom we will send out one day. Also, we can pray that our local folks will become excited about missions and draw others, through experiencing and mentoring, into the joy of missions.

Chapter 5

PRAYER IN THE LEADERS LIFE

Though our effort in teaching leadership was not a course on prayer, we knew that as leaders it was vital that prayer occupy central place in the life of a leader, and that we mentor prayer as well. In the busy hectic world we live in, even the Christian can be caught up doing those things that are good, and neglecting that which is best. For many this is the case with their prayer lives. Churches have many great programs and efforts to meet the needs of the people, yet they may have neglected the one thing that God wants most in His house, prayer. In our efforts to instill the importance of prayer, we approached prayer much like a devotional, for prayer should be a time of devotion. It is a time where we meet with God in a personal way. In both the Old and New Testaments, He declares His house shall be a house of prayer. “Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices *Will be* accepted on My altar; For My house shall be called a house of prayer for all nations.”¹²¹ “And He also said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'”¹²²

To this author it appears that many Christians have become enamored with the latest study that has come available, or the next new means of witnessing, that they have allowed prayer to slip into the background. When one reads the biographies of past great men of God, one finds that prayer was a key characteristic of their lives. Charles Finney

¹²¹ Isaiah 56:7.

¹²² Matthew 21:13.

would attend prayer meetings whenever business would allow him time off.¹²³ Though, he was not a Christian at the time he sensed the importance of prayer, and continued attending meetings. Eventually he would find himself north of the village of Adams New York, on his knees before God, and in prayer seeking his salvation. As he grew in his faith, he also became a greater man of prayer. Finney writes; “I propose that we should observe fixed times of secret prayer for the revival of God’s work; that we should pray at sunrise, at noon, and at sunset, in our closets, and continue this for one week.”¹²⁴

As Jerry Falwell began his journey into the ministry through teaching young boys, he would find time every day to go to the room in which he taught and pray there.¹²⁵ This pattern continued during his college years, he would spend thirty minutes each morning in prayer.¹²⁶ For the remainder of his life he began each day with prayers of thanksgiving, confession and petition. He states, “What Thomas Road has now become is a direct result of God’s answers to people’s prayer.”¹²⁷ E.M. Bounds quotes Martin Luther as saying: “If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer.”¹²⁸

¹²³ Charles Finney, *The Autobiography of Charles Finney*, ed. Helen Wesesl (Minneapolis: Bethany House, 1977), 8.

¹²⁴ *Ibid*, 45.

¹²⁵ Jerry Falwell, *Falwell, An Autobiography* (Lynchburg, Virginia: Liberty House Publishers, 1997), 159.

¹²⁶ *Ibid*, 167.

¹²⁷ *Ibid*, 201-204.

¹²⁸ Edwatd M. Bounds, *Power Through Prayer* (Kensington, Pennsylvania: Whitaker House, 1982), 45.

Effective Prayer

James writes, “The effective, fervent prayer of a righteous man avails much.”¹²⁹ But what is effective prayer? And, how do we obtain it? These questions and more are often asked when this verse is brought up. If God wants His house to be a house of prayer, then it must be one of effective prayer. As one seeks God in prayer, his or her relationship with Him will become more real and personal. This relationship only comes by spending time with God, both in Bible study and prayer. As we met, we encouraged our leaders to study the Scripture and to spend time in prayer each day. We shared specific ways they could “pray without ceasing.”¹³⁰ We like to help them see that short one-minute prayers throughout the day can be very effective in their walk with God. These discipleship moments are steps to a closer walk with Christ. In doing so, one will be able to hear God’s voice as they seek answers from Him to life’s challenges. In addition, they began to see those who are hurting through the eyes of Jesus, which allowed them to pray more specifically.

We must understand that praying itself is not the only answer. The Pharisees prayed fervently, yet had no relationship with God. Prayer is not a ritual; it is a commitment to God, putting Him first. Matthew writes, “Jesus said to him, You shall love the LORD your God with all your heart, with all your soul, and with all your mind.”¹³¹ In today’s busy world we must make sure, we are not doing things only for Christ, but fellowshiping with Christ. Jesus tells us in John that we can do nothing apart from Him. “I am the vine, you *are* the branches. He who abides in Me, and I in him,

¹²⁹ James 5:16.

¹³⁰ 1 Thessalonians 5:17.

¹³¹ Matthew 22:37.

bears much fruit; for without Me you can do nothing.”¹³² Abiding in Christ can only be achieved when we take the time to pray and seek after Him. This truth is emphasized in every gathering of our men, whether it be mentoring times or other events.

Effective prayer is also one that is consistent prayer. A prayer that is offered up once and only once is not one that has a high priority in the life of the petitioner. Those prayers, which are continuously brought before God, are those that are born in the heart of the disciple. This must be taught to tomorrow’s leaders of our churches. More than the mechanics of administration, mentors must bring leaders in to the battlefield of prayer. The enemies of God do not fear another program, but they tremble when one of God’s children goes to their knees. Prayer is the launch mechanism in the arsenal of weaponry for a Christian. Paul writes, “For though we walk in the flesh, we do not war according to the flesh.”¹³³ At the conclusion of the armor of God passage in Ephesians Paul tells us to be: “praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.”¹³⁴ If we have any hope of gaining ground from the enemy it will be done by prayer.

Effective prayer must also be focused prayer. One can pray for a multitude of desires, but which ones are truly important? Is good weather for a ball game important, or that a friend’s marriage is having trouble? We need to rid ourselves of the frivolous and begin to pray over those things that have eternal consequences. Every person knows someone who is not saved. We need to pray for their salvation until they are kneeling before the Lord for their salvation. We must be focused on God’s desire for the church,

¹³² John 15:5.

¹³³ 2 Corinthians 10:3.

¹³⁴ Ephesians 6:18.

rather than what we want to see. Our petitions need to come before God each and every day, praying the same need, until He answers our prayer one way or the other. He has instructed us to do such in the parable of the widow and judge. Luke writes; “yet because this widow troubles me I will avenge her, lest by her continual coming she weary me. Then the Lord said, Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?”¹³⁵ These verses and more were brought out in an effort to emphasize the importance of prayer.

We also examined how a movement of prayer preceded every great revival. The great 1857 businessman’s revival in New York City was begun by Jeremiah Lamphier, who spent time praying at noon for God to do something among the businessmen. The answer came slowly at first, one then two businessmen came, but before long there were thousands praying. Soon revival swept across the land, all from one man praying. The timeless verse from 2 Chronicles 7:14 still rings loud and true; “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”¹³⁶ If we would see God move today, it will be through the efforts of prayer. Yet this focus on prayer will not be an easy on. Our flesh resists the development of a strong prayer life. Jesus Himself cautioned His disciples in a needed time of prayer. He said; “Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.”¹³⁷ Our flesh will easily allow interruptions to our times of prayer. We must be

¹³⁵ Luke 18:5-7.

¹³⁶ 2 Chronicles 7:14.

¹³⁷ Matthew 26:41.

on guard and let nothing interfere with our time with God. Great discussions on how the flesh was weak in prayer resulted.

Effective prayer also rises out of one's belief that God answers prayer, and that where we see the need for human resources, God sees otherwise. Many times going to prayer is in direct opposition to man's desire to react. But the person of prayer understands this admonition from Scripture; "For My thoughts *are* not your thoughts, Nor *are* your ways My ways," says the LORD."¹³⁸ We shared that when we rely on our own methods and hands to achieve a need, God is not honored. In truth, we are saying we do not need Him for this part of our life. We must learn to go to God in all things on a consistent basis. This means that we daily spend time seeking Him in prayer. This means more than two or three minutes in devotion, but serious time before Him. Torrey writes that real prayer that grabs God's attention "is harder work than any other kind of effort; it takes more out of a person than any other kind of effort."¹³⁹ E.M Bounds writes: "It is the prayer force that makes saints. Holy characters are formed by the power of real praying. The more true saints, the more praying; the more praying, the more true saints."¹⁴⁰

Establishing Prayer

We then instructed our people on how to establish a prayer life and the literal meaning of the word. The Greek word for prayer is *proeuchomai*. This word come from two combined words. The first is *pros*, which carries the meaning towards when used

¹³⁸ Isaiah 55:8.

¹³⁹ Reuben A. Torrey, *The Power of Prayer* (New Kensington, Pennsylvania: Whitaker House, 2000), 32.

¹⁴⁰ Edward M. Bounds, *Power Through Prayer* (Kensington, Pennsylvania: Whitaker House, 1982), 59.

with the accusative of place. The second portion of the word is *euchomai*, which means “pray.”¹⁴¹ Placing the two together we grasp the meaning of prayer which is to face towards God and give our hearts thoughts over to Him. To say one cannot pray, is to say they will not turn towards God. For if we turn towards God He will help us in prayer. Teaching someone to pray is a lot like teaching someone to ride a bicycle. You can give them instructions, even demonstrate how, but eventually they just have to do it on their own. Even the disciples asked Jesus how to pray. As a result He gave them a pattern of prayer when He said “In this manner.”¹⁴²

At New Hope we still have Wednesday night prayer meetings. Here we encourage prayer through breaking into small groups. This allows everyone a chance to voice their prayers. We always start with giving thanks for answered prayer or for God’s intervention. We then move onto prayer requests. We follow the same format in our mentoring of prayer, whether in a small group or individual meetings. We always place thanks first for it is easy to spend a lot of time petitioning God with our needs. We also try to accentuate any answers to prayer, thereby encouraging others to enter into this time of walking with God. As we have brought a focus on prayer to our leaders, we have seen an increase in attendance at our Wednesday night prayer meetings. This may also be a result in teaching our leaders to do as they teach.

Some today view prayer as only begging before God for a need. In reality this should be the least of our prayers before Him. As we engage people in prayer they need be shown that there is more to prayer than asking. First and foremost is the prayer of

¹⁴¹Walter Bauer, William Arndt, and Felix W. Gingrich, *A Greek English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1979), 709,329.

¹⁴² Matthew 6:9.

thanks. Thanking Him for salvation, for all we have, for health, for family, for all the things in life. When one develops an attitude of thankfulness, one also begins to see the world in a different light. One looks for God's hand moving so they can thank Him.

It is easy to pray when the need is great, but when all is well it is easy to miss a time of prayer. We must become people of prayer in the good times. If we can learn to praise God in prayer in the light hearted times, prayer will become a habit. The writer of Hebrews encourages us in this effort. "Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name."¹⁴³ As we worship God in prayers of praise we develop spiritual muscles that just like physical muscles are conditioned to respond in a certain way when called upon. The military trains over, and over, and over to make a soldier's response to an action natural; they do not have to think about it, they do it. Prayer must become the same thing to a Christian, an automatic natural response to everything in life. Luke also writes that the disciples followed this very pattern just as Jesus taught them. "And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen."¹⁴⁴ We must mentor our leaders so prayer becomes as natural as breathing.

As a result, we are training our people to become warriors of prayer, entering into the battle always ready. Our people know the great joy of having God respond to prayer. We have instructed them how to pray quick prayers and more in-depth prayers so that they have an arsenal and methodology which enables them to go before God, even if they are busy in other respects. This emboldens them as they know that dozens of others are

¹⁴³ Hebrews 13:15.

¹⁴⁴ Luke 24:52-53.

also praying, and that those combined prayers are being heard by God. Not only do we utilize a calling machine to announce prayer needs, but our leaders often personally call others to gather people in prayer.

Jesus instructs us to set a place and time for prayer. In Matthew He states, “But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.”¹⁴⁵ We are instructed here, and we guided the groups in this, to find a place and time where interruptions do not occur, where we can have a few moments of quiet. For many that time is when they open their eyes in the morning, before getting out of bed, they lay there for a few minutes and converse with God. For others they find time once the day begins with a cup of coffee. We taught it does not matter when you pray as much as that you pray. Our efforts here are to mentor our leaders to find a time and place where they can spend a few moments each day with God. Wherever and whenever they find a favorite place and time to pray, and make a habit of it.

We encouraged them that during their times of prayer to write in a prayer journal what and when they prayed. This allows one to track their prayers and God’s answer to them. Seeing God answer prayer emboldens one to pray even more. Nothing is better for human proof than seeing a record of success. This is true of those we go to for medical needs or those who repair cars; we want proof of past works. God has an unbroken record of past works. A great assistance to our prayer life is reading scripture. In reading, one finds the cries of prayer from the saints. As one continues to read, they find how God answered those prayers. When we write about our own prayer experience and

¹⁴⁵ Matthew 6:6.

then how God answered, not only does it lift our spirit, but also it is a testimony to others of His faithfulness.

