

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

**EXPANDING THE REACH AND IMPACT OF HOPE FOR ALL  
NATIONS MINISTRIES INTERNATIONAL IN ZIMBABWE  
THROUGH A WOMEN'S MENTORING INITIATIVE**

A Thesis Project Report Submitted to  
the Faculty of the School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

Pastoral Leadership

By

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## ABSTRACT

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Female leaders serving in strategic mentoring roles are critical to the work of equipping women to serve in local churches and para-churches. As demonstrated through scripture in Titus 2:3–5, women in positions of influential leadership have vast opportunities to prepare younger generations of women through strategic mentoring efforts. This study analyzes the significance of the mentoring process utilized by Hope for All Nations Ministries International (HFANMI) to equip women in their efforts to impact the nation of Zimbabwe.

The goal for this project was to develop women leaders who were able to walk in freedom, experience God, grow in their faith, and be able to replicate these things with others. The methodology of this study included questionnaires for women who have mentored others, for women who have been mentored, and for women who have not been mentored in established churches in Zimbabwe and in HFANMI, the researcher's para-church organization. The researcher examined women's roles in ministry throughout church history and well as and biblical historical mentorship roles. The research findings were used for the development of a training and mentoring manual. This research will bring awareness to the older women in the church of the need to follow the mandate of Titus 2:3–5, which challenges them to teach the younger generation of women. Abstract Length 215 Words.

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## CHAPTER 1: INTRODUCTION

Mentors play an important role in helping to build effective women's ministries that help other women to grow in faith. In *Spiritual Sisterhood*, Rebeca Florance Osaigbovo translates the Titus 2:5 in this way, "Women can better teach other women how to love their husbands; to love their children; to be discreet, chaste, good home-makers, obedient to their own husbands," and I will be using this translation as the foundation of my study.<sup>1</sup> Christian women can learn the Word of God from their pastors, but can specifically be taught how to live their everyday lives by older women in the church. The goal of this project is to develop a biblical training manual through Hope for All Nation Ministries International (HFANMI) women's ministry. The mentoring manual will be used by women's ministries from different denominations to have an effect on the lives of women in the country of Zimbabwe. The purpose of this study is to help women walk in freedom, experience God, mature in their faith, and share these things with others.

Chapter one provides the introduction of the thesis project. It gives a brief summary of the project and discusses the statement of the problem, showing how spiritual mentoring can be a vehicle in reaching the younger generation of women through mentorship. The concept of spiritual mentoring is what Paul had in mind when he instructed Titus that older women were to teach the younger women. The project attempts to challenge the mature women to become leaders who are passionate in leading and teaching the young women around them. Mature Christian women need to answer the call to fulfill the mandate as directed in Titus 2:3–5 and to

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<sup>1</sup> Rebecca Florence Osaigbovo, *Spiritual Sisterhood: Mentoring for Women of Color* (Downers Grove, IL: InterVarsity Press, 2011), 22.



bring awareness to Christian organizations of the issues not addressed concerning the role of women in the women's ministries.

Chapter two establishes a theoretical foundation through the literature review and the biblical principles that serve as the foundation of the researcher's thesis. Chapter three is the presentation of the interviews conducted for the project. The researcher offers a complete narrative on the progress of the research project and initial response of the participants. This chapter includes the research findings and examines other research critical to the design and implementation of a training and mentoring manual.

Chapter four details the results of the research project's intervention plan. This chapter focuses on the development of a biblical mentoring manual designed specifically for mentoring the younger generation of women in Zimbabwe. Chapter five is the conclusion, which offers information regarding lessons learned during the thesis process and recommendations for future studies.

The researcher and her husband are natives of Zimbabwe and are the founders of Hope for All Nations Ministries International (HFANMI). HFANMI is a Bible-believing, non-profit, incorporated religious organization. Together the researcher and her husband pastored a church for five years with the Assemblies of God in Zimbabwe before moving to the United States of America to engage in further academic studies. In 1995, while studying in the United States, they founded HFANMI, which started as a traveling ministry in which they would preach in different churches. To date, they have preached in more than 400 churches, promoting the needs and urgency of global ministry efforts.

In 2003, HFANMI expanded its focus to Zimbabwe as an interdenominational ministry in the city of Harare with the purpose of bringing churches and ministries together through conferences to fulfill the Great Commission. The first event was a four-day Bible conference, with 163 people in attendance. The following year, the meetings were held at a bigger venue located in downtown Harare.

Over one thousand pastors have participated in the conferences; over five thousand total believers have participated, and over three thousand of them are women. Over sixty ministers have been ordained to ministry by HFANMI during the conferences. Several people have started Christian schools after attending the Education Seminar conducted by HFANMI. One man in particular, after being inspired at the Education Seminar, went on to start an elementary school, then a high school, and has just completed a classic university in the city of Kadoma, Zimbabwe. Several people who have attended the Business Seminar conducted by HFANMI were able to start small businesses to survive in a country that has an 80 percent unemployment rate. Each year hundreds of young adults are taught the Word of God and are challenged to reach out to their generations during the young adults conference hosted by HFANMI. Kids eleven years of age and under are ministered to and given school backpacks during the kids day. In 2019, twenty-six hundred kids attended the kids crusade organized by HFANMI. The conferences are life changing for those who attend, and many regard them as their conferences of choice. After attending the conferences, many go back to have a great impact on their churches and communities. Those in ministry return to their ministries charged up, challenged to continue in ministry, and to continue strong in their faith. Believers are encouraged to use their God-given gifts and talents as they serve God in their churches.

In addition to the conferences, HFANMI is educating men and women through its Hope Bible College, which was started in 2018 with 31 students—of which 21 graduated in June 2019 with a certificate in biblical studies. In the spring of 2020, the school had 50 students, with 35 of them graduating. In January 2020, HFANMI started Hope Christian School to educate children in Zimbabwe.

The Evangelical Fellowship of Zimbabwe (EFZ) has affirmed this ministry for bringing different churches together to extend the kingdom of God. Hence, in its certification of HFANMI, EFZ stated: “Hope for All Nations Ministries International is a member of the Evangelical Fellowship of Zimbabwe (EFZ)—a fellowship of Evangelicals fulfilling the Great Commission to impact the nation in all aspects of life, which is also a member of the Association of Evangelicals of Africa (AEA) and the World Evangelical Association (WEA) to advance the Spirit of Evangelism.”<sup>2</sup>

The vision of HFANMI is to bring millions of people into the kingdom of God and to disciple many for kingdom service and the abundant life in Christ. Its mission is to connect and energize the body of Christ to fulfil the Great Commission through evangelism and discipleship. Its culture is favorable for both men and women to serve in ministry positions. Ministers and laypersons from different denominations unite for one week in the city of Harare, Zimbabwe to attend conferences organized by HFANMI. Hope for All Nations Ministries International has an Advisory Board of 40 seasoned men and women from different denominations. These leaders bring counsel, godly ideas, and accountability to the ministry. Among them is an executive board of eleven people. The ministry structure includes the president and the vice president, who are

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<sup>2</sup> Evangelical Fellowship of Zimbabwe, EFZ. A Fellowship of Evangelicals fulfilling the Great Commission to impact the nation in all aspects of life. 2018 HFANMI Certificate. [www.efzimbabwe.org](http://www.efzimbabwe.org).

ordained ministers, the chairman of the board and the vice chairman, who are also ordained ministers, a secretary, a vice secretary, a treasurer, and a director of operations.

### **A Closer Look at the Women's Ministry**

The researcher is the co-founder of HFANMI and head of the women's ministry. The women's ministry holds a two-day women's conference, which is part of the HFANMI annual conferences lineup. The first day is attended by the women in leadership positions from different organizations, which includes female pastors, pastor's wives, evangelists, and those in different women's leadership positions. The second day of the conference is for ladies of all ages in Zimbabwe. The women's conference has developed more rapidly than other conferences HFANMI hosts.

At the women in ministry conference, ladies from different denominations are taught the word of God and are encouraged to serve God and the women in their churches. The women return to their communities inspired and charged up to start and build women's ministries in their own churches and ministries. After the conferences, women in leadership stay connected with each other through emails and text messages in order to encourage each other and share exciting reports of what God is doing through them. Several successful women's ministries have been started as a result of the HFANMI women's conferences.

The HFANMI women's ministry had a steady growth over a period of fifteen years but is now it is stagnant and needs to be rejuvenated. It needs to move from doing only the annual women's conferences to training women as spiritual mentors of women in their churches and para-church organizations. The researcher believes that women, when taught well, can provide a

suitable environment for the nurturing of other women and bring subsequent growth in the churches and para-church organizations.

### **Integrating a Mentoring Program**

The researcher prepared a biblical training and mentoring manual that will be implemented after the conferences by women. The HFANMI women's ministries is not the one to do the mentoring; those who attend the conference are given the mentoring manual as a resource to take home and use to equip other women in their organizations. The researcher's objective in preparing a mentoring project is to equip mature Christian women to be mentors and spiritual mothers to other women.

The researcher saw the need for women in Zimbabwe to be mentored. HFANMI women's ministry includes ladies with skills and gifts that could make a great difference in the success of this ministry's mission if new approaches are implemented to allow its leadership to excel. Sharon Jaynes asserts, "Dynamic fresh women's ministry is absolutely essential for broader kingdom impact of the church's life."<sup>3</sup> This project will focus on developing a mentoring program that will help equip the HFANMI women's ministry and other churches women's ministries in fulfilling the Great Commission.

The HFANMI women's ministry has a selective leadership group of women who oversee the development of the ministry and prepare for the annual conference. Below are some of the leadership positions and their job descriptions:

1. Women's ministry chairperson: chairs meetings, plans agendas of the meetings, prepares and makes announcements.

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<sup>3</sup> Sharon Jaynes, *Building an Effective Women's Ministry* (Eugene, OR: Harvest House, 2005), 19.

2. Secretary of the board: records minutes from the meetings and updates the founders.
3. Publicity coordinator: designs invitations, posters, and flyers for advertising the conference.
4. Special events coordinator: coordinates the conference venues.
5. Volunteers coordinator: organizes ushers, greeters, and security.
6. Music coordinator: organizes music, singers, and instruments for the conference.
7. Hospitality coordinator: coordinates ministry luncheons and accommodations for guest speakers.

### **Statement of the Problem**

For a period of more than fifteen years, HFANMI women's ministry was geared mostly toward doing a women's conference once a year. The researcher saw that this was not enough; there were needs that were not met with this one conference, and the researcher wanted to expand the reach of HFANMI women's ministry. Though hundreds of women attended the annual conference offered by HFANMI, the researcher realized that more could be done to equip women of Zimbabwe to serve God and their communities. Consequently, it was determined that the HFANMI structure needed to be expanded to include a mentoring program, which would enable the ministry to expand its influence and train others in areas of personal growth, character, values, and influence in order to improve the effectiveness of the women's ministry. In her dissertation, Iva Thomas says,

A holistic women's ministry should be designed to train female mentors in spiritual growth and maturity, personal relationships, have the ability to model how to relate and connect with the future generations and attempt to evangelize those who have not accepted Jesus. For the younger generation who have the mentor will leave an influential spiritual map on how to maneuver through the toils and snares of life and become the salt and light in a dark world.<sup>4</sup>

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<sup>4</sup> Iva Thomas, "Revitalizing the Women's Ministry: Women Mentoring the Women—A Titus 2 Project" (*Doctoral Dissertations and Projects*, Liberty University Theological Seminary, 2014), 6.

Jaynes noted, “Raising women leaders in any Bible-believing church or para-church organization is increasingly important in today’s world, not only to provide connection points, Bible studies and service opportunities, but especially in training and teaching the generation of younger women to become godly leaders.”<sup>5</sup> The need for mature Christian women who can teach, train, and equip the younger women is at an all-time high. Great numbers of women should be raised to accommodate the needs of women and equip them for ministry as they serve God. Linda Lesniewski said, “Women in leadership when trained can create the emotionally safe environment where women feel they can come with their hurts and needs.”<sup>6</sup> Jesus instructed his disciples to go and make disciples of all nations, baptizing them and teaching them.<sup>7</sup> Among these disciples told to “go and make disciples” were women. The author, through the leading of the Holy Spirit, has focused her ministry in Zimbabwe, challenging women in ministry to acknowledge their God given gifts and callings and use them to mentor the younger women in their churches. For sixteen years, Zimbabwe was the author’s focal point of ministry, helping women in leadership to reach their potential in serving God. Jaye Martin and Terri Stovall affirm that the role of women in ministry is to support the church by helping reach women, disciple them, involve them in ministry, and mentor them to lead the next generation.<sup>8</sup>

This research will rejuvenate the position of female mentors and challenge them to begin reaching out to the young women around them. Mature Christian women must be given opportunities to change the generation of younger women through mentorship. The modern-day

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<sup>5</sup> Jayne, *Building an Effective Women’s Ministry*, 19.

<sup>6</sup> Linda Lesniewski, *Connecting Women: A Relational Guide for Leaders in Women’s Ministry* (Grand Rapids, MI: Baker Books, 2007), 105.

<sup>7</sup> Matthew 28:19–20.

<sup>8</sup> Jaye Martin and Terry Stovall, *Women Leading Women: The Biblical Model for the Church* (Nashville, TN: B&H Publishing, 2008), 50.

church should be challenged to develop women's ministries and equip leaders who desire to become all God created them to be. Nancy Leigh Demoss points out that the Titus 2 mandate "is not written to the women. It is written to the pastor of a church. It is the responsibility of church leaders to equip older women for this ministry. Women nurturing women is an essential element of healthy church life."<sup>9</sup> The women's ministry leadership has a challenge to empower Christian women in the local churches and para-churches and release them for service.

### **Purpose Statement**

Spiritual mentoring is one of the contemporary solutions for training, influencing, and preparing women for spiritual growth, maturity, and empowerment. "In preparing young women for leadership, we have the profound opportunity to influence generation to generation. This multiplying effect of mentorship has the potential to radically change the landscape of Christian ministries."<sup>10</sup> The purpose of the project is to provide a clear mentoring structure and accompanying mentoring manual to women who have attended HFANMI conferences so as to enable them to become godly role models to the younger generation of women in Zimbabwe. Demoss points out, "Everywhere I go, I meet young women who long for spiritual mothers. Some express a sense of loneliness, and yet they do not even realize that disconnection they feel is because they do not have nurturing relationships with older women."<sup>11</sup> Developing women leaders is an enlivening process as women are awakened to their gifts and fulfilled in the realization of their call. The emphasis is on mature Christian women who are developed

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<sup>9</sup> Nancy Leigh Demos, *Becoming God's True Woman* (Wheaton, IL: Crossway Books, 2008), 164.

<sup>10</sup> Lysa TerKeurst, *Leading a Dynamic Women's Ministry: Creating A Dynamic Women's Ministry* (Moody Press Chicago: Zondervan 2002), 172.

<sup>11</sup> Demos, *Becoming God's True Woman*, 165,



spiritually, economically, and physically, with freedom to follow-up with other women to encourage them in personal matters of life. Vickie Kraft writes, “A Godly older woman will point the younger woman to the only One who will never disappoint her and who is completely trustworthy in any and all of life’s situations. She will instruct her from the Bible and from her own experience in coming to know Him better.”<sup>12</sup>

Young women and girls in churches and communities are in need of mentorship. Sue Edwards and Barbara Neumann remark, “If there is one thing we have learned, it’s that young men and women are desperate for mentors who will build into their lives. Never has a generation been more open to mentoring and never has the need for mentors been greater than it is now.”<sup>13</sup> Mary and Elizabeth in the Gospel according to Luke illustrate a prescription for godly relationships between older women and younger women (Luke 1:39). When Mary went to live with Elizabeth, the relationship was already in place. The two were not strangers. Mary had confidence in the relationship and felt comfortable going to Elizabeth and telling her incredible stories. Mary felt safe at Elizabeth’s home. It is important for women in leadership to learn the art of building relationships with the younger women and girls before entering into the spiritual mothering. Older women have a responsibility to cultivate relationships with younger women by spending time with them in order to teach them life skills and develop them into godly women. On the other hand, younger women need to follow Mary’s example and seek out older women who display evidence of godly lives.

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<sup>12</sup> Vickie Kraft, *Women Mentoring Women: Ways to Start, Maintain, and Expand a Biblical Women’s Ministry* (Chicago: 1992), 28.

<sup>13</sup> Susan Edwards and Barbara Neumann, *Organic Mentoring: A guide to Relationship with Next Generation Women* (Grand Rapids, MI: Kregel Publications, 2014), 23.

According to Hunt, “Older women can do the cultivating, but young women need to do the instigating.”<sup>14</sup> The story of Ruth and her mother-in-law Naomi in the book of Ruth shows the longing of a young woman to be influenced by a godly older woman (Ruth 1:16,17). Linda Lesniewski noted that the reality of Naomi’s faith caused Ruth to tenaciously cling to Naomi, and her determination is felt when she urged her mother-in-law not leave her wherever she would go. Paul’s instructions to Titus for the older women in the church is just clear: “The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”<sup>15</sup> The mandate for spiritual mentors is to involve themselves in the battle to serve families by guiding the younger women through mentoring, encouraging their growth to spiritual maturity, and equipping them to serve others.

### **Mentoring Components**

To be effective in leading and empowering women in the HFANMI, its leaders must be rejuvenated in the practice of prayer. Jill Briscoe, Laure K. McIntyre, and Beth Seversen declare, “The way to raise up praying women is by making leaders into women of prayer.”<sup>16</sup> Women who are called to leadership need to learn the art of prayer. They are to be an example to the women they lead. Spiritual mentoring is a work of rebuilding lives that are dysfunctional, broken and needing to be redirected to a life of victory. Nehemiah is a great example of a praying leader.

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<sup>14</sup> Susan Hunt, *Spiritual Mothering: The Titus 2 Model for Women Mentoring Women* (Wheaton IL: Crossway Books, 1992), 15.

<sup>15</sup> Titus 2:3–5. Unless otherwise noted, all biblical passages referenced are from the New King James Version Bible.

<sup>16</sup> Jill Briscoe, Laure Katz, and Beth Seversen *Designing Effective Women’s Ministry* (Rapids Results: Zondervan, 1995), 15.

Jaynes states, “[Nehemiah] knew the importance of prayer not in building a ministry, but in building the wall a seemingly impossible task. When he heard about the condition of his homeland, he wept, mourned, fasted, and prayed.”<sup>17</sup>

The HFANMI women’s ministry needs to be rejuvenated to move to another level by implementing a “strategic biblical mentoring program to train the mature generation of women, women who are interested in seeing the future generation of women become mature Christians who will commit to lead others.”<sup>18</sup> The mentoring program developed through this project will serve as a tool to equip women for leadership and enable them to empower other Christian women for ministry. Just as Jesus empowered his disciples to reach their potential, this project will empower women in leadership to reach their potential. According to TerKeurst, “The Scriptures are filled with powerful examples of influencing the next generation by investing in leadership.”<sup>19</sup> Moses mentored Joshua to lead the Israelites (Deut. 31). Paul the Apostle invested great wealth of the things of God in young Timothy’s life. He then challenged young Timothy to entrust reliable qualified men to teach others (2 Tim. 2:2).

Women in leadership need to be intentional in passing on what God has deposited in them and to encourage those behind them to do the same. Several churches that have women’s ministries have not been successful in attracting or equipping the younger generation of women for evangelism, connection, and mentoring of the future generation.

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<sup>17</sup> Jaynes, *Building an Effective Women’s Ministry*, 26.

<sup>18</sup> Iva Thomas, “Revitalizing the Women’s Ministry: Women Mentoring the Women—A Titus 2 Project” 793. [https://digitalcommons.liberty.edu/doctoral/793\\_80](https://digitalcommons.liberty.edu/doctoral/793_80)

<sup>19</sup> TerKeurst, *Leading a Dynamic Women’s Ministry*, 172.

## Assumptions

There are some assumptions made in conducting this project. The first assumption was that Hope for All Nations Ministries International should improve its women's ministry, which includes many women who can mentor other women of the next generation, but that program is not available. The other assumption was that it is possible to develop a mentoring program for Zimbabwe women and that such a program could help to reach the whole country interdenominationally.

## Definition of Terms

This section defines the terms on which the project depends.

- *Communication* is defined as “an exchange of meaning between two or more persons. It is the foundation of people skills that produce effective leadership.”<sup>20</sup>
- *Connecting* is when women join together in building a nurturing relationship that leads to trust.
- *Discipleship* is defined by John Koessler as “faith expressed in practice. At its heart, it is a living relationship with the Christ we love, serve, and seek to imitate.”<sup>21</sup>
- *Equipping* is to show people how to learn and apply the Word in a way that helps make truth understood and intergraded in the context of everyday life.<sup>22</sup>
- *Leadership* is “teaching what one knows and reproducing what she is. People watch more how the leader leads than listening to what she teaches.”<sup>23</sup> Jaye Martin and Terry Stovall

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<sup>20</sup> TerKeurst, *Leading a Dynamic Women's Ministry: Creating A Dynamic Women's Ministry*, 161.

<sup>21</sup> John Koessler, *True Discipleship: The Art of Following Jesus* (Chicago, IL: Moody Publishers, 2003), 24.

<sup>22</sup> Kenneth Boa, *Conformed to His Image: Biblical Practical Approaches to Formation* (Grand Rapids, MI: Zondervan, 2001).

<sup>23</sup> Jaynes, *Building an Effective Women's Ministry*, 63.

stated that “leadership is visionary influence which shows others how to lead and how to follow. The one who leads sees where people need to go and influences people to follow.”<sup>24</sup>

- *Mentee* is a person being mentored, who seeks to learn and receive support from a mentor.
- *Mentor* is defined by Clifton and Grey as a “trusted adviser, trusted friend, someone who is more experienced likely to be older and can act as a guide in a career move, profession or personal development.”<sup>25</sup>
- *Mentors* are also defined as “individuals who have advanced experience or knowledge, readily see potential in a still-to-be developed person (protégé) and through investing in a relationship are able to influence the growth of the mentees and the realization of their potential.”<sup>26</sup> *Mentors* have the ability to understand the mentee’s history, present situation and to guide the mentee into God’s preferred future for his or her life.
- *Mentoring*: Sharon Jaynes defines mentoring as “using the wisdom that comes from life experiences to help others who are encountering similar experiences in their lives. Christian mentors share how God guides and supports, counsels and consoles, in both the bad and the good times.”<sup>27</sup> Chris Adams and Esther Burroughs define mentoring as “been there, done that” experiences to help other women through similar circumstances. It is coming alongside another woman and teaching her to seek God’s Word and the one who

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<sup>24</sup> Martin, & Stoval, *The Biblical Model for the Church*, 60.

<sup>25</sup> Clifton and Grey, *Raising Women Leaders*, 27.

<sup>26</sup> *Ibid.*, 276.

<sup>27</sup> Jaynes. *Building an Effective Women’s Ministry*, 246.

has all the answers.”<sup>28</sup> Mentoring is imparting the love of God into another person’s life who in turn will help other. Mentoring defined by Peggy A. Pritchard and Christine S. Grand as, “A term used to describe the positive interaction that occur between an experienced and trusted advisor (mentor) and a less experienced individual and or a group of individuals that facilitate the professional and sometimes personal development of the junior person(s).<sup>29</sup>

- *Nurturing relationship* is when a woman of faith and spiritual maturity enters into a mentoring relationship with a younger woman in order to encourage and equip her to live for God’s glory.<sup>30</sup>
- *Role modeling* is when a mentor teaches through actions, manner, and example rather than words.
- *Women’s ministry* is defined as “A place that creates a climate where women’s acceptance does not have to be achieved, but is granted, a place specifically designed to meet the needs of women.”<sup>31</sup>

### **Limitations**

This project is designed with a focus on the HFANMI women’s ministry in Zimbabwe. Though there are mentoring programs already in place in organizations, business, companies, and churches, this mentoring program is specifically designed for the mentoring of women in

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<sup>28</sup> Chris Adams and Esther Buroughs. *Transformed Lives: Taking Women’s Ministry to the Next Level* (Nashville TN: LifeWay Press, 1999), 28.

<sup>29</sup> Peggy A. Pritchard and Christine S. Grant, *Success Strategies from Women in STEM: A portable Mentor* (San Diego, CA: Elsevier Inc. 2015), 66.

<sup>30</sup> Hunt, *Spiritual Mothering: The Titus 2 Model for Women Mentoring Women*, 73.

<sup>31</sup> Carol Porter and Mike Hamel, *Women’s Handbook* (Eastbourne, England: Chariot Victor Publishing, 1996), 30.

churches and para-churches organizations. The women's ministry leadership is not meant to pastor women in the church but to support the ministry by empowering women to reach out to other women, nurture them, train them, and involve them in ministry. This project may resemble some mentoring programs already in existence, but the author will specifically design an original biblical mentoring program focused on training older women to mentor women in their churches. The researcher will develop the mentoring manual, but the implementation and the evaluation of the program is beyond the scope of this project. The mentoring manual will be provided to the women in ministry who attend the HFANMI women's conferences in Zimbabwe. Zimbabwe as a country is the size of the state of Montana, so reaching every church within the country will take more time than is allowed for this project.

### **Delimitation**

One way to delimit the study was to identify women's ministries that already have specific programs on leadership training to assess what they were doing with regard to the mentorship that could be replicated. The researcher selected a few women from some of the well-known churches and para-church organizations to represent the various denominations in Zimbabwe with women's groups.

### **Thesis Statement**

The emphasis of this study was the development of a biblical training mentoring program that will assist women's ministry leaders in their endeavors to mentor women in their churches and para-church organizations. Women in ministry positions who attend HFANMI

women's conference will be provided with a biblical training manual to help them fulfill the mandate to teach the younger generation of women to be as Titus 5:2–5 commanded: to be “reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”



## CHAPTER 2: CONCEPTUAL FRAMEWORK

This chapter is a review of the central literature used to determine the necessity of the women's ministry and the importance of mentoring the younger generation of women. This project attempts to rejuvenate the women's ministry's intentions to the original design of mentoring women in fulfilling the Great Commission. The following literature review examines and analyzes the structure of the current literature available to aid women's ministry and its leadership.

### Review of Literature

In her book, *Disciple-Makers Handbook*, Alice Frying encourages every believer to be intentional in discipling others. She reminds the reader that discipleship is God's idea for the growth of his church. The author explains disciple making to be inspired, influential, and individualized. She encourages disciple makers to follow the example of Jesus in reaching out to people and meet them at the point of their needs. The author expounds on how effective disciple making "involves in more than rubbing shoulders with friends - it is intentionally and actively helping them live on the growing edge of their faith."<sup>32</sup> The book is instrumental to the modeling of the mentoring program. It provides the researcher with a spiritual guide for mentoring women.

*The Disciple-Making Church* by Bill Hull is about the importance of church leaders, laypeople, and all believers to be disciple makers and reach out to the people in their churches, communities, and the world with the Gospel. The book emphasizes the importance of Christocentric model and Church-centric mode. Church-centric discipling incorporates teamwork

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<sup>32</sup> Alice Frying, *Disciple-Maker Handbook* (Downers Grove, IL. InterVarsity Press, 999), 25.

among the body of Christ and acknowledges the giftedness of people in a local congregation. “In the Christ-centric model, Jesus was the master and the disciples the learners. Since he was God, Jesus was sufficient for the twelve: He could lead them, meet every need, and develop each follower and decide where to do outreach.”<sup>33</sup> After Jesus had departed, the disciples successfully used the Church-centric model principle to meet the needs of the church.

*What Paul Really Said About Women* by John T. Bristow focuses on women in leadership. The author discusses an urgent cry from Paul for churches to help women learn, become leaders, and have the authority due to them. Bristow urges contemporary churches to follow Paul’s vision to encourage women to find their positions in the church. This book encourages women in the church to step up and become true servants of God. The author confirms what Paul says about women in the Bible: “I commend to you our sister Phoebe, who is a servant of God at Cenchrea” (Rom. 16:1).

In *Following the Master: A Biblical Theology of Discipleship*, Michael J. Wilkins provides a step-by-step plan for those desiring to be disciple makers through the Old and New Testament. This book is written for those who desire to learn more about biblical teachings of discipleship. It is obvious God called individuals to a covenantal relationship that was directed toward their offspring. Wilkins stated, “Jesus’ discipleship style inspired his followers for service—to help the Master in his mission, to carry out the instructions...a new thing and something that did not fit in with the rabbinic customs.”<sup>34</sup> This book contributes to the researcher’s project that will rejuvenate the women’s ministry to be successful in mentoring other women.

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<sup>33</sup> Bill Hull, *The Disciple-Making Church* (Grand Rapids, MI: Zondervan, 1990), 31.

<sup>34</sup> Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan, 1992), 96.