Forms of Prayer

There are so many books written on prayer that one could spend a lifetime reading them and never get around to prayer itself. The best book ever written on prayer is the one that God Himself wrote, the Bible. We only need to look to Jesus for a pattern on how to pray. When the disciples saw Jesus praying they desired to pray as He. Luke records, “Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples.”¹⁴⁶ Everyone has attended, if you have been Christian for any length of time, some event where a prayer is given which sounds as if it was from the time of King James himself. Most everyone has heard a prayer that was written with a holier than thou emphasis. This is what Jesus was speaking about; speaking prayers that impress others are useless to God. They only impress men. We encouraged our people to pray personal from the heart prayers not to worry what it sounds like. We encouraged them to have a conversation with God as if He was your best friend.

Jesus says quite a bit on prayer and the manner of prayer. He modeled this for His disciples many times, often including them in His prayer time. Jesus also tells the disciples to avoid repetition in our prayers. “And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words. Therefore, do not be like them. For your Father knows the things you have need of before

¹⁴⁶ Luke 11:1.

you ask Him.”¹⁴⁷ What we are to do is pray from the heart as if we were face-to-face sharing our deepest cares with a friend. Some had not thought about prayer in this way.

When Jesus tells the disciples to pray “in this manner”¹⁴⁸ he used the word *houtos* which means “in this way, as follows.”¹⁴⁹ Jesus was telling His disciples, in giving them, what we call the Lord’s Prayer, that this is a pattern to follow. They need not use these exact words repetitively as mentioned in verses seven and eight. This model has been described using an acronym, its author unknown. That acronym is ACTS, laid out is adoration, confession, thanksgiving, and supplication. New Hope chose this model in instructing leaders in the matters of prayer. Even though those in attendance were long time Christians, we did not assume that everyone had a strong prayer life. We do not enforce, or say ACTS is the only way, but it is a starting point in a new believer’s life, or a long time Christian who has slipped away from prayer. This allows the person to begin establishing, or reestablish a prayer life with a biblical pattern of prayer.

One’s prayer time of adoration is just that, a time of praise for who God is, the creator, the sustainer, and the giver of all good things. The time of confession is a time to come before God in humbleness confessing sins and faults in accordance with the promise in 1 John. “If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.”¹⁵⁰ This helps to keeps us right before God and not full of ourselves. We shared how it is a time of thanksgiving, where we thank

¹⁴⁷ Matthew 6:7-8.

¹⁴⁸ Matthew 6:9.

¹⁴⁹ Bauer, Arndt, and Gingrich, 598.

¹⁵⁰ 1 John 1:9.

God for all He has done, present and future, and how He is working in our lives.

Supplication is our time of petition, the time when we can ask God on behalf of others and ourselves. This is where needs are lifted up to God, and we await His answer.

Learning to Listen

While following the outline ACTS in prayer is a good start, we shared that ones prayer time must not end there. One must also learn to listen in prayer. The Psalmist tells us to “Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my strength and my Redeemer.”¹⁵¹ Meditation is often seen as a New Age or Eastern religious practice, yet is also one Christians should be embracing. Meditate as defined by Webster’s is “to think deeply.”¹⁵² We encouraged those in attendance that as they read and pray, one must think deeply over that which was read or prayed. Often, as soon as we finish a prayer, we get up and go about our business, when God is waiting His turn to speak to us. We did not want our leaders to rush through their prayer time in order to get to more tangible ministry items. Many years ago a pastor told this author, whose name is forgotten in time, that our prayer time should be 20/80. That is 20 % of our time should be us praying and 80 % should be us listening. Others assert that the ratio should be 50/50. The ratio does not really matter as long as we spend time listening to God.

One key thought we gave in wanting to listen for God is to ask Him to speak to your heart through your prayers and studies. Another is to write down immediately what impression God has placed upon your heart. It has been said that there is no mind as sharp as a pencil and paper. Interruptions and cares of the day will rob your mind of

¹⁵¹ Psalm 19:14.

¹⁵² Webster’s New World Dictionary, revised 1984, s.v. “Meditate.”

what God has placed there. Another way to listen is to live your life according to what you have recently read in God's word. If you have read about forgiveness, then practice forgiveness. As you live out God's instructions, He will speak to you concerning your actions. It may be through recall of a passage, or insight as to how to approach an issue, but He will be there if we listen. In addition, if we are sensitive to God's Spirit, He will lead us to pray or be still so we may discern God's will. "Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."¹⁵³

Barriers to Effective Prayer

Once we hear from God, we must be willing to accept His answer to our prayer. At times these answers are hard to understand, such as prayers for a very sick child who eventually goes into eternity. Our finite minds have trouble grasping why God would allow this, and why He did not answer the prayer for healing. Not having prayer answered our way can even be a barrier to someone coming to Christ, if they have lost a child at a young age. Events like death can also be a hindrance to prayer. One may feel like prayer was a waste of their time. There are many things in our lives, which can be a barrier in our prayers. James writes; "You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures."¹⁵⁴ We shared with our groups that when we have wrong motives, our prayers cannot be answered, as we desire. Selfish desires are one of the greatest barriers to effective prayer. Our motives should be that which is within God's will for our lives. Torrey writes; "Our supreme motive in our prayers

¹⁵³ Romans 8:26.

¹⁵⁴ James 4:3.

should be that God may be glorified in answering our prayers; not that we may get some gratification, but that God may get glory to Himself.”¹⁵⁵

Lack of faith is another barrier that a leader may face at times. Again, James speaks on this, “But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.”¹⁵⁶ We must come before God knowing He delights answering His children’s requests. Yet like any father He will not answer those which are not the best for us. This is where spending time with God, allows us to know God. And if we know God well enough we will know what His desires are for us. “Delight yourself also in the LORD, And He shall give you the desires of your heart.”¹⁵⁷

Not living in light of God’s word is another barrier to having our prayers answered. “If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”¹⁵⁸ With today’s busy schedules we asked our leaders, “How can we expect God to answer our prayers if we neglect Him?” Varied answers were presented, but all agreed if we neglect Him and His Word, we usually end up in sin, which is another barrier. God’s word is quite clear on the issue of sin. He will not put up with it in our lives. “If I regard iniquity in my heart, The Lord will not hear.”¹⁵⁹ The prophet Isaiah wrote much the same in, “But your iniquities have separated you from your God; and your sins have hidden *His* face from you, So that He will not

¹⁵⁵ Torrey, 197.

¹⁵⁶ James 1:6.

¹⁵⁷ Psalm 37:4.

¹⁵⁸ John 15:7.

¹⁵⁹ Psalm 66:18.

hear.”¹⁶⁰ Paul warned us against the sin of anger being a problem in our prayers. “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;”¹⁶¹ this and many others issues in our lives can be a barrier to effective prayer. We shared with our group that we must be continually before God, seeking His face, reading His word, and having a desire to be in His will. When we can strive in this direction God will help us and our prayers will be effective. Not that we will have all our prayers answered our way all the time, but we will accept what He gives.

Praying Leaders

If God’s house is to be a house of prayer, than its leaders need to be people of prayer. The church faces many obstacles today, not to mention the spiritual battle that is raging. There is a great challenge for the church to be relevant to the needs of the people yet remain true to its doctrine. Those outside the church want a place that is authentic. Luke records that the early church was of one mind and one heart.¹⁶² This unity comes from time spent in prayer as seen in Acts 1:14. “These all continued with one accord in prayer and supplication,.” Such was the early days of the church. Hunt writes, “This was the atmosphere that prepared the way for Pentecost.”¹⁶³ It is also the attitude with which the disciples looked at their daily ministry. In Acts chapter 6 one finds the discussion over meeting the needs of the people. The disciples sought to have others care for the

¹⁶⁰ Isaiah 59:2.

¹⁶¹ 1 Timothy 2:8.

¹⁶² Acts 1:14, 2:46, 4:32.

¹⁶³ T.W. Hunt, *The Doctrine of Prayer* (Nashville: Convention Press, 1986), 111.

widows and such so they could "... give ourselves continually to prayer and to the ministry of the word."¹⁶⁴ So to must our church leaders give themselves to prayer today.

All throughout church history, prayer has been an important part of the ministry of the church. Leaders are called to pray for those who are sick. James tells us that when one is sick within the church to gather the leaders and pray.¹⁶⁵ Whenever the church faces a tough decision prayer should be first, when the church considers a new budget prayer should be first. If the church sends students to college, soldiers to war, youth on a mission trip, prayers should be offered up on their behalf by the leaders of the church. If Christ is the head of the church then the church must look to Him for guidance.¹⁶⁶ Paul tells the church at Ephesus after putting on the armor, to be always in an attitude of prayer.¹⁶⁷

This is the hope we have for our leaders at New Hope. We desire that we will be found to be a church of prayer, and that starts with the leaders. If we are able to train up leaders to be prayer warriors that will translate into praying people. As we watch new people enter into the church we do not see the knowledge of prayer that once infused the church. Prayer will only be a part of the church as it is a part of it's leaders. For New Hope mentoring in prayer will be an ongoing effort as leaders come and go. Hopefully this chapter will be a guide to those who will follow on the importance of prayer.

¹⁶⁴ Acts 6:4.

¹⁶⁵ James 5:14-15.

¹⁶⁶ Ephesians 5:23.

¹⁶⁷ Ephesians 6:18.

Chapter 6

VISION

Vision is critical for a leader. They must have a direction, which they use as a guide, to move forward in life. The King James Bible declares, “Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.” The New King James states it this way; “Where *there is* no revelation, the people cast off restraint; But happy *is* he who keeps the law.”¹⁶⁸ The Hebrew word used here is *chazown*, and is understood as a vision seen in the ecstatic state.¹⁶⁹ The verse is best understood that where there is no guidance from God, the people will do their own thing, immorality runs amok, lawlessness prevails and society in general degenerates into chaos as a whole. On a smaller scale this also may happen in a church, where people do not look to God for direction. Vision comes in the realm of guidance or instruction as to where the church will go in the future. It is easy for people to insert their desires into the life of the church, and secular life is built on the premise of doing all for self. However, this self-direction cannot be allowed into the church. The direction God has for His church most often takes us opposite to the desires of secular life.

Andy Stanley employs a formula for the process of vision making that he calls visioneering. Visioneering = inspiration + conviction + action + determination + completion.¹⁷⁰ Without a clear vision for the church, in which the leaders are involved, people will fall through the cracks of ministry, others will never know of the ministry,

¹⁶⁸ Proverbs 29:18.

¹⁶⁹ Francis Brown, and S.R. Driver, and Charles Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1997), 302-303.

¹⁷⁰ Andy Stanley, *Visioneering, God's Blueprint for Developing and Maintaining Vision* (Sisters, Oregon: Multnomah Publishers, 1999), 8.

and still others will go somewhere else in search of God's presence. Vision is critical for a leader, for if they do not have a goal or destination in mind they will be heading nowhere. Yet vision must have action connected to it or it will always be only a dream. It takes inner strength to see a vision through to completion. We must follow through with what the Lord has tasked the church to do, be witness, and be a good one.

Throughout the Bible, God has given vision to key leaders. Through them, we find the great stories that inspire us today. Noah was given a vision of an ark so that when the rains came, he would save his family and the human race. Abraham was given a vision of a land to which he obediently traveled, thereby giving his descendants a place to call home. Moses envisioned a land that God had promised for the people of Israel. Though he never made it there himself, he instilled in the people this vision. Nehemiah was given a vision of a broken down Jerusalem that needed repair and in doing so God would be honored. Paul had a vision of planting churches among the Gentiles, and in doing so spread the Word of God across the world. God's vision did not end with John and the book of Revelation. He is still in the vision business today and our church leaders must have a vision from Him.

Understanding Vision

Vision is a picture in one's mind of what should or could be accomplished. It is a picture of what does not yet exist. George Barna states that, "Vision for ministry is a reflection of what God wants to accomplish through you to build His kingdom."¹⁷¹ The initial image of a vision must be concise if specific outcome is needed. The visionary alone rarely accomplishes visions. Many will never see a vision come to reality without the help of others. Assistance in some form or fashion is required to make a vision

¹⁷¹ George Barna, *The Power of Vision*, (Ventura, California: Regal, 1992), 29.

become reality. Whether it is physical help, financial assistance, or another's technical wisdom, a vision affects and involves others. A vision must, by definition, look to the future not the now. Remember, it is what might be, not what can be. Vision usually involves change, and change is one of the most difficult barriers to move.

Within the church setting, God must impart a vision. If a vision is what God wants to accomplish, then He must give it. God's desires His work to be done, but He wants it done His way. Moreover, as He sees the whole picture, His way is usually the best. While He does allow our own individuality to shape how the vision is achieved, He gives us the final destination or design. God will never give a vision that is out of line with what He desires for His church. He would never have a small church of one-hundred build a sanctuary that seats five thousand. That would not be a wise use of resources or stewardship. He will though, give a vision that will stretch those involved greatly, will be attainable with His help, and is reasonable for the context associated with it. Stanley writes, "You are not responsible for figuring out how to pull off God's vision for your life."¹⁷² For God to receive the glory it must be beyond us.

The church today needs leaders who can see the potential of what God could do when His people become energized over serving Him. Within the church, the pastor must certainly be one of those with vision. Nothing will stifle a vision more than a pastor who is afraid to trust God. This said, the pastor must also know when the church is reaching too far. One major failure can cause a church to be "gun shy" and to cautious for years to come. Yet a vision reached can energize them to even greater capabilities. Barna writes, "Visionary pastors are leaders who have surrendered the sense of personal ambition that drives so many pastors. Instead, the natural tendency for self-promotion

¹⁷² Stanley, 57.

has been replaced by an urgent need to seek God's glory by doing His work, His way, according to His vision."¹⁷³ O.S. Hawkins writes, "It falls upon the pastor to cast the vision of what God intends His church to be."¹⁷⁴ While this author is the senior pastor and has been gifted by God with vision, it has been found that many key people in the church are gifted with vision also. Not the self-serving vision, but genuine kingdom serving vision for the church. The author has found in the case of New Hope that open discussions and free flow of ideas serves the church best.

One example is found in our "Heroes at Home" ministry to military families of the nearby Army post. A couple of the military wives had a vision of a dynamic ministry that would provide support to the families of soldiers during times of deployment. They presented the purpose and plan of the ministry to our staff. They shared with us how the ministry would function, where and when ministry would occur, and the importance of this ministry to the military families. As pastor, I was enthusiastically behind it; it was then presented to the church, which embraced their vision. It has now been serving military families for five years and is going strong. This shows that not only a pastor can have vision for the church, but also God can use many of the caring members to bring vision and new leaders.

One cannot find their vision at another church or place of business and reproduce as their own. This author has witnessed many a church copy or make minor modifications to what was successful in another church and then fail. Usually the successful church is in another state and culture, but the thinking is if it worked there, it will work here. This is not always the case. Blackaby notes, "God's activity was always

¹⁷³ Ibid, 33.

¹⁷⁴ O. S. Hawkins, *The Pastor's Primer*, (US: Guidestone, 2006), 76.

unique to the people with whom he was dealing.”¹⁷⁵ We cannot package God’s plans into a process which can be duplicated whenever we decide to. We must seek after God and find what it is He wants for each individual church and person within the church. To grab what others are doing and copy it says you have no vision for yourself. We asked our leaders to pray for a personal vision from God.

Vision versus Mission

We shared with our leaders how there is a distinct line between the vision and mission of the church. Leaders need to understand what this line is, and how they are a part of each. We shared how a mission statement is a broad general description about who the church is reaching and the direction they are going in. A vision statement is a specific customized plan given to the church, or initially individuals within the church how the vision is accomplished. A vision statement and mission statement should not contradict each other, rather they should complement each other. The vision statement should be a filling out of the mission of the church. It should present the destination or goal of the church in a more precise method. Barna says, “The vision statement should “put feet” to the mission statement.”¹⁷⁶ Without a vision, the church exists from Sunday to Sunday with no real stated purpose other than socializing.

The vision for the church usually comes out of a group praying together for God to use them to fulfill a purpose. In the case of New Hope, the mission of the church was to present Christ to the surrounding communities. The vision came into being through our missions outreach in being the hands and feet of Jesus. Through hands on outreach efforts such as Nursing Home ministry, World Changers, home repair assistance, building

¹⁷⁵ Henry Blackaby, *Spiritual leadership* (Nashville: Broadman & Hollman Publishers, 2001), 59.

¹⁷⁶ Barna, *The Power of Vision*, 39.

handicap ramps and other events the church is able to see itself reaching the community. The goals set in the early days have now been attained and now new goals are being set and other revised..

Continuing Vision

Most visions do not have a final end, they continue to push further ahead, always reaching further. Whether it is greater in scope or size, true visions always see beyond the achievement. For New Hope, the vision was to be a church that the community knew as a ministering church, which represented the Jesus of the Bible. We had a desire to walk the walk if you will. Now that we are well known in our community the vision does not end, but expands. We are now seeking how we can reach even more people evangelistically, ways where can we make an impact outside of our community. We truly believe the Acts 1:8 statement of starting in our Jerusalem and the reaching out to the “end of the earth.” New Hope is currently working Haiti by sponsoring medical clinics in Port-Au-Prince and L’artibonit. In addition, we are looking at collaborating with an orphanage and having our people assist in the work there. The vision has not changed for New Hope, it has just been extended geographically.

Vision in the life of individual(s) does not end either. If God gives a vision and a group joins to work towards that goal, it does not stop once the goal is reached. God will stretch their vision out to new lengths. Those new goals, had He shown them before, would have seen as unattainable, but now are just another step. Visions are often birthed in an individual, but God works on the hearts of others to join with the vision. Many times, it is the consensus of the group, which aids in the furthering of the vision. If, within the church, others do not adopt the vision it may be the wrong time or the wrong

vision for the church. Barna writes, “Vision is not the result of consensus; it should result in consensus.”¹⁷⁷

God’s Vision for You

During our discussions in leadership, everyone was asked, “What does God desire you to do for Him?” “If there were nothing holding you back, what would you do?” From this point we examined the vision and how to achieve it. Our desire was for them to grab hold of the purpose God has for them. A few said they felt at times they would not mind teaching, yet they did not feel they were a teacher. When asked what was in the way, we then discussed how they could overcome these barriers. Two of them are now teachers on a regular basis. One stated he thought he would like to pastor. After overcoming his barriers, he is being assessed by our state convention to possibly be a church planter. Some were not sure what they would do, but began to pray about where God could use them. This was the goal of our time on vision, to get people to have a vision and then see how God would help them overcome the barriers to that vision if they would put an effort into it.

One cannot teach a vision, or implant a vision into another. They must find their vision on their own, through prayer and fasting. Once one has a vision in mind, then others can pray and seek God in fulfillment of that vision. This is where Philippians 4:13 truly comes into practice. Will we allow Christ to do all things through us? Are we willing to let go of some things in order for Christ to bring the vision to reality? There is a cost in achieving all visions. In Christianity, we have to be willing to let go of our desires and motives and seek His. If we are willing to let things go, or go the extra step to overcome a barrier, then we can achieve the vision God has given each one of us.

¹⁷⁷ Barna, *The Power of Vision*, 45.

Some of the barriers we face are those we least expect. Family members often do not understand one's call to a far away mission field. They do not grasp the pull of God's call away from the luxury we live in and the need of certain people groups to hear God's word. This is a formidable barrier to some. They do not want to break the hearts of mother and father and give in to the pressure of familial ties. For others it may be leaving the security of a job that pays well with good benefits to follow God's call to a life where nothing is certain except our faith. Still others will look at the amount of education that some opportunities require and feel it is too much. Many years ago a pastor told the author, "If you can do anything and be happy about it, do it. If you cannot be happy in that work, follow God."

In his book *Developing the Leader Within You*, John Maxwell includes a chapter on vision. Within that chapter is an outline we used in assisting our people as they honed in on their personal vision. The following questions come from that chapter.¹⁷⁸ For some each question brought discussion for others contemplation, but all profited by them.

1. Look within you: What do you feel?
2. Look behind you: What have you learned?
3. Look Around you: What is happening to others?
4. Look ahead of you: What is the big picture?
5. Look above you: What does God expect of you?

The discussions helped in ways that were unexpected in that it helped solidify experiences or feelings which before a person could not bring into a conclusive statement. For others the discussion helped them see the bigger picture. In addition, they

¹⁷⁸ John Maxwell, *Developing the Leader Within You*, (Nashville: Thomas Nelson, 1993), 145-148.

were able to understand how they played a part in it. No notes were taken, nothing was written down to be checked upon later. It was just a time where God revealed a little bit of what He was working on through our lives. All agreed God was up to something bigger than all of us and it helped us refine what God is calling us to do. These questions will be utilized in future training courses.

Once a vision from God is obtained for their life, the challenge then is to follow it. Following God will often bring challenges, but also great rewards. One key to being in God's will is to watch for doors to open which align with your vision. Along with this, one must be prepared to watch for doors to close. As we walk the pathway of our vision journey, one finds that we often insert ideas, which seem great to us, but are not exactly in line with god's plan. As one keeps their eyes open for doorways to enter in, one must also know their limits. One can get over their head in gifting and ability in an attempt to fulfill a vision. In doing so they may find they have extended themselves to the point of failure and have fulfilled the Peter Principle. This principle, which I learned of many years ago, states that one will rise or be promoted to their level of inability or incompetence and through failing, they will cause chaos or be fired. This does not mean the vision is no longer valid, it might be the role they play in obtaining the vision needs to be evaluated. Yet, leadership and vision is not something we are born with, it is learned. Since leadership is learned, one can also learn to adjust their style of leadership. However, since God gives the vision, the vision can adjust as leadership potential increases or shift as our abilities become more refined. Hence, the Peter Principle may be a limiter only as long as one believes in it.

Matching Vision and Gifting

For some, doubt will bring them short of fulfilling their vision. They may have doubt about their capability, or the method of accomplishing the goal God has placed in them. However, God will not give a vision that cannot be met. He has bestowed abilities upon each person that need be utilized to obtain the goal, or He will place others in the path to fill in where needed. This gifting by God is why this author believes that a vision will be inclusive of the gifts God gives to an individual. If one does not have all the gifting needed, He will supply others who do. Because of the various gifts given to others, as stated earlier, a vision is rarely accomplished on one's own, others inputs are needed.

By this point in our times of instruction, most had clearly defined their gifting. They now needed to match them to a vision for their personal lives. For those in the military it was mostly to be a Christian witness within their unit and to be more involved in chapel when deployed. One was able to conduct bible studies, lead worship and even speak in chapel with the chaplain's encouragement. For those not in the military they saw how they could be more involved in supporting the church. One saw himself working with young people and encouraging them in their walk. He now works with our youth. Another who worked with our youth saw himself more drawn to leading young men in discipleship. He now directs two men's groups. Still another man enjoyed the technical aspect of things and his gifting was in helping. He now runs our sound equipment. Each one of these has taken their personal vision and in some way brought it to assist in accomplishing the vision of the church.

In the future, we will probably begin encouraging the development of vision and gifting earlier in our mentoring process. This will allow a faster more tangible implementation of matching a leader to the ministry. Another aspect of matching vision and gifting early on is in the excitement created when a believer finds a purpose for their gift. As a person sees they can be productive for the kingdom it encourages them to participate more, and it gives them a praise to share with others. As God continues to unfold their vision before them they are able to see how they can be used more and more. Those things, which they thought impossible for them to do, are now achievable. Philippians 4:13 now becomes a reality which further encourages them to seek more from God. They begin to see that God is less concerned with what they are capable of then He is concerned about their passion and commitment in pursuing the vision.¹⁷⁹

The end purpose of vision is to produce fruit, or enable others to produce fruit, for the kingdom. To do this everyone must work together within the framework of the churches overall vision. When all involved see the churches vision, and how they fit into it, an excitement is generated that draws others to be involved. As the number of people involved grow, the more attainable the vision of the church becomes, and possibly the scope of the vision itself increases. One thing is certain, in building our new building, we followed a set of prints that detailed what and how we needed to construct the facility. The same is true of our Christian lives, the print we follow is the Bible for building guidelines, but what we build is the vision God has placed in every believer. Most of what we learned from this chapter will be included in our future courses. This chapter will become a teaching outline for assisting leaders with God's vision for their life.