*Spiritual Mothering: The Titus 2 Model for Women Mentoring Women* by Susan Hunt reminds mature Christian women of the biblical mandate of Titus 2 :3–5. The author’s emphasis is on reminding women that they are to be teachers and spiritual mothers to the younger women. Older women must cultivate relationships between themselves and the younger generation of women. The book demonstrate how to break the barrier of forgiveness in the women’s lives and become free to serve God. Hunt writes, “No spoken words will ever teach young women how to love as powerfully as love-filled lives of older women.”<sup>35</sup> This book provides practical ideas for how mature Christian women can nurture the younger women in their churches and para-churches. Throughout her book, Hunt uses the word “spiritual mothering,” whereas the researcher uses the word “mentor.” Spiritual mothering opens the door for a younger woman to connect with an older woman. The author states, “Older women need to do the cultivating and younger women need to do the instigating.”<sup>36</sup> Mature Christian women need training and encouragement as they mentor the women in their own generation and the generations to come.

*Designing Effective Women’s Ministry* by Jill Briscoe, Laurie Katz McIntyre, and Beth Seversen is packed with great ideas on how to design effective women’s ministries. The authors challenge women in leadership positions to start effective women’s ministries to cater for the needs of women God sends to them. Katz and Seversen believe mentoring programs to be the most effective means to train and inspire mentors in any church or para-church organization. The book encourages leadership development that energizes and motivates women to discover their God given gifts and the potential to change women’s lives in their churches and communities.

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<sup>35</sup> Susan Hunt. *Spiritual Mothering: The Titus 2 Model for Women Mentoring Women* (Wheaton IL: Crossway Books, 1992), 59.

<sup>36</sup> *Ibid.*, 76.

The information in this book helped this researcher with the techniques for establishing a biblical mentoring program that is relevant to the needs of today's women.

In *Women's Ministry Handbook*, Carol Porter and Mike Hamel encourage women in ministry to be intentional in using their God given gifts and talents to help equip the younger women in their churches. Porter and Hamel encourage women in ministry to intentionally connect with women in their ministries and build healthy friendships that lead to mentorship. When women's lives are transformed and become mature Christian women, they can be usable in God's kingdom like Mary Magdalene, who, "under Jesus' care...became a leader among women and the trusted bearer of the resurrection news."<sup>37</sup> This book gives the researcher insight into how women in leadership can nourish mentoring relationships and sponsor activities that encourage women of different ages to build their confidence and become effective mentors of other women.

Pergine Echevaria's book, *For All Our Daughters: How Mentoring Helps Women and Girls Master the Art of Growing Up* is a great tool for mentors and mentors-to-be. The book talks about how to make a difference in the lives of both young girls and older women. It is a valuable resource for women who are committed to helping other women grow, learn, and reach their potential and who are eager to take action in mentoring younger girls and women to become mature in the Lord. The author strongly believes that when a young girl has a mentor who is not her own biological mother, she can easily open up about the important issues of her life. The author challenges mature Christian women to be intentional in mentoring today's girls who are

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<sup>37</sup> Carol Porter and Mike Hamel, *Women's Ministry Handbook* (Eastbourne, England: Chariot Victor, 1996), 139.

tomorrow's women. Proverbs 22:6 instructs us to train up a child in the way he should go, and when he is old he will not depart from it.

In *Laws of Leadership: Follow Them and People Will Follow You*, John Maxwell shows a true path to leadership through the application of the laws of influence, empowerment, connection, reproduction, sacrifice, and legacy. Maxwell says, "Effective leaders know that you first have to touch people's hearts before you ask them for a hand... You can't move people to action unless you first move them with emotion. The heart comes before the head."<sup>38</sup> The researcher has been challenged to connect and empower the women in her ministry and to help them empower others.

*Women Helping Women: A Biblical Guide to the Major Issues Women Face* by Elyse Fitzpatrick and Carol Cornish reveals the importance of mature Christian women sharing their life experiences with other women and bringing comfort, hope, and encouragement in their lives. The authors encourage those in leadership roles to serve God's people through the ministry and power of the Holy Spirit. This book has reignited the researcher's passion to help women mature in knowing God and becoming vessels of honor that He can use.

In his book *Transformed Lives: Taking Women's Ministry to the Next Level*, Chris Adams challenges women in ministry to move from learning to doing and to becoming women God can use in fulfilling the Great Commission. The author encourages women in ministry to pursue holiness, to saturate their lives with the word of God, and deepen their prayer lives in order to effectively serve God and his people. Adams points out what leaders should do when choosing a mentoring team. A leader needs look for women who are already in a Bible study offered at the

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<sup>38</sup> John C. Maxwell, *Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson 1998), 45.

church and should look for women who attend prayer meetings and invite them to a woman-to-woman mentoring orientation to inform them of the mentoring opportunities.<sup>39</sup> The book has provided insight to the researcher for how to develop effective mentoring team.

*The Bondage Breaker* by Neil T. Anderson shares a powerful truth that helps believers to break the stubborn habits and private sins that hinder them from advancing to spiritual maturity. The writer shares ways in which believers can resolve personal conflicts by putting on the armor of light, which is Jesus Christ (Rom. 13:12). Anderson stated, “Walking in the light is not sinless perfection. It means living in continuous agreement with God. It is part of our growth.”<sup>40</sup> He outlines practical steps Christians need in order to counteract bondages in their lives. These steps include: living by faith, being led by the Spirit, renewing of the mind, managing emotions, resolving past emotional traumas, and forgiveness. This book is a great tool to be used by mentors who are engaged in helping mentees free themselves from spiritual bondages.

The book *Leading Women to the Heart of God: Creating a Dynamic Women’s Ministry* by Lysa Terkeurst was chosen for this research because of its depth of detail on how to reach out to women. The author highlights leadership skills that are helpful to the development of the HFANMI women’s ministry. The author points out, “Women have unique needs and struggles with which only other women can really identify. Women’s ministries can help disciple such women and prepare them to move into ministry and service.”<sup>41</sup> Christian women are to be bold and think outside the box in order to change their generation through mentorship. Mature Christian women can become transformational leaders, life-givers, consensus builders, nurturers,

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<sup>39</sup> Chris Adams. *Transformed Lives: Taking Women’s Ministry to the Next Level* (Nashville TN: LifeWay Press, 1999), 99.

<sup>40</sup> Nelson T. Anderson, *The Bondage Breaker* (Eugene OR: Harvest House, 2000),13.

<sup>41</sup> Lysa TerKeurst, *Leading a Dynamic Women’s Ministry: Creating A Dynamic Women’s Ministry* (Moody Press Chicago: Zondervan, 2002), 166.

administrators, perceivers, wisdom givers, and great helpers in God’s kingdom when properly trained.<sup>42</sup> This book helps the researcher with ideas that will be used in the project.

*Growing Godly Women: A Christian Women’s Guide to Mentoring Teenage Girls* by Donna M. Greene emphasizes the core of a successful mentoring ministry. Greene stresses on the importance of role models in the lives of younger girls. She explains, “Leaders of girls in their adolescent years must have vision, wisdom, decisiveness, courage, humility, patience, and sense of humor. But the key ingredient is love, lots of love, and more love, and that adults must always set proper boundaries.”<sup>43</sup> Green emphasizes the importance of consistency in mentoring young girls who are between adolescence and adulthood. She challenges older women to plant seeds of love in the lives of the young girls, which will direct them throughout their Christian journey toward their destiny.

In *The Purpose Driven Life*, Rick Warren helps individuals and those in leadership to discover their identity and purpose through a relationship with Jesus Christ. The book reminds the believers, “Nothing matters more than knowing God’s purposes for your life, and nothing can compensate for not knowing them.”<sup>44</sup> The book addresses spiritual growth, discipleship and the mandate to help others discover their identity and purpose in their lives.

*Connecting Women: A relationship Guide for Leaders in Women’s Ministry* by Linda Lesniewski is a conversational, practical, and valuable tool for training women who are desiring to nurture spiritual sisters and team members in a local church. This book prioritizes connections, friendships, and spiritual mentoring. Lesniewski encourages women in leadership positions to

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<sup>42</sup>Ibid., 166.

<sup>43</sup> Donna Green, *Growing Godly Women: A Christian Woman’s Guide to Mentoring Teenage Girls* (Birmingham, Alabama: New Hope, 2002), 10.

<sup>44</sup> Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002), 29.

seek ways they can connect with women of all ages. This book provides an understanding of the need for women to connect with and learn from each other.

*Woman to Woman: Preparing Yourself to Mentor* by Edna Ellison and Tricia Scribner contributes to the researcher's insight on how to prepare for mentorship. The authors remind their reader that mentors are real people and not super women. Mentors have real feelings, concerns, and responsibilities, but care enough to invest themselves in relationships. The book prepares mentors for the journey alongside the mentee. "Serving as mentor doesn't imply that you are fully mature. In fact you may have a mentor while you mentor someone. Serving as an infective mentor does mean that you are open to Christ, learning and growing, and actively pursuing your own wholesome maturity."<sup>45</sup> This book was extremely helpful for the researcher's ministry within HFANMI. It brings encouragement to prospective mentors and mature Christian women to pursue their own wholesome maturity.

The book *Becoming a Woman Who Pleases God: A Guide to Developing Your Biblical Potential* by Pat Ennis and Lisa Tatlock prepares mature Christian to for mentorship. The authors share the biblical mentoring principles that apply to all women, young and old, single or married. "Principle" is defined as an "accepted or professed rule of action or contact."<sup>46</sup>

In *Building an Effective Women's Ministry*, Sharon Jaynes provides clear answers for identifying the women's ministry mission, the development of a leadership team, and how to create programs that nurture, reach out, and rejuvenate women's leadership positions. Jaynes provides the reasons why every church needs a women's ministry. The author pointed out how

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<sup>45</sup> Edna Ellison and Tricia Scribner, *Woman to Woman: Preparing Yourself to Mentor* (Birmingham, Alabama: New Hope, 2005), 13.

<sup>46</sup> Pat Ennis and Lisa Tatlock, *Becoming a Woman Who Pleases God: A Guide to Developing Your Biblical Potential* (Chicago: Moody Publishers, 2003), 16.



many women live isolated, disconnected, and stress-filled lives with no help from their loved ones. Most extended families live across several states or are busy with their own lives, which leave them with no time to help the young women in their lives.<sup>47</sup> Jaynes encourages women in ministry to be of great impact in the lives of women in their churches and para-church organizations. She declares, “Women can help each other run the race of life with endurance by offering a word of cheer, a cool drink to a thirsty soul, coaching tips for running well, and stretching exercises for those who are just started.”<sup>48</sup> The author encourages women leaders to follow Jesus’ model of leadership. Jesus inspired, instructed, and invested in people’s lives. He invited his disciples to join his team and inspired them to make disciples of all the nations. Jesus’ instructions were simple and practical. He imparted the responsibility of spreading the Gospel to his disciples, passed the baton, entrusted his leadership team with work, and watched them change the world. The book is a sound training tool for women’s ministry leaders and those aspiring to become leaders.

The book *Woman to Woman: Preparing Yourself to Mentor* by Edna Ellison and Tricia Scribner is an incredible book that shows the importance of a mentoring relationship. The authors lead their readers step-by-step into understanding their God given gifts and prepare them spiritually to mentor others. Ellison and Scribner encourage Christian women to discover their spiritual gifts and talents and use them to change people’s lives for eternity. This book is an inspiration to women already mentoring other women and those aspiring to become mentors. The

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<sup>47</sup> Sharon Jaynes, *Building an Effective Women’s Ministry* (Eugene OR: Harvest House, 2005), 11.

<sup>48</sup> Ibid.

authors encourage mentors to be verbal encouragers, affirmers, supporters, and cheerleaders to their mentees. Part of a mentor's role is to remind the mentee of her worth as a child of God.<sup>49</sup>

In *Augustine as Mentor: A Model for Preparing Spiritual Leaders*, Edward L. Smith explains the mentorship experience of Augustine by his mother, who mentored him in four ways: 1) in the period before his conversion, 2) through her holy example, 3) through her practical faith, her commitment to sound doctrine and practice, and 4) the early Christian education she provided at home.<sup>50</sup> The author explains how Monica mentored her son through her commitment to sound teaching. After his mentoring experience with his mother, Augustine in turn mentored spiritual leaders of his day.

The book *Prayer the Timeless Secret of High-Impact Leaders* by Dave Earley is insightful on the subject of prayer. The author shares how God gives effective spiritual leaders the passion to pray for those they lead. The author considers the legendary biblical leader Moses as one of most prayerful leaders in history. He summarized Moses' primary ministry as he led the Children of Israel in six simple words: "So Moses prayed for the people"(Num. 2:7).<sup>51</sup> This book gave the researcher insight on how to encourage women in ministries to pray for the women they lead.

In *Becoming God's True Woman*, Nancy Leigh Demoss encourages Christian women to become influential within their families, church, workplaces, and communities. The author wants older women to know of the mandate God has given them to train women to be leaders and

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<sup>49</sup> Edna Ellison and Tricia Scribner, *Woman to Woman: Preparing Yourself to Mentor* (Birmingham, AL: New Hope Publishers), 1999.

<sup>50</sup> Edward L. Smith, *Augustine as Mentor: A Model for Preparing Spiritual Leadership*. (Nashville TN: B&H Publishing Group, 2008), 93.

<sup>51</sup> Dave Earley, *Prayer the Timeless Secret of the High-Impact Leaders* (Chattanooga TN: Living Ink Books, 2008), 33.

mentors of the next generation of women. This book has helped the researcher tremendously, providing practical ideas that will be helpful to the women associated with the HFANMI women's ministry.

*Women Leading Women: The Biblical Model for The Church* by Jaye Martin and Terri Stovall reminds women in leadership of their role to mentor women in their local churches. It helps women to understand their role in ministering to women like no man could. It explains how women's ministry leadership roles helps to equip the younger women to lead like godly, Spirit-filled women, teach them, and send them to go where ever the Lord will lead them. The book tells stories of the women who helped other women to understand their gifts, talents, skills, and their purpose in Christ.

In *The Church's Other Half: Women's Ministry*, Trevor Beeson shows how when women are given the opportunity to exercise their God given gifts they can accomplish exploits for God. The author discusses biblical women like Mary of Magdala who is portrayed throughout the Gospels as leader of the women disciples. "This discipleship took her to the scene of the crucifixion...a woman whom Jesus entrusted the task of telling the rest of the apostolic community of his resurrection."<sup>52</sup> This book inspires the researcher's passion to help women become all God has created them to be.