¹⁷⁹ George Barna, *Turning Vision into Action* (Ventura, California: Regal, 1996), 71.

Chapter 7

TEAM BUILDING

As mentioned in an earlier chapter, a leader must be a servant. A team of servants is a powerful force within the church, and the church can always use more. Within a smaller church even just a few people can manage the needs within the church. As the church grows numerically, a paradigm shift to teams must be created and the teams must be allowed to function if further growth is to be achieved.¹⁸⁰ In addition, items which were once under the responsibility of one team, or committee, are now required, due to growth, to be broken into more teams so their given task may be accomplished to the best degree. While New Hope currently operates under a team concept, the growth New Hope is experiencing requires that we examine how we develop teams, how we train them, and train our leaders to be servant leaders not just leaders. To train men and women to be servant leaders, and then not have a place for them to serve, is poor disciple making and discouraging for the leader.

Team building is an effort to create unity through the diverse talents of its members while working towards an agreed upon goal. Within a corporation, the team is brought together, through various means, to perform a function required by the company. They are paid to achieve a specified goal, and in doing so, they form bonds which build camaraderie and thereby increase the ability to work closely together and with synergy. Again, in the corporate world, people are hired according to their gifts and then placed together; in the church, that is not the case. Here we have people who choose to come and participate, people who have God given talents and gifts to serve the church and

¹⁸⁰ Doug Murren, *Leader Shift*, (Ventura, California: Regal Books, 1994), 36.

build the Kingdom. For most churches, these people come, join, volunteer, and invest themselves long-term into the work of the church. The key here is that they volunteer. In joining a team, or being placed into a team, they want fulfillment, sense of purpose, and enjoyment. As a result, the church needs to create teams which can function long term and create life-time bonds. At New Hope, conditions are somewhat more challenging.

New Hope currently has a very dynamic membership which sees a twenty percent turnover every few years. In the early days, there was even a greater turnover. During the time of writing this paper, thirteen families received orders from the US Army to move. These are families that have invested themselves in New Hope and have taken on key positions in the church. It is challenging to build a team knowing that, once the team is functioning well, some members will move. If a family is with us three years, it usually takes six months to get them plugged in and to find their position. Also, six months before they leave, they will start transitioning their responsibilities to others so the work will continue without break. This schedule leaves two years for them to invest themselves into the work of the church. Within these two years, it is possible that some could be deployed for some period, so the time for team involvement is precious.

In the past, New Hope had not focused much on team building. We have gradually made this shift from committees where it seems as everyone has to be satisfied, to a team concept where the achieving the goal becomes the priority. While we do have teams which function in some of the ways that committees used to, actual team building per se has not been a priority. New Hope has focused, due mainly to the turnover rate, on creating a family atmosphere whereby we are all connected as a physical family in the work of the church. While this loose team concept has worked well for several years, as

we continue to grow numerically we must adapt to an even greater level of team involvement. No matter how we operate, everyone plays a part, however small, into the success or failure of what we do. While we have had teacher appreciation banquets, worker luncheons and such, we did not call these efforts individual team builders. During the course of research for this paper, the author has seen the importance of team building and some possible new ways to employ these ideas in building stronger teams for the work of the church.

Most of the people who come into New Hope experience what we call the New Hope family. Our need is to take people beyond the family experience and get them plugged into a team that forms even closer bonds. Now that God has increased our attendance numbers and the military is slowing down on moves, we have an opportunity to examine ways to strengthen the teams which are in existence. The teams which we currently employ are: Sunday school, hospitality, cleaning, buildings and grounds, greeting, worship, and missions. While each of these teams work well, this author believes greater vision can be achieved with a more cohesive and synergistic team. To achieve a greater team effectiveness the following process will be utilized and modified as needed to build a more effective team.

Team Building at New Hope

Since teams are already in existence, we will gather the team together and work with current members to develop an operating guide for that team. Currently we have only short job descriptions for the team leader with no distinct vision or guidelines as to their mission. These guides will take into consideration how large the team should be, the criteria for being on the team (such as gifts), and a member's desire to serve. While one

of strongest reason for teams is that it aids in the division of labor, there are other benefits as well. Within a team, there needs to be a strong bond of fellowship that occurs as the team interacts among themselves. This fellowship brings a familial closeness which also lends itself toward an increase in one's spiritual life. Those who are strong spiritual team members will challenge and encourage others who may be weaker in their walk with God. While we may ask others to be involved, recruiting through spiritual gift testing will be important. New Hope desires to place people who want to be a part of a particular ministry in that ministry. An attempt will be made to match those with a similar vision for a ministry, which matches the New Hope's overall vision, with that ministry. Should one's vision conflict with the church, then discussions, education and consideration for a differing ministry would be in order.

Once the team is set, then collectively they can define a vision for the team. During this early team establishment will be where placing those with an individual vision for that ministry together creates harmony and synergy. The diversity of talents will ensure that all team requirements will be met. As these teams begin to form together under prayer and God's provision, team leaders will emerge through acknowledgement of others. These leaders will then become a part of the staff advisory team.

The next step will be to examine how we can provide better training opportunities or seminars which to send key leaders in order to increase to efficiency or quality of each team. Within Sunday school for example, we might offer seminars on the latest teaching methods. It may also be just a brainstorming session on ways to modify or add to what we are currently doing. One advantage of having military members is that they bring ideas from all over the country. Teaching cannot be limited to a classroom, so we must

also venture out to see new products, and examine how other churches are handling their ministry. In this process, one important focus that should not be neglected is prayer for and within the members of the group. Nothing brings people together closer than praying for each other. Other methods will also be utilized, such as outings or social events that are just fun and not focused on ministry. Also, we will endeavor to have some sort of training session of some sort each week for a different team until the teams feel they are trained. At that point we will possibly hold quarterly training, due to the hectic schedules of many of our members. The recurrent training will help to keep the team fresh and allow the staff to listen to any issues or problems that may arise. All of the training will need to be set according to the schedules of the team members. Though some of these events will be appreciation banquets, we will use them to build our teams. These will be great opportunities to introduce the team building concept, and to do some team challenges which aid in visually seeing the team concept. Also, if the challenges are fun they will build team unity and excitement.

Another aspect of team building is guiding the team in setting goals in order to achieve the vision for the team and the church. To do this we will need to improve on how the team planning is accomplished. Many times we will adopt a goal, but fail to specify how we will reach that goal within a team meeting. Often we allow the steps to reaching the goal to be filled in at a later time. Our planning sessions need to be more refined while still allowing the free flow of ideas. One method will be to follow the guide written by Carl George and Robert Logan.¹⁸¹ They give a four step process for goal setting and planning. These four steps are:

¹⁸¹ Carl F. George and Robert E. Logan, *Leading and Managing Your Church*, (Grand Rapids: Fleming H. Revell, 1987), 55-6-.

1. Make a habit of regular planning. If we are to fulfill God's plan than it stands to reason that we should seek His will and set our planning accordingly.
2. Brainstorm and dream about the future. This is where any idea, no matter how farfetched, should be placed out on the table. Many times God has stretched man's thinking to that which seemed impossible.
3. Set faith goals and establish priorities. Setting goals at such a height that they only can be reached with God's assistance.
4. Develop action plans for each goal. This is where the team decides what it is going to do, when it is going to do it, who is going to do it, how they are going to do it, and what resources are needed.

While planning currently exists within our teams, this four step process provides a greater framework, which keeps sidetracks to a limit, within which to reach our goals. Many times, we have been looking at the immediate needs without looking further ahead. With some short-range planning and goal setting, we may be able to make the week to week actions and needs easier to accomplish for everyone. This forward thinking and planning would give the team objectives and achievements which will encourage them to desire to continue with making goals for their team. Also, this gives them a framework within which strategic goal setting may be made by the team. New Hope is currently in the process of writing team guides which will incorporate the above planning process.

Team Leaders

Successful teams need a team leader and team leaders are important to the success of the team. They form a symbiotic relationship which without each other raises the chance of failure. Team Leaders are the ones who are directly involved, face to face, with

the team members. They are also the pastor's connection to that ministry. George Barna lists several ways the team leader, which he calls team captain, leads their ministry team.¹⁸²

1. They are the ones who keep the vision alive and in front of the team. The leader makes sure the team stays focused on the vision and are not side-tracked to other less important needs.
2. They facilitate interaction among team members. They assist in keeping personal relationships in good order and know how to divert and potential troubles.
3. They observe individuals potential for leadership. Caring about the kingdom they look for those individuals who can grow into future leaders for ministry.
4. They manage the team to push forward. Leaders will look ahead and see the need for materials, training or anything that will help the team progress toward achieving the vision for that team.
5. They continue to grow in leadership themselves. They set the example for growth both spiritually and in a leadership context.

Team leaders will be required to direct their team in goal setting and planning without having a pastor always in their meeting. They will need to assume responsibility for the team, while knowing a pastor supports them and is there if needed. This allows the leader to have the confidence to reach for the team vision and have the confidence the church is behind them.

The team leaders are required to meet with the entire staff currently once a month. This allows information to be exchanged, calendars checked for building requirements and such, and if assistance is required appropriate planning may be made. The staff currently meets weekly to review and refresh ourselves with what is happening. The meetings with team leaders will probably change, for certain team leaders, to twice a

¹⁸² George Barna, *Building Effective Lay Ministry Teams* (Ventura California: Issachar Resources, 2001), 110-112.

month as teams begin to take a more purposeful form and shape, and the amount of work they undertake. With bi-weekly meetings teams, which have a heavy tasking such as building and grounds, Sunday school, and greeters, can inform the staff of any actions taken or coordination required in a timelier manner. While this can be done individually, joint meetings help create synergy and belonging. As the church progresses from the smaller member church into an intermediate size, pastors cannot attend every team meeting. By having the leaders take on responsibility of guiding the team, and having accountability in the staff team meetings, the pastors will be freed up for ministerial tasks. They will be responsible to report team vision along with goals and achievements toward reaching their vision. They will also need to report any negatives and concerns to the staff as well.

As leaders move along the course of leader training and mentoring, they will learn the heartbeat of New Hope and the vision of the pastors. In doing so, they will be part of the decisions process. As they assume leadership roles of teams they will then be able to make decisions within the teams which will fall in line with the churches vision. Their understanding of the pastors and church's vision will enhance the work of the church in that a team will not have to wait weeks for another meeting where the church votes on what to do. As the church grows, teams must take on the mantle of decision making for those things which must be done. An example of this would be painting a classroom or hallway. Decisions such as this, which at one time the whole church would vote on, can be handled at a team level. Should there be someone in the church who disagrees with the decision this now becomes a good reason for them to be involved on a team. This frees the pastors to be focused on the ministry and not the business end of the church.

Staff Advisory Team

The Staff Advisory Team will consist of team leaders from all the teams within New Hope, and other key people who may hold single person positions. While basically this is a name change for what is now called church council, it further takes the church towards the team concept. It further brings them into the thought process of everyone on a team working toward a win or goal. The function of this team will be to provide the pastors with an accurate assessment of where the church is at, what needs to be addressed, discuss needs and other issues that may affect the church along with what goals are being set for the days ahead. The gathering of all team members allows the calendar to be reviewed to avoid conflicts, and for coordination among the teams for support. These meetings will also allow for teams to encourage each other and to assist in thinking through ideas. The brainstorming sessions will be especially important in the funneling of all teams vision towards the overall church vision. With the review of others from outside an individual team, this will help provide an objective review of a team's vision.

As the author, nor his assistants, have ever served in a church with this style of leadership and team focus, outside assistants will need to be brought in to guide us in this effort. We currently have one retired pastor visiting with us who was on staff with a church of four thousand, and who has offered to assist us in the early efforts. While change will take longer than the few months he will be here, we will need to locate others with God's help. This will probably require us to travel to other churches to observe how they function as a team. In doing this we will bring key church members with us so they

may see the potential of how God can use strong teams. This will be a paradigm shift for the pastors as well as the church. But the potential results are well worth the effort.

The hope for a team concept is that as in football the special teams play an important part of the overall team. If everyone can see how they play a part in the success of New Hope we will be well on our way towards accomplishing what the Lord would have us do. As we establish the teams we must always be mindful that new members will always be joining the team who will need to be educated on our team concept and goals. We must remember that many of those who we train will move on to other churches and may help them grow in their ministry efforts. To achieve this goal we must continually review the process of our team building and mentor training to ensure its effectiveness. We cannot allow ourselves to fall into a sense of being done in the work of team building or mentoring.