Another John Maxwell book, *Everyone Communicates Few Connect*, is an effective tool any leader can use to increase his influence in leading people. The book provides an understanding of the need for mentors to connect with the people they mentor. Maxwell defines connection as "the ability to identify with people and relate to them in a way that increases your

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<sup>52</sup> Trevor Beeson. *The Church's Other Half: Women's Ministry* (Crydon, England: CPI Group Ltd, CR0 4YY, 2011), 40.

influence with them.”<sup>53</sup> Maxwell states, “Nothing in life is more important than the ability to communicate effectively. Talent isn’t enough. Experience isn’t enough. To lead others, you must be able to connect well, and connecting is the key.”<sup>54</sup> Maxwell says connection requires initiative, selfishness, clarity, patience, and stamina. The researcher sees this book as a great tool in preparing the mentoring program. It challenges mentors and mentees to connect and build bridges on common ground.

Dave Earley and Rod Dempsey’s book, *Disciple Making Is...How to Live the Great Commission with Passion and Confidence*, provides revolutionary insight on fulfilling the Great Commission through disciple making. Through their experience as small group leaders, church planters, pastors, consultants, and professors, the authors challenge their readers to intentionally become disciple-makers as Jesus commanded. They say, “It is foolish for someone to call themselves followers of Jesus and refuse to fulfil His final wishes and obey His supreme orders.”<sup>55</sup> Earley and Dempsey describe the Great Commission as: going, preaching, baptizing, and training just as Jesus told his disciples in Acts 1:8: “But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in Judea and even to the uttermost part of the world.”

In *Leading, Teaching, and Making Disciples*, Dr. Michael Mitchell provides critical resources for Christian workers by offering a collection of scholarly insights, personal experiences, and practical applications designed specifically for disciple making. The book talks about what leadership is, the foundation of teaching and learning, and the importance of

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<sup>53</sup> John Maxwell, *Everyone Communicate Few Connect* (Nashville TN: Thomas Nelson, 2010), 3.

<sup>54</sup> Ibid.

<sup>55</sup> Dave Earley and Rod Dempsey, *Disciple Making Is... How to Live the Great Commission with Passion and Confidence*, (Nashville, TN: B&H Publishing, 2009), 41.

Christian education. Concerning true leadership, Dr. Michael says, “Christian Leaders first follow Jesus; they provide a path for others to travel as they learn to follow and learn to finish.”<sup>56</sup>

*Taking the Lead: Strategies and Solutions from Female Coaches* by Sheila Robertson discusses the values women bring to the coaching profession. The author covers issues of professionalism, effectiveness, speaking with clarity, modeling of behavior the mentor wants to see in mentees, and developing good listening habits.<sup>57</sup> The ability to communicate skillfully is the key to the success of a mentorship relationship. Robertson says quality and effectiveness of communication is directly linked to building respectful relationships with the coach and the student. The book was extremely helpful to the researcher and this research because it provided insight into why and how mentoring works.

In *Women Who Lead: The Call of Women in Ministry*, Mary R. Paul gives biblical and practical examples of how God calls women as well as men into leadership positions, whether in a church or elsewhere. Mary Paul explains how women, out of obedience to God, have been empowered to break through barriers and have taken leadership positions. She challenges women in leadership roles to be servant leaders who are not ambitious about themselves but on changing the next generation of women who will in turn serve others. The author encourages women leaders to be passionate for God, his work, and to serve their generation in obedience and integrity. This book is helpful to this research as it encourages women to respond to the call of servant leadership.

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<sup>56</sup> Dr. Michael Mitchell, *Leading, Teaching, and Making Disciples* (Bloomington, IN: CrossBooks, 2010), 3.

<sup>57</sup> Sheila Robertson, *Taking Lead: Strategies and Solutions from Female Coaches* (Edmonton, Alberta, Canada: Alberta Press, 2010), 101.

In her dissertation, *Mentoring Saddleback Church Staff Women for Increased Ministerial Excellence*, Deborah Kerner Rettino shares how Saddleback church in Lake Forest, CA places a high value on mentoring programs to equip women on staff with leadership skills in preparation for the caring of the spiritual needs of its church family. The development of leadership skills enables the women on staff to serve church members with excellence. Rettino explains how Saddleback church's culture has shifted to include women to serve in a broader way. The information from this dissertation is very helpful to this research. It provides the most needed information for this researcher to launch the revitalization of the HFANMI women's ministry leaders.

*The Art of Leadership* by George Manning and Kent Curtis is a text that combines behavior theory with business practice to teach critical concepts and skills in leadership development. The authors emphasize the importance of vision in the life of a leader. They give examples of men whose leadership began with single vision and how they added strategies to succeed. Manning and Curtis challenge those in leadership to take personal responsibility for initiating change that brings success in an organization.<sup>58</sup>

In her book, *Women in the Greetings of Romans 16:1–16: A Study of Mutuality and Women's Ministry in the Letter to the Romans*, Susan Matthew discusses Paul's positive approach to the role of women's ministry in the church. In Romans 16:1–16 the apostle Paul acknowledges some of the first century's most influential women who were active in many aspects of church ministry. Some ministered with the Apostle Paul, while others provided support. This chapter shows how the women's leadership role in the local church has maintained

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<sup>58</sup> George Manning and Kent Curtis, *The Art of Leadership* (New York, NY: McGraw Hill, 2012), 14.

its importance throughout the centuries. The significance of Paul's greetings in these scripture verses gives an understanding of the role of Christian women in leadership positions. Paul's positive approach to the role of women's ministry in the church is an encouragement to women leaders of the current generation. This book is extremely important to this research because it provides insight into how, through the Spirit, women are empowered to contribute their gifts and talents.

The book *Working Women of the Bible: Timeless Mentors for Modern Women* by Susan Dimickele digs into the lives of thirteen working women of the Bible and offers the modern-day woman valuable lessons about family, faith, and ministry. The author weaves ancient stories with examples from her own life as a wife, mother, and a woman in ministry to create a text that is full of real life wisdom and valuable truths. This book challenges the reader to help other women, to notice a common thread between women of God starting from Eve, to see how God has given women a second chance to make things right, and to be redeemed and transformed into the likeness of Christ.

*Mentoring That Leaves A Legacy* by Michael Oney reveals how Jesus invested in His twelve disciples, who changed their known world, the apostle Paul, who invested in the young man Timothy who became useful in God's kingdom, and how every believer can invest in the next generation. Throughout the book, the author uses the words "mentee," "disciple," and "follower" interchangeably. Oney describes mentoring as, "The process of one believer's helping another to grow in his walk with Christ, enabling him to reach the full potential of what God

intends.”<sup>59</sup> The book empowers mentors to stand in the gap, to see divine destiny in mentees, and to direct them to invest in their own futures.

In *Dynamic Women of the Bible*, Ruth A. Tucker tells surprising stories of more than fifty biblical women who stole the show from their male counterparts, despite being cast in supporting roles. The book unveils the roles these women had in the family of God and the challenges they faced that this generation of women faces even today.

David L. Watson and Paul D. Watson, in their book *Contagious Disciple-Making*, map a simple method that has been used by mission groups and churches around the world. The process focuses on equipping spiritual leaders in communities to grow churches after evangelism and church planting. This book provides an understanding of and the need for becoming a disciple who makes disciples. Throughout the book, Watson and Watson use the word “disciple maker,” whereas the researcher uses the word “mentor.” The authors emphasize that organizations should look for leaders with potential.

*Rwandan Women Rising* by Swanee Hunt is a book that shows how the inclusion of women and girls can enable nations to end bloodshed, achieve stability, and sustain growth in any country. This incredible book reveals how a country that experienced genocide now has 56 percent of seats in parliament secured by women. The immense turnaround happened when dynamic, determined female leaders came into central roles in all facets of the restoration of their country. According to Hunt, “Their gains were not only political; across society, women took up influential roles.”<sup>60</sup> The book is about rebirth rather than death and destruction with women who

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<sup>59</sup> Michael Oney, *Mentoring That Leaves A Legacy* (Lenexa, KS: iBook Publishing, 2014), 9.

<sup>60</sup> Swanee Hunt, *Rwandan Women Rising* (Duke University Press: London, 2017), 2.



have gone beyond the impossible and are leading young women and girls to become catalysts for transformation in all of Africa.

In *Women of Vision: Sixteen Founders of the International Grail Movement*, Marian Ronan and Mary O'Brien significantly expand on knowledge and leadership roles played by Roman Catholic laywomen in church and society over the past century. The authors display how the women's ministry can use laywomen's extraordinary gifts to spread the Gospel of the Lord Jesus and mentor others. The book is a collection of stories of sixteen founders of the International Grail Movement. "By 1961, the movement had spread to twenty other countries, including Brazil, Australia, the Philippines and nine African countries."<sup>61</sup> These remarkable women reached women from all walks of life who help one another reach their full potential.

The book *Women Reaching Women: Beginning and Building a Growing Women's Ministry* by Anne Graham Lotz taps into the significant experience and expertise of women's ministry leaders. This book shows that when women have deep spiritual hunger to know Christ and to experience him personally, they can be passionate to help other women. It helps women's ministry leaders in churches and para-church organizations to discover potential leaders and help them find their God given gifts and talents. It lays out the strategy for those willing to launch out for ministry. The author encourages women's ministry leaders to network with others who are involved in women's ministry outside their denominations.

Shane Clifton and Jacqueline Grey's book *Raising Women Leaders* brings together the expertise of authors from various scholarly disciplines and diverse denominational backgrounds who share the belief that women can flourish in life and ministry. The authors are driven with

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<sup>61</sup> Marian Ronan and Mary O'Brien, *Women of Vision: Sixteen Founders of the International Grail Movement* (Berkeley, CA: Apocryphile Press, 20170), 195.

passion to reclaim the tradition of empowering women. The emphasis in this book is on building relationships between the mentor and the mentee. The book is helpful to this research because it encourages the raising of women leaders and describes the perimeters, tasks, and challenges of mentoring, especially the uniqueness of mentoring women.

In *Mastering Life Before It's Too Late: 10 Biblical Strategies for a lifetime of Purpose*, Robert J. Morgan contributes considerably to the life of this researcher and thesis because making use of the time and knowledge we have is the backbone of the HFANMI women's ministry mentoring program. Morgan covers issues of time management, living on purpose, having an organized life, and the art of strengthening yourself in the Lord. He reminds the reader that "our stewardship on time is the result of a well-regulated life, one that is about our Father's business. The disciple of Christ is to be an expert merchant in the commodity of time."<sup>62</sup>

*The Emotionally Healthy Leader* by Peter Scazzero is a book that shows leaders how to develop a deep inner life that will be contagious to others. Scazzero inspires leaders and those aspiring to become leaders to bring their transformed lives to the communities they serve. This book provides the need for leaders to stop pretending to be who they are not and take steps to work out their weaknesses in areas of life that remain untouched by Jesus Christ. The author encourages leaders to search the hidden masses beneath the surface that can wreak havoc in their families and ministries.

Scazzero writes, "If we hope to transform the world with the good news of Jesus we must begin by embarking on a personal journey, one that will lead us through a deep beneath the surface transformation in our own lives."<sup>63</sup> The problems the younger women in this generation

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<sup>62</sup> Robert J. Morgan, *Mastering Life Before It's Too Late* (New York, NY: Howard Books, 2015), 47.

<sup>63</sup> Peter Scazzero, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015), 23.

experience require mentors whose lives are transformed and are built on the foundation of healthy inner, emotional lives. The book is a sound teaching tool for leadership development because it addresses some of the issues leaders face in today's fast paced world. Scazzero challenges leaders to continue seeking mentorship and coaching and to attend training seminars, workshops, and conferences for personal development. He also encourages those in ministry to take sabbaticals as an investment in personal development.

*The Forgotten Ways: Reactivating Apostolic Movements* by Alan Hirsch reminds the reader that discipleship was an important task that Jesus focused on and invested most of his time and energy into as he developed his twelve disciples. Hirsch claims, "If the church is not doing what Jesus commanded, then all the cathedrals, clergy, missions, sermons, even the Bible, are a waste of time."<sup>64</sup> The central mission Jesus tasked his disciples with was for every mature Christian to be a disciple maker. The book is a sound teaching tool for those in leadership positions aspiring to make a difference in the lives of others. It challenges spiritual mentors to rethink of the forgotten ways that Jesus commanded.

Nina Tassler and Cynthia Littleton's book, *What I Told My Daughter: Lessons from Leaders on Raising the Next Generation of Empowered Women*, brings together the best advice and counsel given to a daughter and teachable moments between a parent and child. The book is a series of stories told by successful career women who empowered their daughters to be leaders, to walk in their own truth, to be courageous, and not to allow fear to stop them from experiencing all that life has to offer. The book encourages this researcher to empower the next generation of women through mentoring and train them to mentor others.

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<sup>64</sup> Alan Hirsch, *The Forgotten Ways: Reactivating Apostolic Movement* (Grand Rapids, MI: Baker Publishing Group, 2016), 110.

*Developing Female Leaders* by Kadi Cole, offers a practical strategy to help church and organizational leaders facilitate the development of women God is sending to their churches. This book is a unique resource for identifying what is missing in many churches today: the development of female leaders who can be used in the kingdom of God. The researcher is challenged to begin seeing talented, gifted, and anointed women God is bringing in the HFANMI women's ministry to be trained for service. The book is a collection of stories, experiences, research, interviews, perspectives, advice, warnings, wisdom, and condor gleaned from high-level female ministry leaders in a variety of settings, including more than one thousand female leaders from churches across America and a handful of brave male leaders from influential churches.<sup>65</sup>

*Women of Vision: Sixteen Founders of the International Grail Movement* by Marian Roman and Mary O'Brien expands great wealth of knowledge contributed by Catholic laywomen who used their extraordinary God given gifts to change the world. These women supported indigenous women and girls in their own countries and prepared them local for leadership roles. Their success stories and testimonies create passion, inspire boldness, and empower the researcher to transform the lives of women in this generation .

The book *Hero Maker: Five Essential Practices for Leaders to Multiply Leaders* by Dave Ferguson and Warren Bird presents practical strategies to multiply a leader's dreams. The book has valuable insights for leaders and those aspiring to become leaders. It prioritizes the practices of hero making that help the reader maximize her leadership and shifts the culture of her organization to a model of reproduction and multiplication. The book is dedicated to raising a

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<sup>65</sup> Kadi Cole, *Developing Female Leaders* (Nashville TN: HarperCollins Publishing, 2019), 8.

rare breed of leaders who will bring change into the world by sacrificially investing their lives through mentoring the young women of this generation. The book offers a significant contribution to the researcher's project.

*Communicating Effectively* by Saundra Hybels & Richard L. Weaver II brings to life the art of communication to maintain and improve relationships in people's lives. The authors describe the various elements of communication. Communication is vital in the lives of human beings. "To live is to communicate. To communicate effectively is to enjoy live fully."<sup>66</sup> The book empowers the researcher to effectively communicate with the people around her and educate women in ministry who in turn will help others.

The book *How to Solve The People Puzzle: Understanding Personal Patterns* by Mels Carbonell helped the researcher better understand why people respond and behave from different perspectives and motivations. The book helps individuals understand their strengths in people skills, vision and passion, leadership styles, and how others see them. This book has personalized information that cannot be found anywhere else.

In the article, "Mentoring of Women: Transformation in Adult Religious Education," Janet E. Schaller describes mentoring as a means of nurturing spiritual growth for women in an organizational setting. This article affirms that the mentoring program is an external journey, a movement from point A to point B. Schaller says, "A mentor is someone who has reached a certain level of maturity, a teacher who promotes the development of the individual, someone who has already made the journey, who knows the right paths and is familiar with the pitfalls of life."<sup>67</sup> The author identifies three fields in which the role of mentoring comes up most

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<sup>66</sup> Saundra Hybels & Richard L. Weaver II, *Communicating Effectively*, 3rd Ed. (New York, NY: McGraw-Hill, Inc. 1992), 5.

<sup>67</sup> Janet Schaller, *Religious Education*, 91 no 2 Spr (1996), p 160-171. Article; AN ATLA0001012465.

frequently: the field of education, business, and the mentoring of women in the church. The author views mentoring as a rebirth that requires a transformation of one's identity and encourages a woman to claim her emergence into existence—an emergence that truly reflects that of her creator. This article supports the researcher's claim for mentoring relationships to be transformational—to help women to connect with the heavenly Father and discover their God given gifts and talents and use them for service.

In her journal article, "Mentoring Helps Build Productive Relationships," Elizabeth Zimmermann views mentoring as a foundational tool for anyone striving to achieve goals and reach their full potential. Zimmermann explains how the Navy Women mentor Leadership Program exceeded momentum expectations and built productive relationships for females in the fleet. She points out that the program took part in customized Web-based matching to establish relationships and was able to access electronic communication, capability, newsletters, mentoring guidance, references, and other online tools that were helpful in developing relationships.<sup>68</sup>

Aaron Williams, in an article titled "Equipping Intergenerational: Grandparents as Disciple Makers," explains how his grandparents played a vital role in leading him to Jesus Christ and had a profound impact on his life. Williams views ministry as intergenerational— young and old coming beside each other and ministering to the glory of God. In his early years as a youth pastor, Williams was mentored by a senior pastor who took him under his ministerial

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<sup>68</sup> Elizabeth, Zimmermann, "Mentoring Helps Build Productive Relationships," All Hands, 06, (2009), 9. <https://search.proquest.com/docview/199450038?accountid=37411>.

wing and modeled for him what it means to be a pastor. He points out, “Every Timothy needs a Paul and every Ruth needs a Naomi.”<sup>69</sup>

Alda BesanCon Spencer, in the article “A Cloud of Female Witnesses: Women Leaders in the New Testament,” lists several women to whom God gave different gifts and equipped them for leadership in the church and as ministers of the Word and for service. These women met the physical and emotional needs of people in the church.<sup>70</sup>

Finally, “A Biblical Model of Mentoring with A Knowledge Management Perspective” by Alton Chua and Pelham Lessing define the concept of Christianity as a “triadic relationship between a mentor, mentoree and the Holy Spirit, where the mentoree can discover the already present action of God, intimacy with God, and ultimate identity as a child of God and a unique voice for kingdom responsibility.”<sup>71</sup>

### **Theological Foundations**

Women in the Bible used their gifts and talents to serve God and to influence their nations. Throughout scripture, God placed women together in relationships to encourage one another through nurturing, mutual support, accountability, and friendship. The book of Ruth in the Old Testament tells the story of spiritual mothering: an older woman who cultivated a nurturing relationship with a younger woman. Ruth was willing to be mentored by Naomi; she

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<sup>69</sup> Aaron Williams, “Equipping the Intergenerational Ministry: Grandparents as Disciple Makers,” Volume: JDFM 03:2 (Spring 2013) p. 90.

<sup>70</sup> Alda BesanCon Spencer, “A Cloud of Female Witness: Women leaders in the New Testament,” Volume PP 23: (Autumn 2009), 10.

<sup>71</sup> Chua, Alton, and Pelham Lessing. “A biblical model of mentoring with a knowledge of management perspective.” *Conspectus: The Journal of South Africa Theological Seminary* 15, no 3 Mar2013 (2013): 85.

was a young woman who was longing to be influenced by a godly older woman. The relationship between Ruth and Naomi is an illustration of a fundamental principle of spiritual nurturing:

When famine struck Israel, Naomi, her husband, and two sons moved to Moab. The sons married Moabite women. After the death of her husband and sons, Naomi decided to return to Judah. She encouraged her daughters-in-law to return to their mothers' homes: however, Ruth chose to remain with Naomi...Ruth must have heard of Jehovah and seen the reality of Him in the life of Naomi's family. Perhaps she observed the hope that sustained Naomi through the death of her husband and sons. This reality of Naomi's faith caused Ruth to tenaciously cling to her. When they returned to Israel, Ruth worked in the fields. Naomi stayed at home. But she encouraged and equipped Ruth - a fundamental principle of spiritual mothering. The older woman cultivated a nurturing relationship with a younger woman. The younger woman was willing to listen and heed the advice. And the result was these women are bound up in the very life of the Messiah (Ruth 1-4).<sup>72</sup>

“Mentoring is required more intensely for protégés aspiring to leadership, as the capacity to lead is synonymous to the personal growth and development of the individual, as leadership is more being than doing.”<sup>73</sup> David L. Watson and Paul D. Watson said, “Part of the mentor’s responsibility is to be an active reminder to the mentee of the things she is supposed to be doing and being in her relationship to God, to her family, to her community and church, to her call, to her job, and to herself. The mentor and mentee relationship is an active reminder about who we are supposed to be.”<sup>74</sup>

Shane Clifton and Jacqueline Grey set out a biblical theology of women in leadership and note the extent to which the leadership and authority of women is framed by the context of the biblical text:

The authority of women in ancient tribal societies in which family and community governance was intimately connected-so that wives of patriarchs played a central role in community leadership, decision-making and managerial tasks; to the more informal influence of women in male-dominated monarchical societies – as mothers, educators and

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<sup>72</sup> Susan Hunt, *Spiritual Mothering, The Titus 2 Model for Women Mentoring Women* (Wheaton IL: Crossway Books, 1992), 17.

<sup>73</sup> Clifton and Grey, *Raising Women Leaders*, 2009, 78.

<sup>74</sup> David L. Watson and Paul D. Watson, *Contagious Disciple-Making* (Nashville TN. Thomas Nelson, 2014), 76.



prophets; to the dramatically egalitarian position of the New Testament – as women appropriated prominent roles in leadership of the newly established church.<sup>75</sup>

Clifton and Grey mention women like Sarah, Deborah, Huldah, Ruth, and Esther as women of significant influence in the Old Testament. In Genesis 12–20, Sarah’s primary role was of household management, which included the supervision of female slaves and servants, as well as food production. Sarah’s role included nurturing, raising, and educating her son Isaac. According to Grey, “The example of Sarah highlights the community leadership, decision-making and managerial contribution of women in the earlier traditions within the patriarchal context.”<sup>76</sup> After Sarah’s death, Rebecca inherited the influential decision-making and household management role (Gen. 24:67).

Huldah’s leadership role was of a prophet who was sought after by five of the national leaders for guidance, including the high Priest. Huldah’s leadership brought change and renewal, repentance, and religious influence to the nation. Huldah is described as an example of a woman, gifted by the Holy Spirit to perform a public ministry, one that broke from cultural expectations and limitations for the benefit of the community.

Paul also named women in his greetings: “Phoebe who served in an official public role in the local church community, Priscilla Paul’s ( co-worker); Junia (fellow prisoner, outstanding among the apostles); Mary, Tryphoena and Tryphosa, Persis (hard-working members); Julia; Nereus’ sister; and (a mother to Paul).”<sup>77</sup> These women demonstrated leadership roles that caused Paul to acknowledge them for their toil, hard work, and ministry that affected their

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<sup>75</sup> Shane, Clifton and Jacqueline Grey, *Raising Women Leaders: Perspective on Liberating Women in Pentecostal and Charismatic Context* (Chester Hills NSW: Australasian, 2009), 16.

<sup>76</sup> *Ibid.*, 77.

<sup>77</sup> Susan Matthew, *Women in the Greetings of Romans 16:1–16: A Study of Mutuality and Women’s Ministry in the Letter to the Romans* (Bloomsbury T&T Clack, New York: NY, 2013), 4.

communities and the world. According to Susan Matthew, “These women held influential positions in the church and were responsible for the leadership of Christian communities.”<sup>78</sup>

Priscilla was a prominent woman leader and authoritative teacher in the early house church movement. She and her husband Aquila opened their home to Christians for worship (Acts 18). While at Ephesus, they both played an important role in the teaching of Apollos, a man who was known for his intelligence (Acts 18:24). Priscilla provided leadership and direct influence over the Christian community and modeled great leadership and spiritual nurturing, which we might call discipleship today.

Susan Hunt helps to understand relational interaction in the Christian setting. The story of Mary and Elizabeth shows the need for mentoring. In Luke 2:26–36, the angel Gabriel was sent by God with a special announcement to the city of Nazareth to a virgin by the name of Mary. Gabriel greeted Mary with astounding words, “Rejoice, highly favored one, the Lord is with you: blessed are you among women.” Mary was troubled by the angel’s greeting. Gabriel announced how Mary, through the Holy Spirit, was to conceive and bring forth a son and name him Jesus. Also, the angel announced that Elizabeth, Mary’s relative, one who was called barren, had conceived a son in her old age, was already in her sixth month. After the announcements, Mary made haste and went into the hill country to a city of Judah to Elizabeth’s home to be nurtured. The women were from two different generations, but the generation gap was bridged by God’s grace. Mary needed a mature woman to encourage and to nurture her during the early stages of her pregnancy.

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<sup>78</sup> Ibid., 80.

The development of the biblical training mentoring program of the HFANMI women's ministry serves as the foundation of the researcher's project. It is imperative that the women in leadership positions aspiring to train and equip others be developed in biblical principles, such as vision, leadership development, personal growth, character, and prayer. Spiritual leadership in any church or para-church organization is an important entity that leads to the success or failure of an organization. Therefore, understanding the biblical qualifications in the life of leaders is extremely important for the growth of an organization.

The HFANMI women's leadership has the task of equipping leaders who will mentor women of all ages through strategic mentoring programs. "The term 'mentor' originated in ancient Greece although it is not found in the pages of Scripture."<sup>79</sup> Aubrey Malphurs and Gordon E. Penfold said, "The concept of mentoring is certainly evident in Scripture. Moses and Joshua, Elijah and Elisha, Jesus and the twelve, Paul and Timothy, and Paul and Titus are just a few portraits of leaders passing the mantle of their leadership to and empowering the next generation of leaders."<sup>80</sup> The development of a spiritual leadership must rely on the biblical principles and scriptures to be effective in serving others. Robert D. Stuart points out the need for Christian leaders to be revitalized and willing to take risks for what the church could become tomorrow. He concludes, "Strong leaders are not afraid of proper change."<sup>81</sup>

Vision is critical in the lives of leaders for the success of any organization. If leaders cannot see where they are going, they are unlikely to reach their destination. Henry & Richard Blackaby stated, "Visionary leaders understand at least three fundamental issues: (1) the source

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<sup>79</sup> Aubrey Malphurs and Gordon E. Penfold, *ReVision: The Key to Transforming Your Church* (Grand Rapids, MI: Baker Books, 2014), 52.

<sup>80</sup> Malphurs and Penfold, *ReVision*: 2014. 52.

<sup>81</sup> Robert D. Stuart, *Church Revitalization from the Inside Out* (Phillipsburg NJ: P&R Publishing, 2016), 105.

of vision; (2) how vision inspires people; and (3) how leaders communicate vision.”<sup>82</sup> Bill Hybels defines vision as “a picture of the future that produces passion.”<sup>83</sup> When vision is widely shared it becomes a powerful engine that drives an organization toward excellence and long-range success. When leaders have vision fueling their mission, they can convince people to accomplish the seemingly impossible. “Martin Luther King Jr.’s ‘I have dream’ speech on the steps of the Lincoln Memorial before 250,000 people electrified his listeners and shook his nation.”<sup>84</sup> Effective leadership must have the capacity to envision the future and to draw out the desires of others. Vision widely shared gives clear sense of purpose, direction, and desired future to individuals and organizations. Proverbs 29:18 says, “Where there is no vision, the people perish.” Visionary leaders have the chance to influence others to catch the vision and reach their destinies. George Barna emphasizes that “good leaders motivate, mobilize direct and resource people to fulfil a vision.”<sup>85</sup> Dr. Paul Yonggi Cho describes dreams and visions as the basic materials and the language the Holy Spirit uses to speak to us. He encourages leaders to “live in a visionary world.”<sup>86</sup>

The duty of a spiritual leader is to share what God has revealed to him and trust the Holy Spirit to work in the hearts of God’s people. Bill Hybels describes vision as a leader’s most potent weapon. He writes, “Vision is at the very core of leadership. Take vision away from a leader and you cut out his heart. Vision is fuel that leaders run on. It’s the energy that creates action. It’s the fire that ignites the passion of followers. It’s the clear call that sustains focused

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<sup>82</sup> Blackaby and Blackaby, *Spiritual Leadership*, 86.

<sup>83</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2009), 33.

<sup>84</sup> Blackaby and Blackaby, *Spiritual Leadership*, 107.

<sup>85</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. (Colorado Spring: WaterBrook Press, 2001), 98.