Chapter 8

LEADERSHIP CHALLENGES

There are many pathways in leadership, yet they all have one thing in common, challenges. A critical part of mentoring is to give the disciple a foundation upon which to make the tough decisions. There is a plethora of writings on leadership and church growth, but very little about making the difficult decisions. Even seminaries do not teach much on the subject. Though New Hope has taught and discussed much on how one can prayerfully make decisions in various classes and team meetings, we have struggled through tough times of decision and have thanked God when tough right decisions were made. We do not have it mastered, and never will, but as we strive to strengthen our leaders these topics will be included in a deeper fashion within our future leader training courses. As God gives us wisdom we will bring scenarios into those courses to help instill the points of discussion.

How to make the right decision, choosing between good and best, and dealing with disciplinary actions can be frustrating. Facing these challenges is like riding a bicycle for the first time. You can read the owner's booklet on safety, have others tell you how to ride, and even have someone help you by holding on. Yet, until you experience the act of riding on your own, with no one there to help, you are not a bicycle rider. The same is true in leadership. Until a leader is in the position of having to make the decision, until it all rests on you as a leader, one is an armchair leader. One can have a process or method you have learned from books, advice from others, but until it becomes your time to answer you have not faced the full leadership experience.

For the Christian leader there is somewhat of an advantage in that they have the power of prayer to help them through the process of making a tough decision. Making the easy choices does not count as a challenge. The challenges that are the real test are those that may create controversy or affect someone's life. These items, such as hiring a new assistant, or entering into a building program, having to terminate a staff person for questionable actions or failure to be a team player become the real test of leadership. It is when we face these difficult choices that prayer becomes invaluable. Jeremiah writes of God's words to him, "Call to Me, and I will answer you, and show you great and mighty things, which you do not know."¹⁸³ We have the unique position of having God through His Holy Spirit to come along side us and help us see through the myriad of issues to the core facts. Then if the right decision is made, we will have peace over it, for God Himself has given us the answer.

In the history of New Hope, there have been many times when difficult choices had to be made. Many were made correctly, some resulted in terrible mistakes. It seems that every five years we are faced with a building need. We run out of space and are placed in a position to build more room. While the discussions at business meetings were lengthy at times, as a whole, the church has always followed the leadership's vision and erected a new addition. What to build and how to build it can be exhausting. However, having prayed through the process, and being assured this is what God wanted, the project went smoothly. Confirmation came when shortly after erecting the addition, God filled the new wing! There were other times though when a bad decision was made, such as hiring of a local pastor who left his church, to be our children's pastor. We brought him on to help him heal and to mentor him; however, little did we know about the

¹⁸³ Jeremiah 33:3.

underlying issues within the family which he had hidden. In time, these issues came out and we were forced to terminate him. While all agreed that termination was the right thing to do, and we had taken many months in an attempt to help him, it was a tough time for the church.

Making the right decision for a new building and what it should look like, and terminating a staff person were difficult times, but they were not the toughest choices we have faced. The most difficult decision is where you are forced to choose between what is good and what is best for the church. One case of this was with a children's program. We had two choices, both of which were good programs to enter into. Yet to choose which one would be the best for the church was difficult. Each program had their supporters; and each taught the children the word of God, they just did it different ways. It came down to the church leaders as to which one they would support. With several pleas for workers, and not enough stepping up, the existing program was terminated in favor of a new one, which had been examined years before, and which required fewer workers. This was a hard decision, the existing ministry was a great children's program, but a tough decision had to be made to end it. A few members were upset, but after explaining the decision, most understood the need. Choices must always be made based upon the facts and the availability of servants to work a program. One can have a great program that will accomplish wondrous things, but if there are not enough to operate that program the results will be worse than not doing it at all. The program dilemma was a great example of working through a decision. In our future leader courses we will utilize this as a scenario to help leaders weigh through the thought process of making a decision which will affect many.

Making The Right Decision

There are always two choices to make, one that is right, and one that is wrong. The challenge is to know which one to choose when at times the difference is almost imperceptible. At other times, the issue is a moral dilemma with no apparent solution. As we pray if we focus on Him, God will bring us to the decision that will bring Him the most honor. The difficult portion is to take our motives and desires out of the decision process. This is where having advisors to assist you in seeking out God's will is valuable. These advisors must be people who are more than just professing Christians; they must live their belief by example. If they practice in their own life what they are advising the leader over, it is safe to say their word can be counted. Their outside perspective will help the leader to ensure they have the right mindset when seeking a solution to a problem. A good leader will evaluate the problem from several aspects before making a final decision. One of the greatest dangers in decision-making is only listening to those who will say what the leader wants to hear. A leader must be willing to consider options that are opposite their own.

Good Versus Best

One of the most difficult choices for a leader to make is often one between what is good, and what is best. In order to assist leaders in this time of learning we would create scenarios in which they would have to choose between two equally acceptable items. One choice that the author is currently involved with is a logo design for our work on the island of Haiti. Several great designs were offered and the team has narrowed it to two nearly identical logos. Both have value, but a choice needs to be made. The choice was made upon small but meaningful difference. One had scripture the other did not. While

this is a small decision, it allows one to see that little details need be examined when making a choice between good and best.

Making the right decision requires prayer and at times good council. Again, it is important to have people surround you that you know spend time in God's word, understand the dynamic of the church, and are not afraid to tell you your wrong is invaluable, even in the little decisions. Many choices we make have short-term lives; others will stay with us for a while. One must not only look for the now but at what long-term impact will the decision bring. Such is the case with our Haiti logo, the one we chose will be utilized for many years. Many times what looks good for the now will eventually have a negative impact. This is often true in the financial aspect. The old adage, "You get what you pay for," still rings true. While saving a few dollars on a purchase may look good, the life expectancy of the item may not, when for just a few dollars more a better quality item may be purchased creating savings over time. Whether it be financial or filling a position, God has no boundaries when it comes to making decisions. He is there for emotional, physical and even financial matters.

Mentoring our Health

Another decision, and one of the toughest facets of leadership, is for a leader who is devoted to his cause. This decision deals with the prevention of burnout, a subject never covered in a seminary course. When one is called to a task, and they give their all, without a time of refilling, they will burnout before it is evident to them. In ministry one will face need after need, and they become so focused on the needs of others that they will neglect their own requirement of restoration. One of the greatest challenges a leader will face, is making time for taking care of self. This author faced this challenge in the

fall of 2009. As mentioned earlier in Chapter 4, I was burning the candle on both ends and the middle. All of a sudden there was no energy to accomplish anything. This resulted in a thirty-day time of recovery in order to recharge and after fifteen years, even this did not bring full recovery. This time of self-destruction might have been prevented with proper intervals of rest and separation from the challenges that will always be there. Wayne Cordeiro's work *Leading on Empty*, was a great help in understanding how to bring about balance. He speaks of the workaholic burnout that plagues so many church leaders. He states, "Those whose vocation is all about giving out are wearing out."¹⁸⁴ While we teach others to give through being a servant we must also teach them to recharge themselves.

Within his book, Wayne quotes many statistics, which anyone in ministry for any length of time can shake their head in agreement with. He talks about the warning signs and the need for replenishment in a leader's life. While his writings were not in our hands when we were taking our leaders through our first class, this book will be provided for every leader in future classes. By this, if we can help the future leaders of each class to learn to refresh themselves the purchase will be worth it. Within the future leadership courses, I will be able to share my own journey into self-destruction, and explain how easy it is to cruise down that slope. More importantly, I can share how to hike back up that slope through restoration and return to the place God desires us to be.

Again, it is all about making the right decision, often between good and best. While it is good to serve the Lord and give all you have, if in doing so you empty yourself of all strength and emotional capacity, then it is not the best. Best will be to retreat to a place of solitude, as Jesus did, and have a time of refreshing. He would go

¹⁸⁴ Wayne Cordeiro, *Leading on Empty*, (Minneapolis, Minnesota: Bethany House, 2009), 24.

away from His disciples and pray seeking the Father, refreshing Himself for the challenge of facing the needs of the people. After hearing of John's beheading, Jesus went off by Himself, a time of thought and refreshing.¹⁸⁵ Leaders today can do no less. The needs of this generation grow greater every day, and there is no end in sight of those who want a leaders time and wisdom. A leader, who is giving of themselves, must refresh themselves frequently or the reservoir will run empty.

Other Tough Decisions

There are times when the decision to be made is excruciatingly difficult. As mentioned above one of our times at New Hope was to let go someone we were trying to help. It is not easy, nor should it be. Our first concern should always be how this will affect the image of God before the people. There will no doubt be those who take sides, but first and foremost is our witness. If by letting whatever is going on to continue will damage the witness of the church, or the individuals involved, then action must be taken immediately. The words of Matthew are full of wisdom, "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'"¹⁸⁶ If there is a chance to restore those involved to a proper relationship with Christ, and others will see a positive testimony, than that of course is the action to take. To many church have hurt their testimony by acting to quickly and harshly. They read Mathews words, "And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let

¹⁸⁵ Matthew 14:13.

¹⁸⁶ Matthew 18:15-16.

him be to you like a heathen and a tax collector,”¹⁸⁷ and then they act on this prior to any attempt of restoration. As a result a bad taste for the church and for God is left in the mouths of those involved along with those who know them. Actions like these end up with a poor witness for all Christian churches, as the lost tend to place us all in the same grouping.

When making the tough decision, one must examine the facts with the hope of restoration. When Jesus confronted the women caught in the act of adultery, He began to write in the sand in front of all those who were gathered. No one knows what He wrote, but it sure caused the bystanders to flee. When He was left alone with the woman He told her to “go and sin no more.”¹⁸⁸ He did not cry her name out in public mockery, or call her up before the church; He simply spoke to her with compassion and truth. As we as leaders face the difficult decisions, we must always do so with the compassion that Jesus had. To do anything other invites criticism, but when we attempt to do all that can be done to reconcile the person to Christ, and they do not, we can stand knowing we tried.

Yet having tried to heal and reconcile there are times when nothing will work and a line has to be drawn that says enough is enough. Scripture tells us that when those times come they are to be expelled from the church.¹⁸⁹ There is a danger in not acting soon enough for their actions can be like a poison and spread throughout the body and may create even more difficulties. The key for the leader is to know when this time has

¹⁸⁷ Matthew 18:17.

¹⁸⁸ John 8:3-11.

¹⁸⁹ Matthew 18:17.

come. Once again, this can only come through prayer and a council of godly people around you. If the issue at hand is dealing with a woman, than it is most advisable to have one or two godly women whom you can trust to be there during any discussions. There are times when women perceive things in a different way and there need be no misunderstandings when dealing with difficult issues.

No matter if it is a man or woman who is being dealt with the leader must be careful in all they discuss with the matter. Nothing must be said to those who are not involved, and what is said must be thought over before saying it. It is always advisable, given today's societal inclinations, even if with the same sex, to have another person with you when dealing with any issues of a disciplinary nature. It takes years to build a solid reputation here in a North Country community, but it only takes one moment of a leader's indiscretion to destroy it.

The challenges are great for leaders today, but if they are willing to take on the task of Godly leadership the blessing that come are tremendous. Just watching the number of lives that are touched and listening to the testimonies of what God is doing in their life make all the difficult days worth the tough times. With proper guidance and encouragement leaders can raise up next generations leaders who will head the word of the Lord and lead the church through the rough days that lie ahead. It is up to current leaders to decide if they want to create a monument to themselves or develop a ministry that will outlive them. If they choose the latter they must be willing to take on the tough decisions that come with leadership.

As a result of lessons learned, New Hope has written into its policy manual guidelines for vacations of all staff and employees. Also the deacons are now more

aware of the problem of burnout and are encouraging staff to take time to refresh. In addition, we will now take more time to examine and pray over major decisions, such as hiring additional workers. Thorough background checks are now required for all workers within New Hope as this may weed out potential troubles. For those leaders already ministering at New Hope, we endeavor to be more visible with assistance and care when it is required. For the most part, we will seek to make the major decisions together as a team, getting input from all. There is very little that must be rushed to a decision. We have placed more and more on hold as we sought God's will through prayer. The past has taught us much, and with God's guidance we will not make poor decisions, and handle the tough ones so they honor God.

If we as current leaders can share these facts with our potential future leaders we will do them well. When a leader has a knowledge base from which to draw, even if that base only comes from discussion and scenarios, they will have a foundation from which to tackle the leadership challenge before them. In addition, and just as important is the instruction on the signs and prevention of burnout. As mentioned most of this will be in the form of scenarios, but hopefully we will be able to encourage others and keep them in ministry when the enemy tries to discourage them through difficult times.

Chapter 9

CONCLUSION

New Hope is a unique and very dynamic church which will always be faced with a challenge in the area of developing leaders. Even as this concluding chapter is being written, word has come of another key family in our leadership team that has received orders from the military to move, and two more deployments are on the horizon for our soldiers. Each year we will lose 10% of our leadership, and some years 20% or more. The need to have process by which we can train young men and women in church leadership roles will be never ending. The future for New Hope will always be one of training people for leadership, and then watching them move on to new assignments and churches. This can be very disheartening unless we look at our efforts in view of the Kingdom of God. Without realizing it we have become a training course for hundreds of workers for the Kingdom. Hopefully we have done well with their training.

The process of training new leaders must continue, with new members and new believers who are now walking through our doors. Just as those whom we have grown to love and depend upon once came through the doors as new faces, we must train these potential leaders to be all they can for God. To do this, New Hope must offer continuing courses on leadership. We will begin again with what matters most, by bringing them through the same process we first utilized. That is helping them to see that a changed life through the Word of God is most important. We cannot lose focus of that most important goal. Our new buildings, our programs, our outreach are just tools to be utilized in helping others bring change through the Word of God into their lives. We also must,

without neglecting our military, intently look upon our local membership for potential leaders and teachers.

In aiding our people to see that once they accept Christ they are a new creation, we must also help them see the need to be a servant. Once this is recognized within them, we can then begin to guide our new leaders into how they can best assist New Hope into reaching the goals God has for us. Through finding their gifts and visions, we can guide them in the search for what ministry they are best gifted towards. As they discover a ministry, we will have the potential leader follow current team leaders in a mentor / disciple format. Through the process of mentoring they will be able to learn how we accomplish each ministry, and how they can be a part. Over time they will be given opportunity to lead and inject their own personalities into the ministry and bring a greater depth to it. With experience, they may also become the team leader as current members move on.

As we bring our people through the mentoring and discipleship process we will be able to expand our current ministries to others. New Hope is now at a point where we are able to host seminars on various ministries, which will enhance the training of our own leaders as well as other churches. Through these opportunities we will also be able to encourage new members to take part in what New Hope has to offer, and in the process challenge them to become a servant leader for God. We must always be looking for open doors through which our people can utilize their gifts for God. We must also train them in using those gifts. How this will be accomplished will vary according to schedules and need. Most certainly, there will be teaching for all on Sunday evening in regards to gifts, vision and the need to be a servant. From this hopefully we will see several that we may

disciple further into leaders. Though we are losing key leaders, there are still many great servant leaders remaining at New Hope who can bring a disciple under their wing, and begin to instruct them in a particular ministry. As a church we must do more to encourage mentoring of others. This author intends to do more one on one mentoring, while encouraging the staff to do the same. We must lead by example if we are to be effective.

Prayer, has and always will be a key part of who New Hope is and how we function. As new believers join, and some others transfer membership, we must teach them the value, and importance, of prayer. Prayer it must become part of their daily lives if they desire to see God work His will for their lives. Helping our servants to become prayer focused will not only bless their lives, but also enrich the church overall. Having times of celebration over what God has done (answered prayer), or is doing (uplifted prayers), will allow those on the fringe to see we serve a living God who desires to be a part of their lives as well.

What New Hope must accomplish will not be easy, and it will seem repetitive. If we lose sight that we are doing work for the Kingdom, and start to think it is all for New Hope, then we will surely fail. God has placed us in a unique position with our military to truly reach out to the world. Our military members travel to all fifty states, and to many overseas countries. As a result we can literally touch the world in true Acts 1:8 fashion, if we desire to look at our efforts in that light. We may never see servants whom we have trained live out their lives at New Hope, but our servants will impact the world for Christ.

This work will be utilized as an outline of things we must remember to do and teach as we instruct and lead future leaders for New Hope. Over the coming years this will no doubt be altered, added to, and edited as our people change. Yet, we believe this is the foundation upon which God desires us to begin our efforts to train leaders. We have not cornered the knowledge base on mentoring and training leaders, but we are on our journey to be what God has for New Hope.

New Hope Course Outline

In our discussions as to what will be our next step, we found we need to be flexible and creative in how we teach our introductory classes. As a result we have decided to attempt the following outline in an attempt to reach the most people possible with the basics. From there we will conduct smaller classes to direct our efforts to those who God has gifted to be our next group of teachers and leaders. The process will be presented as such:

Message format:

- I. What is most important for New Hope?
 - A. To see lives changed
 1. Acts 1:8
 2. 2Corinthians 5:7
- II. When do these changes occur?
 - A. Church – worship
 - B. Relationships
- III. How do you play a part?
 - A. Spiritual gifting
 1. 1 Corinthians 12
 2. Ephesians 4:8
 - B. Servant
 1. Romans 12
 2. Galatians 5:13
 - C. Discipleship
 1. Matthew 28:19

- 2. 2 Timothy 2:15
- D. Mentor
 - 1. 1 Timothy 4:9-12
 - 2. 2 Timothy 2:24
- IV. Who needs to pray?
 - A. Scriptural command
 - 1. James 5:16
 - 2. 1 Thessalonians 5:17
 - B. House of prayer
 - 1. Isaiah 56:7
 - 2. Matthew 21:13
 - C. Effective prayer
 - 1. John 15:5
 - 2. 2 Corinthians 10:3
 - 3. Ephesians 6:18
 - D. Historical results of prayer
 - 1. Lamphier revival
 - 2. Others – Moody, Sunday, Finney
 - 3. Daniel 6:10

Small group format:

- I. Assessments
 - A. Spiritual gifts – those from message format interested
 - B. Passion test
 - C. DISC testing
 - D. Evaluation and matching with ministry
 - E. Pairing of mentor / disciple
- II. Priorities
 - A. God/ family/ church
 - 1. Do not sacrifice family for ministry
 - 2. You must be in the Word
 - B. Ministry
 - 1. Importance of
 - 2. Must always be learning
 - C. Overdoing
 - 1. Take time to refresh
 - 2. Leading on Empty – Wayne Cordiero
- III. Mentoring
 - A. History
 - B. Craftsman model

C. Biblical – Jesus / disciples/ Paul / Timothy

D. Importance today 2 Timothy 2:2

IV. Training Sessions

A. Weekly team leader training

1. Team leader informs staff
2. Team leader concerns
3. Weekly mentoring times

B. Monthly gatherings of all

1. Encouragement
2. Assessment
 - a. Changes if needed
 - b. Issues
3. Idea moments – brainstorming for better methods

This outline is not written as a final process. With the fluid nature of New Hope we will still need to adapt and adjust, add and remove items. Yet we all agree this is the next format we will attempt. We chose the message format up front in an attempt to reach the overall church membership, praying that the Holy Spirit will do the work in hearts, so that members will step up to the need. Every bit of what we do is in God's hands and is done through prayer and dependence on Him.

APPENDIX A

Passion Information

Delight yourself in the Lord and He will give you the desires of your heart. Psalm 37:4

Passion will lead you to compelling action. It can be described as the degree of difficulty you are willing to endure to accomplish a purpose. Your energy is your heart for people, issues, functions, or causes. You can identify your passion and understand God's purpose for your life when you follow the command in Romans 12 to "offer your [body as a living sacrifice]."

*"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind
Then you will be able to test and approve what God's will is - His good, pleasing and perfect will."
Romans 12:2*

Your passion can be evidenced in many ways. According to Aubrey Malphurs, the author of *Maximizing Your Effectiveness*, there are four evidences of passion:

Need: A need captures our attention and presses our hearts toward action.

Object: A person, cause, issue, situation, condition, particular pursuit, place, etc. upon which we focus

Fervency: "A burning desire"

Tenure: The desire stays with you for an extended period of time.

Passion Assessment

What role does passion play within the diagnosis of my ministry?

Although passion is not the most important factor in diagnosing your ministry, it can be the most reflective of where God may be leading you. As stated in Psalm 37:4 (above), your desires will align with His when you delight in Him.

Can my passion change over time?

Your passion can change throughout your life due to various experiences God may allow you to encounter. People who have been through traumatic events are often better able to minister to others in similar situations once they have recovered themselves. In addition, birth, marriage, death, or other common life events can alter your environment and open you to new experiences resulting in a changed passion.

What if I cannot identify my passion?

Your passion can often be discovered through prayer, reflection, and your effectiveness when serving in ministry. Identifying your passion for ministry is directly tied to your relationship with Him. As you get to know Him, He will begin to evidence His will to you more and more. Don't rush this process! It is an integral part of your ministry within the church.

Passion Assessment

The following questions are meant to guide you in the assessment of your passion. This is often the most difficult area for people to diagnose. However, recognizing your passion is clearly tied to your relationship with God and identifying your passion is a process of knowing Him. Take a few moments in prayer before you read through these questions. Talk to God about your passion for ministry and your service within the church.

Passion Assessment

Motivated Passion Areas

Please select the areas for which you have a heart or for what motivates you.

- Acquire/Possess I love to shop, collect, or obtain things. I enjoy getting the highest quality for the best price.
- Design (Art) I love to conceptualize, picture, draw, paint, photograph, compose, or make renderings.
- Create I love to make something out of nothing. I enjoy getting something started from scratch.
- Excell I love to be the best and make my team the best. I enjoy setting and attaining high standards.
- Follow the rules I love to operate by policies & procedures. I enjoy meeting the expectations of an organization.
- Improve/Develop I love to make things better. I enjoy taking something designed and improving it.
- Influence I love to convert people to my way of thinking. I enjoy shaping the attitudes of others.
- Lead/Be in charge I love to lead the way, oversee and supervise. I enjoy determining how things will be done.
- Operate/Maintain I love to efficiently maintain something that is already organized.
- Organize I love to bring order out of chaos. I enjoy organizing something that is already started.
- Perform I love to be on stage and receive the attention of others. I enjoy being in the limelight.
- Persevere I love to see things to completion. I enjoy persisting at something until it is finished.
- Pioneer I love to test and try out new concepts. I am not afraid to risk failure.
- Prevail I love to fight for what is right and oppose what is wrong. I enjoy overcoming injustice.

- Repair I love to fix what is broken or change what is out of date.
- Serve/Help I love to assist others in their responsibilities. I enjoy helping others succeed.

People Passion

What people(s) do I have a leaning toward? (Limit answers to five)

Abuse Victims	Divorced	Men	Parents	Street Kids
Adults	Empty Nesters	Middle Schoolers	Parents of Teens	Teen Moms
Business Professionals	Engaged Couples	Minorities	Poor	Teens
Career Women	Grieving	Missionaries	Prisoners	Unemployed
Children	Homeless	New Believers	Seekers	Visitors to Church
College Students	Hospitalized	New Church Members	Seniors	Widows/Widowers
Couples	Infants	New Parents	Single Parents	Women
Disabled	Internationals	Newlyweds	Singles	Young Adults
Other _____		Other: _____		

Issue Passion

What issue(s) or concern(s) do I feel most strongly about? (Limit answers to five)

Abortion Awareness	Discipleship	Housing	Marriage Issues	Racism
Addictions	Divorce Care	Human Rights	Ministry Involvement	Reaching the Lost
Administration	Economics	Hunger	Missions	Social Issues
AIDS	Education	Injustice	Parenting	Technology
Arts	Environment	International Issues	Politics	Teen Concerns
Child Care	Family Issues	Interpersonal Relations	Poverty	Terminal Illnesses
Counseling	Financial Issues	Legal Issues	Practical Projects	Violence
Creative Projects	Health Care	Literacy	Prisons	Worship
Defending the Faith	Homosexuality	Other _____		

Passion Questions

How and where do I spend my spare time?

If someone asked my friends to describe what energizes me, how would they respond?

What church issues, ministries, or possible needs excite me or concern me the most?

If I had unlimited resources and knew I couldn't fail, what would I do for the Kingdom of God?