<sup>86</sup> Paul Yonggi Cho, *Successful Home Cell Groups* (South Plainfield, NJ: Bridge Publishing, 1981), 168.

effort year after year, decade after decade, as people offer consistent and sacrificial service to God.”<sup>87</sup> When vision is clearly communicated, followers thrive on it, they are energized and ready to run with it. Hybels states, “When a leader is casting vision publicly the goal is to help people to know, understand, and remember the main thing,”<sup>88</sup> John Maxwell explains that a vision without weight is easily dismissed and discarded; it carries opportunities but with consequences if ignored. Leaders who understand the value of vision paint a picture for people to see. According to Hybels, “A picture of your vision is worth a thousand words, since people think and remember in pictures”<sup>89</sup>

In the book *The Art of Leadership*, George Manning and Kent Curtis mention Henry Ford’s communicated vision to make a car for the masses. Ford had a vision to “make a car for the multitude, constructed of the best materials, by the best men to be hired, after the simplest designs that modern engineering can devise...so low in price that no man making a good salary will be unable to own one and enjoy with his family the blessing of hours of pleasure in God’s great open space.”<sup>90</sup> Effective leaders have the potential to create visions that see opportunities in things they have not seen before. The goal to revitalize the women in ministry leadership in the area of vision is to move the women’s ministry from where it is to a more desirable future.

Leadership and personal development are imperative in leading the HFANMI women’s ministry. The two are synonymous and crucial for the growth of the organization. “As leaders grow personally, they increase their ability to lead. As they increase their ability to lead, they

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<sup>87</sup> Hybels, *Courageous Leadership*, 2009, 31.

<sup>88</sup> Ibid., 45.

<sup>89</sup> Ibid., 180.

<sup>90</sup> George Manning and Kent Curtis, *The Art of Leadership*, (New York, NY: McGraw Hill, 2012), 82.

enlarge the capacity of their organization to grow.”<sup>91</sup> A simple and general definition of leadership as stated by Myles Munroe includes: “the capacity to influence, inspire, rally, direct, encourage, motivate, induce, move, mobilize, and activate others to pursue a common goal or purpose while maintaining commitment, momentum, confidence, and courage.”<sup>92</sup> Study reveals some basic ingredients for effective leadership to be: purpose, character, passion, integrity, and trust. Jesus, the greatest model of leadership, had all these ingredients that served as guiding forces in his life and ministry while on Earth. In John 18:37, Jesus said, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into this world, that I should bear witness to the truth. Everyone who is of the truth hears my voice.” Expressing his passion for work in life, Jesus also stated, “My food is to do the will of Him who sent me, and to finish His work” (John 4:34). “Leaders shortchange themselves and their followers when they grow complacent and neglect to improve their leadership abilities.”<sup>93</sup>

The development process of a leader includes the ability to manage his thoughts, behaviors, and actions. Rasmus Hougaard and Jacqueline Carter, in their book *The Mind of the Leader: How to lead Yourself, Your People, and Your Organization for Extraordinary Results*, say, “Observe your thoughts as they become actions. Observe your actions as they become habits and observe your action as they shape your life. It is obvious that a leader cannot successfully manage other people unless he manages his own life first.”<sup>94</sup>

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<sup>91</sup> Blackaby and Blackaby, *Spiritual Leadership*, 201, 150.

<sup>92</sup> Myles Munroe, *Becoming a Leader* (Nassau, Bahamas: Pneuma Life Publishing; 1993), 30.

<sup>93</sup> Henry Blackaby and Richard Blackaby, *Called to be God’s Leader: How God Prepares His Servants for Spiritual Leadership* (Nashville TN: Thomas Nelson, Inc. 2004), 171.

<sup>94</sup> Rasmus Hougaard and Jaqueline Carter, *The Mind of the Leader: How to lead Yourself, Your People, and Your Organization for Extraordinary Result* (Boston, Massachusetts: Harvard Press, 2018), 25.

The leader's capacity to grow determines his capacity to lead. The development of any effective leader depends on his growth and dedication. According to John Maxwell, "Growth matters. Your capacity to grow will determine your capacity to lead."<sup>95</sup> Growth happens when an individual practices the discipline of growing a little every day. "Growth means change...to grow, we must embrace change and learn to become comfortable being uncomfortable."<sup>96</sup> Any progress one makes in his growth reveals how much one has to learn. In his book, *Church Revitalizing from Inside Out*, Robert D. Stout explains the importance of change in the life of a leader. He says, "Change is inevitable because life is not stagnant, and culture is constantly morphing...Poor leaders fear change because it may disrupt their own security."<sup>97</sup>

Growth is like a mountain where one takes a few steps toward his potential. "Growth's highest reward is not what we get from it, but what we become of it."<sup>98</sup> Maxwell lists main questions every leader needs to ask himself in order to be strategic in his personal growth and to enhance his life and the lives of those he influences:

- What constitutes your big picture?
- Where do you want to go?
- What choices can you make in foundational areas that will improve you?
- What core values do you need to include in your growth process?
- What are the areas of your giftedness that set you apart from average?
- What are of weaknesses that need to change for your overall improvement?
- Do you have a relationship with God that influences your relationship with others?<sup>99</sup>

Personal growth is important in the life of a leader, it continually enlarges his capacity and his vision. Preparing the HFANMI women's ministry leadership is essential for the success

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<sup>95</sup> John Maxwell, *Developing the Leader Within You 2.0*, (Nashville TN: HarperCollins, 2018), 207.

<sup>96</sup> Ibid., 207.

<sup>97</sup> Robert D. Stuart, *Church Revitalization from the Inside Out*, (Phillipsburg, NJ: P&R Publishing; 2016), 105.

<sup>98</sup> Maxwell. *Developing the Leader Within You*, 21.

<sup>99</sup> Ibid., 217.

of the ministry. Most leadership experts agree that those who have left remarkable marks in history have been prepared for their moment on the world stage. The Blackabys state, “Preparation brings profound confidence to leaders. The most successful leaders were those who did their homework.”<sup>100</sup> Growing organizations are the result of leadership preparation that involves education and training. Henry and Richard Blackaby list several great leaders of the past who, through preparation, made great history:

*Billy Graham*: preached to more people and saw more conversions than any preacher in history, yet he acknowledged, had he been better prepared, God could have used his life to an even greater extent. *Winston Churchill*: read nine newspapers every morning over breakfast refusing his staff to digest information for him. *Henry Truman*: was not generally perceived as a brilliant man, but he was admired for always being prepared. *James Madison*: his strength in committee was his prior preparation. *Moses*: before becoming a leader, he received a good education. He became a thinker and a systematic theologian. *Paul*—was a thinker, the systematic theologian of the New Testament; studied under Gamaliel who was considered one of the greatest minds of his day.<sup>101</sup>

Proverbs 22:29 states, “Do you see a man who excels in his work? He will stand before kings; He will not stand before unknown men.”

The hallmark of a Christian leader is servanthood. “A servant leader is understood as someone who serves others in a way that empowers them to function better than they otherwise would.”<sup>102</sup> Servant leadership is a combination of power and humility that transforms the world. Women who desire to accomplish their own goals or lead others in ministry, must embrace the humility of servanthood with a sense of professional will or power. Mary Rearick Paul states, “Women leaders have to find new ways of understanding what a servant leader model means for them...before becoming comfortable with accepting and exerting any power or authority, let

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<sup>100</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville TN: H&B Publishing Group, 2001), 171.

<sup>101</sup> *Ibid.*, 172.

<sup>102</sup> Mary Rearick Paul, *Women Who Lead: The Call of Women in Ministry* (Kansas City: Beacon Hill Press, 2011), 109.



alone support other women in leadership.”<sup>103</sup> She acknowledges how women leaders and authors have grappled with the language used in a servant leader model. She states:

Women experience negative and positive ramifications to their leadership as they seek to understand and implement a biblical model of servant leadership. The role of “servant” has at times been embraced by women while no avenue for leadership or power has been made available in their lives. They have been encouraged to serve in the nursery, kitchen, or children’s ministry but not invited to serve in areas that would connote significant leadership and decision making. Successful businesswomen have been frustrated when their churches refuse to use their skills even when the need is sorely evident.<sup>104</sup>

Paul the apostle admonished the Philippians to do nothing from selfishness or empty conceit, but with humility to treat those whom they serve as more important than themselves (Phil. 2:3). Jesus exemplified servant leadership by investing much of his time in the lives of his followers. “His investment in the lives of the disciples was the focus of his entire life, in fact, his investment cost him his life.”<sup>105</sup> Jesus offered strong leadership, vision, and commitment to them when he washed their feet. When he was finished washing each of his disciples’ feet he said to them, “Do you know what I have done to you? You call me Teacher and Lord, and you say well, for so I am. If I then your Lord and Teacher has washed your feet, you also ought to wash one another’s feet. For I have given you an example that you should do as I have done to you (John 13:1–15). Mary R. Paul noted, “Servant leaders have honed their ability to listen well, do not make assumptions of knowing everything; neither are they threatened by good ideas of others. Humble listening creates a leader who is able to hear from the community.”<sup>106</sup> Servant leaders are constantly at war between the desire to serve and glorify God and a desire to please people. A

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<sup>103</sup> Ibid., 117.

<sup>104</sup> Ibid., 114.

<sup>105</sup> Macchia, *Becoming A Healthy Church*. 1999, 116.

<sup>106</sup> Paul, *The Women Who Lead*, 114.

servant leader chooses to use his God given gifts to serve others. Rick Warren points out how difficult it is to serve in a church for a life time without ever becoming a servant.

The character of a leader plays a great role in the mentoring of others. “The New Testament places as great a stress upon character as a qualification for spiritual leadership as upon gifting—in fact, probably more upon character.”<sup>107</sup> Developing character is a lifelong process that requires years of hardship and struggle, but it is worth the cost. According to John Maxwell, “Good character does not ensure that you will be successful in life and leadership. But you can be sure that having poor character will eventually derail you personally and professionally.”<sup>108</sup> Personal character that will sustain any leader can be found in four dimensions: authenticity, self-management, humility, and courage that admits wrong doings. The remedy to a poor character is dealing with weakness, embracing failure and learning from it, and choosing the better path forward.

According to Neil Cole, “Unlike the false righteousness that comes from the outside in, true character in God’s kingdom grows from the inside out. In essence, character is unearthing what Christ has already planted within you. It is becoming. It is your being.”<sup>109</sup> John Maxwell also says, “Character makes you bigger on the inside than on the outside.”<sup>110</sup> Jesus said to the multitude, “Hear and understand: Not what goes in the mouth defiles a man; but what comes out of the mouth, this defiles a man” (Matt. 15:10,12). Proverbs 4:23 says, “Keep your heart with all diligence. From out of it spring the issues of life.” Character was purchased and deposited in a

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<sup>107</sup> Derek J. Prime, and Alistair Begg, *Understanding Our Calling and Work On Being A Pastor* (Chicago IL: Moody Publishers, 2004), 36.

<sup>108</sup> Maxwell, *Developing the Leader Within You*, 52.

<sup>109</sup> Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids, MI: BakerBooks, 2009), 141.

<sup>110</sup> Maxwell. *Developing the Leader Within You*, 52.

believer's spiritual account by the Lord Jesus Christ on the cross. "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Cor. 5:21).

Character is the fruit of being connected to the vine, like a branch that is connected to the vine.

Paul charged young Timothy as a shepherd and teacher to pursue righteousness, godliness, faith, love, patience, gentleness (1Tim. 6:11). The people's greatest need in a leader is his personal holiness. We are pledged to a consecrated life not merely to the pursuit of profession.<sup>111</sup> Spiritual leaders are required to follow Christ's example so others following them will become better followers of Christ.

Dave Earley describes prayer as "the common denominator of great spiritual leaders throughout the ages."<sup>112</sup> Whether leading a small group or a large organization, prayer makes a difference. It is the most significant tool in the life of a leader. Earley states, "Prayer allows God to do more in days, hours, minutes, or even seconds than we could accomplish without him in months, or even years of work."<sup>113</sup> Mary R. Paul writes, "Prayerful leaders will not forget to whom their lives are owed, from whom all power flows, and through whom life is lived."<sup>114</sup> The revitalization of a leader's prayer life gives the leader opportunities for renewed perspectives that can be lost in daily management tasks.

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<sup>111</sup> Derek J. Prime & Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work* (Chicago, IL: Moody Publishers, 2004), 35.

<sup>112</sup> Earley, *Prayer The Timeless Secret of a High Impact Leaders*, 4.

<sup>113</sup> Ibid.

<sup>114</sup> Mary Paul, *The Women Who Lead*, 110.

### Theoretical Foundations

Effective women's ministries strengthen the church or para-church organizations. Lonnie Eloris Goodwin stated, "Women's ministries play a vital role in the development and promotion of female discipleship and how God uses women to have an influential impact on other women."<sup>115</sup> Research shows that every organization needs women leaders who will intensify their passion for soul winning, maturing believers, and equipping young women through mentoring programs. In Titus 2:3–5 God clearly calls older women to mentor or "train" younger women with the explicit goal of preventing the Word from being reviled.<sup>116</sup> The return to this biblical model is essential in the development of the of the women's leadership role for the HFANMI women's ministry.

Books on mentoring and disciple making have been written in recent years, but rarely are such practices linked to similar expressions in this generation. Peter Scazzero observes, "Jesus' followers needed intense training and skills to look beneath the surface of their iceberg in their lives, to break their past and influence their present, to know their limits, to slowdown in order to lead with integrity, and in loving God and others; how much more should our followers need discipleship?"<sup>117</sup> Today's church needs to allow women to hold positions of leadership, which the Bible shows of the Old and New Testament. When men of God recognize the gifts and talents of women of God, and with their blessing encourage their use, the church will be blessed. Despite the potential forces for women rising to be leaders, women in many organizations still

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<sup>115</sup> Lonnie Eloris Goodwin, "Effective Discipling of Women," Talbot School of Theology, Biola University, ProQuest Dissertations, Publishing, 2016, 10103301 p1.

<sup>116</sup> Jo-Ann Culy, *Getting Back On Track: Foundations For Biblical Women's Mentoring* (Winnipeg, MB: World Alive Press, 2016), 22.

<sup>117</sup> Scazzero, *The Emotionally Healthy*, 26.

experience inadequacy and find it harder to rise to leadership positions. It is usually hard to bring change to situations even when the new changes will be beneficial.

In the Old Testament God used women in key ministries of service. Abraham's wife Sarah became a model for women to follow in relationship to their husbands. Sarah's response to Abraham reflected godly submission. She was not a doormat. Vick Kraft notes, "Sarah was outspoken and feisty, yet protective and supportive of Abraham."<sup>118</sup> Sarah became a mother of nations, of kings, and peoples (Gen. 17:16). Deborah was one of the exceptional women with different leadership roles and direct influence. She was the wife of Lappidoth (Judg. 4:4), a mother in Israel (Judg. 5:7), a judge with the most senior authority and arbitrator of judicial (or legal) matters, and a spokesperson for God to his people in her role of prophetess. Hannah was known for her commitment and passion for God and a woman of prayer who had access to God. She made a vow and kept it. Hannah's deep faith and commitment gave Israel King Samuel—a leader who turned the nation around, introduced the kingdom, and anointed Israel's first two kings (1 Sam. 9, 16).

In order to rejuvenate the HFANMI women's ministry there has to be a change in how the ministry has always operated. Without effective leadership development, women's ministries cannot advance. A women's ministry is an integral part in a local church or para-church organization. Women's ministry leadership has a responsibility to equip women God sends to their ministries. Research shows that women are in need of "authentic mentoring that will challenge their growth in Christ and their relationship with others."<sup>119</sup> Natasha Amy Pettigrew

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<sup>118</sup> Kraft, *Women Mentoring Women*, 18.

<sup>119</sup> Natasha Sistrunk Robson, *Mentoring for Life: Finding Purpose Through Intentional discipleship* (Grand Rapids, MI: Zondervan, 2016), 5.

noted, “The Christian walk is not easy, and a lot of what is learned is not only taught but learned through observations. Mentoring is something that can provide not only an opportunity for teaching, but also for demonstrating how to live out Christian faith.”<sup>120</sup> Many women no longer have family support or a sense of community support like the past few generations. According to Clifton and Grey, “The Old Testament has a great openness to women’s leadership roles, although the majority of women could only demonstrate their leadership or influence through formal, private avenues.”<sup>121</sup>

### Summary

Literature shows that women’s ministry leadership roles are vital in mentoring women in organizations. The women’s ministry leadership role is a calling from God, that enables mature Christian women to be used to fulfill the Great Commission. Christian women have the responsibility to mentor the next generation of women in the ways of God and empower them for service. God used women in both the Old and the New Testament and history who were active in many aspects of church ministry. God is still calling women who are available and willing to invest their time, gifts and talents in mentoring other women who in turn will mentor others. Organizations should be intentional in encouraging women to mentor other women so they can pass on the mandate to fulfill the Great Commission.

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<sup>120</sup> Natasha Amy Pettigrew, “A Phenomenological Exploration of Women’s Attitudes Towards Women Mentoring Other Women in the Church” (2019), Doctoral Dissertations and Projects, 2270, <https://digitalcommons.liberty.edu/doctoral/227>.

<sup>121</sup> Shane Clifton and Jaqueline Grey, *Raising Women Leaders: Perspective on Liberating Women in Pentecostal and Charismatic Contexts* (Sydney, Australia: Chester Hill, 2009), 71.

### CHAPTER 3: METHODOLOGY

This chapter presents the data collected from the interviews conducted in this study. The researcher compiled the list of women who were to be interviewed. The researcher contacted the persons via telephone or email. An invitation to participate in a research study, a consent form for the signature of the participants, and questionnaires consisting of 10–12 questions were sent through email to fifteen women who were to be interviewed one at a time over the phone.

This thesis project shows that mature women have great responsibility to equip the younger women through strategic mentoring programs. The purpose of this qualitative research project is to bring awareness to godly women of the need to obey the mandate as stated in Titus 2: 3–5. The mandate was defined as a command for how the older women should teach the younger women to conduct themselves as women of God, so God’s word would not be rejected.<sup>122</sup> This research will bring insights from the interviews and questionnaires the researcher did with women in leadership positions. Each chapter clarifies the benefits of the researcher’s strategic biblical training mentoring program.

In order to proceed with the research project, invitation letters and consent forms were emailed to prospective participants. The recruitment letter informed participants of the researcher’s status as a graduate of the School of Divinity at Liberty University. The letter gave a brief summary of research questions and the approximate time frame of 30 to 40 minutes for the interview. The letter requested that the consent form be signed and returned to the researcher before the interview. The participants selected were women in ministry, women who have been

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<sup>122</sup> Sara A. Meete, “A Study of Titus 2 Mandate and How it Has Been Exemplified in The Lives of Women.” (Senior Honors Thesis, Liberty University, 2013), 388, <https://digitalcommons.liberty.edu/honors/388> 10.

mentored, and women who have not been mentored—all of whom were 18 years of age or older. Participants were informed that their participation in this study would be voluntary and they would not receive monetary compensation. It was explained that though they may not receive direct benefits from the study, their contributions may benefit the body of Christ by sharing their experiences and insights on mentoring other women in their church organization and how the mentoring relationships have helped them to grow as Christians and prepared them for ministry. Participants were assured that their decisions whether or not to participate in the study would not affect their current and future relations with Liberty University. Participants were also assured that the records of the study would be kept private. The researcher also informed the participants that she would not include any information that would make it possible to identify a participant. The participants would be assigned a pseudonym and the researcher would conduct the interview in a private location where others could not easily overhear the conversation.

### **Settings**

After the signed consent forms for participation in the study and to audio-record the participant during the interview were returned, the researcher then emailed the interview questions to the participants to be answered in preparation for the interview. Once participants returned their answers, the researcher made a phone call to secure the interview with each participant. Most of the women who were interviewed lived in the surrounding suburbs of Harare, Zimbabwe. In observing the schedules and availability of the women who agreed to participate in the study, the researcher saw the need to interview the participants by phone. All of the participants preferred this method since it was convenient for them.



Among the fifteen women interviewed, five were women in leadership positions who have been mentored and are mentoring others. The purpose of the interviews was to learn of their leadership positions, their understanding of mentorship, their willingness to be mentored, and how mentoring relationships helped in their leadership roles. The women in the leadership positions were chosen to participate in the study because of their experiences as women's ministry leaders and mentors to women in their churches or para-church organizations. The unique differences between these leaders, their leadership skills, and collective input helped the researcher to design and implement an effective mentoring manual to be used to mentor women in Zimbabwe.

### **Interviews with Women Who Mentored Others**

The researcher also interviewed five women in leadership positions who are mentoring other women in order to learn about their leadership positions, to discover their mentoring programs, and learn how they were trained and prepared to become mentors. The participants are women in ministry from different churches or para-church organizations in Harare, Zimbabwe.

Interview questions for women in leadership positions were as follows:

1. Have you been mentored by another leader?
2. How long have you been involved in being a mentor?
3. Is there a mentoring program for the younger generation for the younger women in your organization? If so, how is the program designed and who designs it?
4. Who supervises the mentoring program and monitors its progress?
5. How do you identify women who are interested in being trained as mentors to the younger women in your congregation?
6. What mentoring curriculum is followed?
7. How often will you meet with your mentee and how long will each session last?
8. What commitment is asked of the mentor and the mentee?
9. How long will the mentoring relationship last?
10. Is your leadership role directly with women's ministry in your church?

11. What is the goal of the mentoring relationship and how is success measured?
12. What else do you recommend for mentors to know as they mentor others?

### **First Interview**

The first interviewee was a pastor's wife and the women's ministry director in the church she and her husband have pastored for twenty-five years. She was mentored by a bishop's wife for one year after she became a Christian. The mentoring relationship prepared the participant for ministry and to discover her calling into the ministry. Her leadership role is directly involved with the women's ministry in the church and supervises the mentoring programs.

The mentoring program in this ministry started as a women's prayer group before it launched into a mentoring relationship. Women would come to the church on a Tuesday morning for prayer and fellowship. After one year of regular group prayer meetings, the participant realized that many young women who attended church had not been reared in godly homes. These women did not know what a godly woman, wife, or mother is like. There was a need to have that modeled before them by a godly woman. She designed a seven week spiritual mentoring program to address the spiritual, mental, and emotional needs of the women in her church. She started with a group of ten women, meeting once a week for two hours on Tuesday nights from 6:00pm to 8:00pm. In the first hour, women are taught as a group. In the second hour, they meet in groups of fives with trained mentors for further discussions and interactions. Women are encouraged to ask questions and to interact with each other under the supervision of mentors. The small groups setting help mentees with accountability, connection, and the opportunity to build relationships.

The participant shared the mentoring program she designed for her women's mentoring program. The outline for the mentoring program is as follows:

*Class Guidelines:*

Mentees are to sign confidentiality and accountability forms on the first day of class.

*Class Format:* Every session starts with praise and worship, followed by teachings, announcements, group discussion, and prayer for each other.

*Homework Assignment:* Homework assignments are given for each week. Students are required to complete all the assignment in order to graduate.

*Attendance:* Only two absences are allowed during the ten week mentoring program in order to graduate with their class. Students are required to be present both for teaching and connection in group discussion.

*Accountability Partner:* The mentee is encouraged to have an accountability partner, someone who she can look to as a spiritual mentor. This person will lovingly hold her accountable to be a woman of God during and after the mentoring sessions. Married women may have their husbands as their accountability prayer partner or may choose a close female friend.

*Graduation:* At the completion of mentoring sessions, the ministry prepares a Graduation Banquet where mentees will declare their commitment to remain Disciples of Christ as instructed in 2 Corinthians 5:17: *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new”*.

Lesson one: You Are Valuable

In this session the mentees discover five things:

- A. Definition of “value,” “self-esteem,” and “self-worth”
- B. How God values you
- C. Society’s standards of value

- D. God's standard of value
- E. Discussion Questions and memory scripture for the week

### Lesson 2: Renewing of Your Mind

In this session, the mentees learn about the renewal of the mind:

- A. New Life in Christ
- B. Being transformed by the renewal of the mind
- C. The importance of God's word
- D. The prosperous Soul
- E. Discussion questions and memory scripture of the week

### Lesson 3: Purpose and Destiny

In this lesson, mentees learn of God's precise plan for their lives:

- A. Definitions of "purpose" and "destiny"
- B. Purpose and destiny linked together
- C. You have been created for good works
- D. Discovering your destiny
- E. Guidelines for determining God's will for your life
- F. Payer and confession to walk as a woman of God
- G. Discussion questions and the scripture memory for the week

### Lesson 4: The Fruit of the Spirit

- A. The three-part being; spirit, soul, and body
- B. What it means to "walk in the spirit"
- C. The works of the flesh
- D. The first fruit of Spirit is "love"
- E. Other fruit of the Spirit
- F. Fruit robbers that try to destroy the fruit of your life.
- G. Discussion questions and homework

### Lesson 5: Sexual Purity

Mentees learn the importance of waiting for the right person, the right place, and the right time or holding out to be sexually exclusive to one person of the opposite sex in a permanent, covenant marriage relationship that God has planned.

- A. Why is sexual purity so important?

- B. What are sex sins?
- C. Steps to sexual purity
- D. Avoiding the appearance of evil
- E. Discussion questions and memory scripture of the week

#### Lesson 6: Breaking Ungodly Soul Ties

This lesson helps the mentees to define the unhealthy and ungodly soul ties and break the power of wrong relationships in their lives. Students will learn about:

- A. Healthy soul ties: people one can have soul ties with
- B. Definition of an “ungodly soul tie”
- C. What causes ungodly ties
- D. How sexual ties are developed
- E. How to escape fatal attractions
- F. How to be set free from pain and shame
- G. Discussion questions

#### Lesson 7: Becoming a Mentor

This lesson challenges mentees to step out of their comfort zone to become mentors to other women in church and community. Students will learn about:

- A. The definition of a “mentor”
- B. Characteristics of a mature Christian mentor
- C. Fulfilling the Great Commission
- D. The importance of becoming a mentor

This interview was one of most inspiring for the researcher. The participant showed great knowledge in mentoring the younger generation of women in her church. This program, in the researcher’s opinion, is a model for the women in leadership who desire to equip their women for mentorship. The participant explained that she and her mentoring team have the responsibility to identify women with potential to become mentors. During the mentoring programs, the mentoring team observes women who are teachable, punctual to the class, and have respect for other people to be potential mentors. After graduation, prospective mentors are

invited to a special meeting to find out if they are interested in becoming mentors. The mentees graduate from the program and are encouraged to continue with mentorship from the mature women in the church in order to be mentored in different areas of need. The participant recommends that mentors to be serious about empowering the women God brings into their lives.

### **Second Interview**

The second interview was with a woman in ministry who holds several ministerial roles in her organization. She and her husband reside in one of the low density suburbs in Zimbabwe. The participant ministers alongside her husband as a women's ministry director. She was mentored by one of the pastors wives in the denomination. The mentor invested her time teaching and modeling leadership skills the participant needed the most.

The participant started a mentoring program for women in her church that has been functioning for five years. As the numbers of women in the church increased, the participant developed a strategy to connect with the women through the teaching of the Word of God, life skills, and leadership development. The interviewee designed a mentoring program specifically for mentoring women in the church. The women's mentoring group meets for twelve weeks from 9am to 12pm on Saturday mornings. The program starts with breakfast and time of fellowship, followed by a short time of praise and worship, and ends with the teachings. The participant designed a curriculum that includes:

1. Becoming a woman of strong character
2. Becoming a woman of wisdom
3. Developing life skills, which includes becoming an entrepreneur
4. Motherhood

##### 5. The fear of God in a woman's life

The participant realized many women when joining a church tend to be shy, reserved, and insecure but have many unanswered questions. The program gives women an opportunity to interact with each other, share their struggles and victories, study the Word of God, and share requests and pray together as sisters in the Lord. The mentoring group started with ten women. Out of the ten mentees who graduated, five became mentors and joined the leadership team. The participant is intentional about being a spiritual mother to the women in her church. Her desire is to see every mature woman mentor at least one woman who in turn will mentor another. The program is helping women to find their purpose in life and ministry.

As a women's ministry coordinator, the participant sees herself as a team builder who equips potential leaders to share their lives with others. The initial stages of becoming leaders are open to all women who go through the training programs in this church. The interviewee indicated that her goal is to give women an opportunity to become followers of Jesus Christ before they lead others to grow spiritually and reach their potential spiritually, physically, and emotionally. Her goal as a mentor is to influence her mentees to become influential in intentionally serving God and others. The interviewee measures her success by her ability to continue developing more leaders who are passionate about their calling and service to God. As a leader who has had an opportunity to mentor others, the participant recommends that mentors be steadfast in their walk with God and be exemplary to the people they mentor in speech and deeds. She recommends that mentors be truthful, honest, and transparent about their struggles and how they overcame.

### **Third Interview**

The participant had been in her present position as an assistant director of the women's ministry for three years in her church. She was mentored by her pastor's wife as a young woman for six months after she had been a Christian and eventually as a leader after one year. There is a mentoring program that is specifically designed for women in this organization. In a church of about two hundred members, more than half of the congregation is comprised of women. The women's ministry in this organization endeavors to meet both spiritual and physical needs of the women in the church. The program attracts women of all ages including teenagers. Women are empowered for life through the Word of God.