Passion Summary

Narrow down your selections to one or two within the following passion areas:

Motivated Passion:

People Passion:

Issue Passion:

Based upon my responses to the passion areas and question, I would say that I have a passion for....

After you have identified your potential passion for ministry, you may want to write a passion statement. Here are a few examples:

- I am a natural leader and feel compelled to lead others in some particular way.
- I cannot think of any other priority than putting Christian values into the minds of children.
- My desire is to help low-income, deserving families within the community.

APPENDIX B

Spiritual Gift Inventory

Name _____

How well do each of these statements describe you?
Rate each one according to this scale:

- 5 — Almost Always
- 4 — Often
- 3 — Sometimes (use sparingly)
- 2 — Seldom
- 1 — Never

- | | |
|---|---|
| 1 ___ I tend to motivate others to get involved. | 41. ___ I spend time digging into facts. |
| 2 ___ I am attracted to ministries that start new churches. | 42. ___ People often listen, agree, and follow my input & guidance. |
| 3 ___ I am able to sense the motives of people. | 43. ___ I recognize the signs of stress and distress in others. |
| 4 ___ I rejoice to see people come to know Christ. | 44. ___ I am able to speak clearly about doctrinal truths. |
| 5 ___ I inspire others to right actions. | 45. ___ Leading groups to spiritual maturity is most appealing. |
| 6 ___ I have strong assurances that God will answer prayer. | 46. ___ I prefer to follow rather than lead. |
| 7 ___ I experience joy in meeting needs through sharing possessions. | 47. ___ Studying the Scripture is my passion. |
| 8 ___ I like having people visit my home. | 48. ___ I tend to make wise decisions and choices. |
| 9 ___ I often feel compelled to study and learn biblical truths. | 49. ___ When there is no leadership in a group, I assume it. |
| 10 ___ I often volunteer to take charge of difficult projects. | 50. ___ I would like to move somewhere and start a new ministry. |
| 11 ___ I attract and am drawn to people who are hurting or rejoicing. | 51. ___ People say that I often have just the right advice. |
| 12 ___ It is not difficult to confront someone with sin in their life. | 52. ___ I have been instrumental in leading others to Christ. |
| 13 ___ I have the ability to nurture others. | 53. ___ I like lessons to have practical application when teaching. |
| 14 ___ I tend to take on a lot of opportunities to serve people. | 54. ___ Trusting God for the impossible comes easy for me. |
| 15 ___ I am able to plan effective learning opportunities. | 55. ___ I tend to discern true financial needs. |
| 16 ___ I like to solve problems using Scripture. | 56. ___ I enjoy using my home to minister to others. |
| 17 ___ I enjoy making plans to meet goals. | 57. ___ I learn and remember biblical truths easily. |
| 18 ___ I feel I should take the gospel to people with different beliefs. | 58. ___ I can delegate and assign meaningful work. |
| 19 ___ I can tell when people are genuine/honest. | 59. ___ I am greatly concerned about comforting others. |
| 20 ___ I have a strong desire to share my faith with the lost. | 60. ___ I tend to be irritated when people sin. |
| 21 ___ I really enjoy encouraging others. | 61. ___ I like to help others get involved in ministry. |
| 22 ___ I trust God in difficult situations. | 62. ___ I like being asked to do jobs at the church. |
| 23 ___ I am always ready and willing to give if a valid need exists. | 63. ___ I enjoy preparing to teach. |
| 24 ___ I try to make others feel warm, wanted, welcomed, and accepted. | 64. ___ I am able to relate the truths of God to specific situations. |
| 25 ___ I enjoy studying the Bible. | 65. ___ Once a project is organized, I like to delegate tasks. |
| 26 ___ I feel frustrated when it looks like no one is in charge. | 66. ___ I enjoy presenting the gospel to people of other cultures. |
| 27 ___ I want to comfort Christians who are sick or having difficulties. | 67. ___ I am a good judge of what is good and evil. |
| 28 ___ I have a burden to memorize Scripture. | 68. ___ I feel witnessing is the most important task of a Christian. |
| 29 ___ I have a burden to see others learn and grow. | 69. ___ I give practical, step-by-step advice to others. |
| 30 ___ I like to work behind the scenes without need of public recognition. | 70. ___ I want people to pray more and increase their faith. |
| 31 ___ I explain Scripture in a way that others understand. | 71. ___ I am a cheerful giver. |
| 32 ___ I can usually see spiritual solutions to problems. | 72. ___ I look for opportunities to use my home to help others. |
| 33 ___ I like to organize people to accomplish great task. | 73. ___ I can organize facts into meaningful relationships. |
| 34 ___ I like starting new churches from scratch. | 74. ___ I can plan strategy and "bring others aboard." |
| 35 ___ I like to differentiate between true and false needs. | 75. ___ I am very concerned about how a person feels. |
| 36 ___ I can share the Gospel with total strangers. | 76. ___ I can be stubborn and difficult to convince. |
| 37 ___ I like assisting others with difficulties in their life. | 77. ___ I desire to give direction to those under my care. |
| 38 ___ I seek to be continually in God's will. | 78. ___ I enjoy working with my hands. |
| 39 ___ I watch my finances closely so I can give freely to God's work. | 79. ___ I like to explain why something is true. |
| 40 ___ I have the ability to make strangers feel at ease. | 80. ___ I easily see the difference between truth and error. |

Scoring the Spiritual Gift Inventory

Scoring Example

Step 1

Transfer your choice (5, 4, 3, 2, 1) for each question into the corresponding box. Then total each column.

EXAMPLE

1 4	2 5	3 1	4 2
-----	-----	-----	-----

Total

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64
65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P

Step 2

Circle the total from each column above in the corresponding column in the chart below.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P
25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25
24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24
23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23
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10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7
6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

List your top three gifts here:

1. _____ 2. _____ 3. _____

Administration/Ruling (Initiator)

Definition: Persons with the gift of administration lead the body by guiding others to remain on task. Administration enables the body to organize according to God-given purposes and long-term goals.

Goal: Lead by example, not manipulation

Biblical References:

1 Cor 12:28; Acts 6:1-8; 27:11-20, 27-29, 38-44; Acts 15: 1-31; Jas 3:4 Titus 1:5

Characteristics:

- Like to organize and delegate • Implementers rather than vision-sharers
- Focuses on team participation • Like to evaluate what needs to be done then design systems
- Not always personally organized but prefer delegating tasks to get the job done

- Gifted to forge forward as a group • Careful planners
- Put details into a plan of action • Plot the course, like a ship navigator of a ship
- Guide a church with wise counsel in conducting the ministry God • See the “big picture” but focus on the details of the vision has given • Provide clear guidance to the actual process of ministry
- See the big picture and seek to keep everyone on track • Carry vision into reality by putting the details into a plan of
- Like to find things for people to do action

Cautions:

- May view others as “task completers” rather than people • May rely on well-organized plans rather than the Spirit and
- May be unresponsive to suggestions and changes in plan prayer
- May be too careful and block the overall vision • May not communicate detailed plans, praise, or the process to
- May show favoritism to those who seem more loyal team members

Apostleship/Pioneering (Pioneer/Visionary)

Definition: The church sends apostles from the body to plant churches or be missionaries. Apostles motivate the body to look beyond its walls in order to carry out the Great Commission.

Goal: Build deeper and stronger

Biblical References:

Eph 4:7,11; 1 Cor 9: 1-2; Gal 2: 8-10; 1 Cor 12:28-29; Acts 9:1-22

Characteristics:

- Clear vision to start new ministries where others may not
- Self-spirited appointed calling to reach out where others may never dare
- Contagious enthusiasm to cross cultural, geographical, and economic boundaries for Christ
- Often anointed authorities in their region

Cautions:

- May push too hard
- May attempt to gain too much authority

Discernment (Listeners/Perceivers)

Definition: Discernment aids the body by recognizing the true intentions of those within or related to the body. Discernment tests the message and actions of others for the protection and well-being of the body.

Goal: Get more information before responding

Biblical References:

1 Cor 12:10; 2 Cor 11:13-15; Eph 6:12; Heb 5:14; 1 John 4: 1-3; 5:1

Characteristics:

- Able to discern the true spiritual motivation of people • Tend to listen well and hear the little seemingly insignificant
- Quick to analyze people and situations for their “spiritual pulse” things that shed light on a specific need
- Has profound sense of right and wrong in self and others • Like to ask questions and give advice
- Able to assist others in identifying the root of their spiritual • Often relate problems to the violation of biblical principles problems • Feel strongly about obeying truth and living by the Word of
- Can see through the fog of confusion and pinpoint problems and God solutions
- Mostly concerned about right and wrong
- Distinguish between good and evil, truth and error

Cautions:

- May unnecessarily become an overzealous “heresy hunter”
- May be overly judgmental of others and their motives
- In rendering judgment on someone’s spiritual motivation, may be insensitive to the process needed for real change in the person’s life

Evangelism (Dynamic)

Definition: God gifts his church with evangelists to lead others to Christ effectively and enthusiastically. This gift builds up the body by adding new members to its fellowship.

Goal: Build disciples, not statistics

Biblical References:

Eph 4:7, 11-12; 2 Tim 4:5; Acts 21:8; Acts 8: 26-40; Luke 19:1-10

Characteristics:

- Have an ongoing desire to share the Good News with everyone • Concern for witnessing to a lost and dying world is evident
- Able to clearly present the message of salvation to unbelievers • Desire to be involved in ministries that reach people for Christ
- Able to communicate the Gospel in such a way that people • Believe missions and outreach are important understand and respond by accepting Christ • Conversations seem often to turn toward eternal values
- Want others to share their faith effectively and win the world for • Recognize the worth of souls and the need for evangelism Jesus Christ • Motivated to conclude every message with a gospel
- Understand God's desire for people to be saved presentation and invitation to trust Christ
- Feel compelled to win souls
- Communicate the gospel effectively

Cautions:

- May become obnoxious if they rely on their own strength and • May not listen well because they desire to communicate the insight to convert people message of salvation
- May become prideful over the number of people that they lead • May see people as "targets" and not people with needs to Christ
- May try to motivate by guilt
- May be very narrow in their evangelistic focus and discount the gifts of others

Encouraging/Exhorting (Encourager)

Definition: Exhorters encourage members to be involved in and enthusiastic about the work of the Lord. Members with this gift are good counselors and motivate others to service. Exhortation exhibits itself in teaching and ministry.

Goal: Apply truth, don't create expectations

Biblical References:

Rom 12:6,8; Acts 11: 23-24; Heb 10: 24-25; Acts 4:31-37; 9:26-27

Characteristics:

- Compelled to give advice
- As counselors, often have steps of action
- Exhorters like to tell people what to do with truth
- Often sought out as counselors
- Friendly, understanding and practical
- Use communication skills to share insights
- Encourage and motivate others to practical application of specific Biblical truths
- Motivate people to apply scripture, not just learn it
- Tell others the truth about themselves with great encouragement and understanding
- Encourage people to discover what they can become and set up opportunities for them to fulfill those possibilities
- Committed to offering specific, practical guidance for others' spiritual growth
- May take the form of rebuke, though people will still feel helped by such an approach
- Often more effective in short-term encouragement than long-term counseling or support

Cautions:

- May struggle with follow-through with an individual or project because they want to move on and exhort someone else
- May offer "quick-fixes" and appear insensitive to longer term needs
- May jump to conclusions before listening to the whole story
- May become more vision-centered than person-centered because of desire for the person to take practical steps
- May talk too much
- May offer too-direct or harsh counsel at one extreme or be insensitive to the real need at the other extreme

Faith (Optimist)

Definition: Faith trusts God to work beyond the human capabilities of the people. Believers with this gift encourage others to trust in God in the face of apparently insurmountable odds.

Goal: Combine faith with works/ Learn to be patient with others

Biblical References:

1 Cor 12:7,9; Acts 5:1-11; Heb 11:1, 33-34; Acts 6:5-7; 11:22-24; 1 Cor 13:2; Matt 8:5-16;

Characteristics:

- Obvious ability to trust God in the most adverse circumstances • Confident that situations will change for the glory of God, even
- An extraordinary dependence on God and his Word when the situation seems impossible
- Motto is "Faith comes by hearing and hearing by the Word of • Willing to carry out God's will in the midst of enormous God" difficulties and hindrances
- Believe strongly in the presence and power of God • Willing to yield to God's will rather than question or waver
- Tend to stretch the faith and commitments of others • Move out in faith when others are unwilling
- Encourage others to act upon their faith and challenge everyone • Trust God to intervene in supernatural ways to increase their faith

Cautions:

- May be overly trusting or proud of their faith • May be stubborn and unyielding instead of listening to counsel
- May exercise faith without love • May see ridicule of their vision as a criticism of God and a
- May be impatient with others who are more timid hinderance of His work rather than fair questioning
- Because of blind faith, may set up others for failure

Giving (Steward)

Definition: Members with the gift of giving give freely and joyfully to the work and mission of the body. Cheerfulness and liberality are characteristics of individuals with this gift.

Goal: Sincere stewardship, not financial harassment

Biblical References:

Rom 12:6,8; 2 Cor 8: 1-4; Acts 4: 32-35, 36-37; 2 Cor 9: 7-8

Characteristics:

- Tend to be seriously concerned about financial matters • Gift may not be evident to public, but a genuine interest in
- Gift of giving also involves the "gift of getting" wise stewardship will be
- Sensitive as to how money is spent and saved • Give freely out of whatever resources are available to give
- Tend to give to the wheel that truly needs the grease, not the • See money and possessions as tools to serve God and set one that squeaks the loudest them aside for special uses
- Have unique financial insights • Giving is often quiet and confidential (no fanfare desired)
- Serve especially well on teams responsible for maintaining • Give liberally to the church and other causes which advance budgets the kingdom of God
- Tend to be conscientious and conservative

Cautions:

- May tend to use money as power to influence others • May pressure others to give like they do
- May give without holding the recipient accountable • May be easily misled to give to causes which do not further the
- Family may suffer – great sensitivity needed here cause of Christ
- May often be critical of how others spend their money

Hospitality (Sociable)

Definition: Those with this gift have the ability to make visitors, guests, and strangers feel at ease. They often use their home to entertain guests. Persons with this gift integrate new members into the body.

Goal: Provide fellowship without sacrificing family time.

Biblical References:

1 Cor 12:28; Acts 6:1-8; 27:11-20, 27-29, 38-44; Acts 15: 1-31; Jas 3:4 Titus 1:5

Characteristics:

- Ready and willing to invite guests over or offer their home for a • They love to provide refreshments or prepare meals for place to meet for any occasion individuals or groups
- Seldom show irritation over last minute requests to have • Tirelessly serve to make people comfortable and encouraged someone over or to host a group • Typically unselfish because of a strong desire to help
- Love to serve, often without receiving public affirmation. Doing the task is enough

Cautions:

- May take on too much • May over-commit and then feel abused
- May get worn out • May use the gift inappropriately to gain acceptance and
- May neglect responsibilities at home to serve others appreciation of others
- May wear out physically because of their difficulty with saying • May seek to serve to satisfy self-esteem needs rather than for “no” the need of others

Knowledge (Walking Bible)

Definition: The gift of knowledge manifests itself in teaching and training in discipleship. It is the God-given ability to learn, know and explain the precious truths of God’s Word. A word of knowledge is a Spirit-revealed truth.

Goal: Change lives, rather than impress others

Biblical References:

1 Cor 12: 7-8; 8:1-2; 2 Cor 11:6; Acts 17:11; Acts 5:1-11; 2 Cor 2:2-3; Acts 10: 17-23

Characteristics:

- Have a clear sense of receiving clear messages from God • Words or phrases may appear in the mind
- May manifest itself by a sense of power or supernatural insight • Knows or understands knowledge that he s/he does not coming through prayer naturally know or understand
- Able to research and synthesize large amounts of biblical knowledge in a short period of time with phenomenal understanding

Cautions:

- Can make others feel inferior or ignorant • Pride may grow because of “great biblical insights” discerned
- Must be careful not to respond to false or self-initiated impulses and/or messages revealed
- It is wrong to publicly communicate a word of knowledge which • May mistakenly give a personal message to a large group of should be held in confidence because of the message’s content people, thus creating confusion for many people

Leadership (Dreamer)

Definition: Leadership aids the body by leading and directing members to accomplish the goals and purposes of the church. Leadership motivates people to work together in unity toward common goals.

Goal: Lead by example and willingness to be a servant

Biblical References:

Rom 12:6,8; John 13:13-17; Heb 13:17; 1 Thess 5:12

Characteristics:

- Possess an unusual ability to influence others • Deal with the vision and the people who will carry out the
- Independent determination to challenge and direct others vision toward a specific goal • Share vision effectively with others and able to involve many
- Stand out and take stands people in the process of completing the task
- Tend to be multi-tasking and excel with task-oriented people • Appear in charge, even if not identified as the official leader
- Tend to be great motivators • Recognized by primary trait: people follow
- The leader of the orchestra; see the orchestral score • Provide vision and direction for the overall process, the “big picture”

Cautions:

- May be too demanding and impatient
- Often results-oriented and driven, may need to guard their strengths
- May need to be more sensitive and patient with those who don’t respond as well or as positive as they
- Value of the organization may get lost if too involved with the details of the vision
- May become insensitive to individuals carrying out details of the vision because of the focus on the big picture
- May become overly dominant and demanding if not sensitive to the Spirit
- May forget that they do not have all the details of the vision or may forget how much they need others to know and carry out the specifics of the vision

Mercy (Caring)

Definition: : Cheerful acts of compassion characterize those with the gift of mercy. Persons with this gift aid the body by empathizing with hurting members. They keep the body healthy by keeping others aware of the needs within the church.

Goal: Wise insight, not foolish responses

Biblical References:

Rom 12:6,8; Matt 5:7

Characteristics:

- Demonstrate genuine sensitivity to suffering • Show sincere kindness and compassion in the lifestyle
- Compelled to help people reduce pain • Reveal significant "love in action"
- Concerned more with the person than the reason for the • Often drawn to those who may be outcast or considered to be suffering outsiders
- Focus on the feelings of those who hurt • Able to patiently stay alongside someone who is ill
- Express mercy by "being there" when people really need them • Attempt to relieve the source of people's suffering
- Sympathizing and/or empathizing are specialties • Effective in ministering to those who are terminally ill
- Interested in "who" needs tender loving care, not "what, why," • Cheerfully aid the unloved, often without recognition how, when"

Cautions:

- May be too sensitive • May condemn or withdraw from people who appear insensitive
- May be too protective of the person(s) for whom they care to others
- May identify too strongly with someone hurting or ill, without • May have great difficulty saying "no" to a need even when they realizing it should
- May base decision on emotion rather than reason

Pastor/Shepherding (Discipler/Leader)

Definition: The gift of pastor/shepherding is manifested in persons who look out for the spiritual welfare of others. Although pastors do care for members of the church, this gift is not limited to a pastor or staff member.

Goal: Strong leadership, not manipulating the flock

Biblical References:

Eph 4:11; 1 Peter 5: 2-4

Characteristics:

- Enjoy leading others in serving the Lord • Motivated to unite the ministry
Motivated to lead • Greatly enjoy being with and ministering to people
- Compelled to encourage others to work together for the sake of • Provide care, spiritual nourishment, and protection for people the Body of Christ over an extended period of time
- Believe that influencing others to work together is important • More people-centered than task centered
- Stress a need for team participation and emphasize harmony • Derive great strength from encouraging and verbally
- Untrained laypeople can also have this gift supporting others
- See their service as on of maturing others
- Feel strongly about spiritual health

Cautions:

- May take advantage of the trust of others
- May have difficulty saying "no" to others, often at the expense of their families/close friends and their own physical, emotional, and spiritual well-being
- May be indecisive because of the strong desire to be sensitive to others
- May try to control the decisions of others out of the desire to "protect" them
- May struggle with releasing people to grow beyond pastoral control
- May be too protective of people and create a situation where people become too dependent on them

Prophecy/Perceiving (Bold)

Definition: The gift of prophecy/perceiving is proclaiming the Word of God boldly. This builds up the body and leads to conviction of sin. Prophecy manifests itself in preaching and teaching.

Goal: Declare truth, don't divide Christians

Biblical References:

Eph 4: 7,11; 1 Cor 14:1,3; 2 Peter 1: 19-21

Characteristics:

- Straightforward attitude about truth • Proclaim timely and urgent messages from God
- Like to share truth, regardless of what anyone thinks • Proclaim the Scripture with authority
- Reprove, rebuke, and exhort others, when guided by the Holy • Response to the gift may include repentance, strengthening, Spirit comfort or encouragement
- Point the way, declaring specific truth or standing for something • Tend to forcefully challenge for decision to follow God's way significant
- Confront anyone with what they think is right
- Challenge people by speaking about a future event or speaks forthrightly about present situations

Cautions:

- May possess a fighter's spirit • May offer prophecy that disagrees with God's Word
- May preach gloom, doom, and despair that is not from God • May communicate inaccurate forth-telling
- May experience pride and self-centeredness growing out of the • Can be too blunt authoritative nature of the gift

Serving/Ministry/Helps (Selfless)

Definition: Those with the gift of serving/ministry recognize practical needs in the body and joyfully give assistance to meeting those needs. Christians with this gift do not mind working behind the scenes.

Goal: Be a servant, not a martyr

Biblical References:

1 Cor 12:28; Acts 6: 1-3; Rom 16: 1-2

Characteristics:

- Faithfully serve behind the scenes • Simply enjoy helping others and meeting needs
- Interested in blessing others to serve the Lord • Like to be involved in truly selfless ways
- Love to help others • See what needs to be done in assisting others and desire to
- Motivated by a strong sense of need, feeling like "someone has do it to do it" • Assist others in specific ministries
- Find themselves doing what no one else like to do • Rejoice in the fruitfulness of others
- Tend to do whatever is called for • Flexible and adapt to many challenges

Cautions:

- May take on too much • May take too much ownership in helping others and may not
- May have difficulty saying "no" when asked to help, even when let others help they need to say "no" • May seek to be too helpful and end up getting in the way
- May easily become overextended physically and/or emotionally unintentionally
- May neglect their own needs and their family/close friends and • May feel taken for granted if not affirmed in their support role their needs

Teaching (In-depth)

Definition: : Teaching is instructing members in the truths and doctrines of God's Word for the purposes of building up, unifying, and maturing

Goal: Reveal truth, don't exhaust it

Biblical References:

Ro 12:6,7; Col 3:16; James 3:1,2; 2 Tim 2:2

Characteristics:

- Explain why things are true and the reason it is true
- Interested in research and dig into seemingly insignificant details
- Enjoy presenting what they discover
- Press toward a deeper understanding, regardless of the needs of others
- Love to study
- Search patiently and persistently, but may miss the obvious
- Give clear Biblical insights in dealing with life situations

Cautions:

- May dig too deep • May become prideful of their own learning
- May appear to have all the answers, leaving little room for • May be too content-focused with little or no people-focus discussion • If functioning on their own strength, may promote their own
- May communicate too much information too quickly for the insight as Biblical and authoritative average learner

Wisdom (Perceiver)

Definition: : Wisdom is the gift that discerns the work of the Holy Spirit in the body and applies His teachings and actions to the needs of the body.

Goal: Consistently trust and ask God for wisdom

Biblical References:

1 Cor 12: 7-8; James 3:13-18

Characteristics:

- Combine knowledge with a serious reverence of God in order to • Offer practical, helpful solutions to problems – wise counsel influence others • People listen to them because of the consistently accurate and
- Often given some kind of adversity to stay in tune with God and wise spiritual counsel that is offered His Word • Need to stay in constant prayer, asking God for His wisdom
- Make great counselors and give tremendous advice • Able to apply spiritual knowledge in practical ways
- Have a supernatural understanding of situations in which they have no previous knowledge

Cautions:

- May speak down to people • May force a personal view on others: a clear violation of the
- Must be consistently humble and exhibit a sense of quietness gift and slowness before responding • May become prideful when they realize people really listen
- May offer only human wisdom when functioning in the own when they speak strength, causing their counsel to be ineffective in the situation • Sometimes battle with pride and an attitude of superiority
- May tend to be puffed up

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EDUCATIONAL

AS, Hesser College, 1982

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AS, Community College of the Air Force, 1988

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MINISTERIAL

License: January 10, 1990, Moose Creek Baptist Church, Moose Creek, Alaska

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PROFESSIONAL

United States Air Force, 1974-1994

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