The study is not primarily for learning about the Bible only; it is designed to teach women to be self-sufficient through their God given talents and to equip women in the different areas of their lives. The mentoring program caters to twenty women at a time. The participant keeps the group small to give women an opportunity to develop friendships and lasting connections. The group meets once a week for three hours on Saturday morning in order to include working women who need mentorship. The program helps teach participants to be God fearing women and to help them understand their responsibilities in the home and the church. The women's leadership is comprised of a committee that includes a chairlady, a vice chairlady, a secretary, and a treasurer. The committee's responsibility is to supervise meetings and to decide the kind of lessons to be taught during the program. The mentoring program is designed by selected women mentors who have successfully gone through the program and graduated.

Throughout the mentoring program, the mentor carefully observes and identifies women with leadership skills who have passion and a teachable spirit who may be interested in



becoming mentors. At the end of the mentoring program, those identified are invited to participate in more training to further develop their leadership skills, which include recruiting mentees and connecting with women in the church. The participant meets with those aspiring to be mentors once a week for training until they are comfortable leading others. The interviewee mentioned that the mentor needs to be committed to the Lord and his word, to integrity, personal purity, and to exercise maturity as she helps others to mature in the Lord.

#### **Fourth Interview**

The participant has been in ministry for thirty years. She took over the leadership after her husband died and became the senior pastor. She was mentored by a godly woman two years into her marriage. The mentor groomed her to become a woman of prayer and of the Word. It was the mentoring relationship that prepared her for ministry and to become a strong leader after her husband passed away. The mentoring relationship equipped the participant for ministry and created her desire to be a spiritual mother and a mentor to the women in her church and the community.

The interviewee has been a mentor for fifteen years. She has designed two mentoring programs, one for women's ministry leaders and the other for mentoring women in the church. She realized how spiritual mentoring can be a vehicle for reaching women at the point of their needs and to mature them in knowing God. The interviewee has trained mature women who help with the supervision of the mentoring program while she monitors the leaders.

The interviewee focuses on developing leaders. One of her priorities is to spot the talented, gifted, and anointed women God brings to her church. Once she connects with them,

she then takes time to equip and empower them for service. The participant understands the importance of mentoring leaders, especially on personal character and integrity. She embraced Paul's instructions to Titus, that older women were to set an excellent example to the younger women. When leaders complete the mentoring program, they go through an interview to make sure they are ready to mentor the women in the church. Once they pass the interview, they are ready to join the mentoring team.

The mentoring program for the women is designed to connect the younger Christian women with seasoned mature Christian women. The aim is to build relationships with the young women and to discover their various needs and address them. Mentors and mentees who enter into a mentoring relationship are asked to be faithful, to be transparent, and to be intentional in their relationships. The ministry provides a mentoring program for younger women in this organization as instructed in Titus 2. The mentoring program is supervised and monitored by women's ministry leaders. There are two ways of mentorship in this organization: group mentoring and one-on-one. Group mentoring happens through seminars or conferences.

### **Fifth Interview**

The fifth interviewee was a pastor's wife who was raised in a Christian family with parents who were pastor. She had been mentored by a number of seasoned mature Christian women from the time she became a dedicated Christian woman. She discussed one particular woman, a pastor's wife, who mentored her to become a strong mature Christian from 1992–1998. This mentor perceived the call of God on the participant's life and prepared her for ministry. This particular mentor laid a spiritual foundation of faith in word and deeds.

After the interviewee had benefited from spiritual mentorship through her mentor, she became passionate about mentoring women in her church. The participant supervises the mentoring program and has designed a mentoring program she uses in mentoring women in her church. Her passion is to educate, train, and mentor women in how to navigate and implement their important roles in homes by applying practical biblical principles to everyday living. She desires for her mentees to become proactive in sharing the responsibility to mentor others. The participant has developed a mentoring curriculum that allows her to mentor women from her home. The purpose is threefold:

1. To mature women through the teaching of God's Word
2. To help women realize the importance of the place called home
3. To equip women to mentor others

Mentees are given an opportunity to experience life-changing mentorship in practical ways in a home setting for three hours on Saturday mornings for eight weeks. The format is designed to demonstrate group mentoring in the home in a practical way. The session is divided into two sections: the first session explains a profound and timeless biblical principle for spiritual growth. The second session offers practical applications in life skills that enable women to restore their worth and value in their homes.

The interviewee also does one-on-one mentoring on request. She has a passion for women's ministry and is called to be a women's mentor. Her goal is to reach out to the younger women and to lead them to a deeper relationship with God their Father. The success of her mentorship is measured by the positive spiritual change and progress of the mentees. The participant recommends that Christian mentorship be different from secular mentorship. It should be pure and guided by biblical principles. She recommends that mentors be fundamentally aware

that in Christian mentorship, mentors are to act under the chief shepherd Jesus Christ to whom they will be answerable. The interviewee strongly believes that mentors can provide mentorship to any woman from any place and can be powerful catalysts for spiritual and personal growth. She encourages mentors to leave a lasting impression on their mentees' lives.

### **Interviews with Women Who Have Been Mentored**

Five young women who have been mentored were interviewed in order to learn of their Christian backgrounds and how mentoring relationships prepared them for ministry. Interview questions for women who have been mentored were as follows:

1. How long had you been a Christian when you entered the mentoring relationship?
2. Did you initiate the mentoring relationship or did the mentor personally invite you to be mentored?
3. How effective was the mentoring relationship at reinforcing positive thinking about your worth?
4. How would you describe your walk with Christ now compared to your pre-mentoring state?
5. What special actions/beliefs/virtues did your mentor teach, model, and/or reinforce that have aided your growth?
6. What improvements have been made in your worship life, prayer life, fellowship, meditation, and communion with God as a result of the mentoring relationship?
7. How has the mentoring relationship prepare you for ministry?
8. How did the mentoring relationship provide a clear view of your mission in life?
9. Do you feel your mentor gave you individual consideration and personal attention by treating you in a way that showed he/she truly cared about you and your development?
10. What else do you recommend mentors know as they mentor others?

### **First Interview**

The first participant is a young woman who had been a Christian for six months when she entered the mentoring relationship. She was saved when a friend invited her to attend a church service. As a young believer, she needed direction in her walk with Christ. One of the mature

Christian women in her church initiated the mentoring relationship by inviting her to join the young women's mentoring group she hosted in her home. She used her home and her spiritual gift of teaching to help women grow in the Word and their relationship with the Lord. After the study of the Word, she would serve a delicious meal to help create a rich and open conversation in an atmosphere of love. Women came from around the community to study the word of God. The interviewee expressed that it was a great comfort to find a spiritual mother and to experience the love from other women in the church and community.

The mentoring relationship connected the participant with women of faith whose influence reinforced positive thinking and positive confession. She learned to line up her thinking and her words with the Word of God. Before the mentoring relationship, the interviewee saw herself as a failure without a future. During the mentorship period, the interviewee realized the great potential she had as a Christian woman and how she could be an inspiration to other women. The participant described herself now as a transformed and victorious woman.

The mentor taught the interviewee how to develop and cultivate the fruit of the spirit in her life as a believer as indicated in Galatians 5:22. Concerning specific actions, the participant learned how to love people unconditionally. In relationships, she learned to connect with other sisters in the faith. Concerning virtue, she learned to be diligent in her walk with the Lord and be kind to others and exercise temperance. The participant's worship life drastically changed from the time she engaged in a mentoring relationship. She now turns to worship when facing difficult situations in life. Prayer has become an integral part in her life. She has learned not only to pray for her needs but she also understands the power of prayer and how it changes things. The mentoring relationship prepared the participant to be a spiritual mother to the younger women in

her generation, to love God and his people, to be sensitive to the needs of people, to be selfless, and to be teachable. The mentoring relationship also ignited her passion to use her God given gifts and talents.

The participant's vision is to internationally invest her time and energy in mentoring other women who in turn will mentor others. The participant describes her mentor as a woman of passion, and love. She recommends that mentors be spiritually bold as they help others to mature in the Lord. Mentors also need spiritual eyes to see the weak areas that need to be strengthened in the mentees' lives. A mentor should not be intimidated about training other women regardless of their status in life. She encourages women in leadership positions to use whatever gifts, talents, and knowledge they already have to impact the lives of others.

### **Second Interview**

This interviewee was eighteen years old when she entered into the mentoring relationships by invitation from a mature Christian woman. The participant met a Christian woman who invited her to a church service in the community. The woman was so kind and the participant wanted to see her again. After church, the mentor invited her new friend to her house for lunch. The participant explained how everything was ready from the roast that had been cooking while they were at church; there was homemade bread and pies steaming on the countertop. The participant loved being in her new friend's home. This was the beginning of a great friendship. The interviewee had never been told that she was special and had never felt loved from her childhood. The mentor requested two things to her new friend: that she attend church where she and husband went and that they have lunch together every Sunday after

church. The interviewee learned later that this was her new friend's secret strategy she used to connect with her prospective mentees.

The strategy worked. The participant wanted the kind of life she saw in this family, with the kind of peace, joy, and love she heard from their pastor. After a few weeks, the participant prayed for Christ to come into her life and her life changed from darkness to light. She began to reveal to the mentor how broken she was from growing up without a mother. Through her kitchen table mentoring, the mentor began to teach the participant every skill that a growing Christian needs to cultivate. The interviewee said her mentor did not have a book of formulas to follow. She led her mentee to wrap her arms around the truth that she had a loving Father. The participant describes her mentor as an expert builder who taught her to build a healthy faith walk and answered difficult questions, and her mentorship relationship was effective.

### **Third Interview**

The third interviewee was a women's ministry director at the time of the interview. She had been part of the ministry in her church for five years and had an opportunity to be mentored by one of the women in leadership in her church. She had been a Christian for two years when she entered the mentoring relationship. The church did not have a mentoring program designed to mentor women at the time. Mentorship was done randomly by mature women, mostly one-on-one as the spirit led. The mentor initiated the mentorship after perceiving the call of God on the interviewee's life. According to the participant, she was invited to the mentor's house for lunch on a Sunday afternoon after church. On the third visit she explained how the Holy Spirit was prompting in her to be the participant's mentor. The participant said she did not have any idea

what she was getting into when she accepted the invitation to be mentored. It was when she was going through the mentoring relationship that she realized she needed a spiritual mother.

The mentoring relationship was eye opening to the interviewee. Though she had been a Christian for two years, she had not experienced a deeper relationship with God in her Christian walk. The mentor took her by the hand and walked her into spiritual maturity. The mentoring relationship reinforced positive thinking in the participant's life and saved her marriage, which was on the verge of divorce. She had always thought and confessed that her marriage was not going to last for a long time. The mentor drilled positive thinking into her mentee through the Word of God and taught her to love the Lord with all her heart, soul, and mind (Matt. 22:37; Deut. 6:5 ), to be submissive to her husband (Eph. 5:22–23; 1 Pet. 3:1) and to be a loving mother to her children (Titus 2:4). Not only did the mentor instructed her mentee to be a good wife to her husband, she modeled it in the way she communicated and submitted to her own husband in the presence of her mentee. The participant described her walk with Christ now as the most exciting journey she has ever walked. During the mentoring period, the interviewee was encouraged to join an intercessory prayer group to enhance her prayer life. The assignment changed the participant's life forever. Before the mentoring relationship, she could only pray for twenty minutes at the most. Now she leads prayer meetings that last for hours. She now has a better understanding of what it means to commune with God.

Before the mentoring relationship, never in her wildest dreams did the participant think she could be in ministry as a women's ministry director, helping women to become who God intended them to be. The opportunity to be mentored in her spiritual life with an experienced and mature Christian woman helped her to find her purpose in life, to discover her calling in



ministry, and ignited her passion for mentoring others. The mentoring relationship helped the participant with personal growth and self-worth. The participant has no doubt that her mentor give her individual consideration and personal attention and treated her in a way that showed she truly cared about her development. The interviewee recommends that mentors pray that the prospective mentees would to see the need to be mentored and for them to have teachable spirits.

#### **Fourth Interview**

This participant grew up in a foster home after her parents died. She gave her life to the Lord when a friend from high school invited her to attend a church service with her. She entered the mentoring relationship after she had been a Christian for six months. Her heart had been hardened by the circumstances she encountered at an early age. She was personally invited by one of the women's ministry leaders who mentored the young women in the church to participate in a mentoring relationship. The mentoring relationship introduced a new chapter of a victorious Christian life to the young lady and gave her an assurance that she was not created by accident.

Going through the mentoring program made the participant a strong believer and gave her the sense of what it meant to live and to become helpful in the kingdom of God. Most of the questions that had brewed in her heart were answered during the mentoring program. The mentor helped the participant to apply the Word of God in her life through reading and meditation. Hebrews 4:12 says, "For the word of God is living and powerful, and sharper than any two-wedged sword, piercing even the division of soul and spirit, and of joints and marrow, and is a discernor of thoughts and intents of the heart." She was taught how to communicate with God

through prayer—something that she had not experienced much as a new believer. The mentorship emphasized the importance of maturity.

### **Fifth Interview**

The fifth interviewee was born and raised in a pastor's home. She became a Christian when she was twelve years old and attended a church her parents had planted in the remote village in Zimbabwe. She had been a Christian for four years when she entered the mentoring relationship. She was mentored by her mother who was a godly woman and a pastor's wife. The mentoring relationship was effective in many ways. As a mentor, the participant's mother taught her daughter some important lessons while growing up. She encouraged her daughter to be herself and not to try to be someone else. She instilled in her the desire to be a leader and make the world a better place. She reinforced positive thinking by tell her daughter she could be whatever she wanted to be in life if she was not afraid to try new things. Her motto, as described by the participant, was based on Philippians 4:13, which says, "I can do all things through Christ who strengthens me."

The participant's walk with Christ has been unique and exciting from the age of sixteen because of the mentoring relationship she experienced before her mind was polluted with worldly things. Her mother modeled a life of prayer and fasting. She mentored her daughter to be an intercessor. Prayer became an integral part in the life of the interviewee. The participant knows how to engage in spiritual warfare through prayer. She has been trained to value studying the Word of God. When the participant left home as an adult and went to Harare, the capital city of Zimbabwe, she was already equipped for life. She left village life to start new life in the city.

It did not take her too long to find a place to attend church. She found a vibrant church that had an aspiring young adult ministry and plugged herself into it. A few years later, she got married to a dedicated Christian man from her church and they both went into fulltime ministry. The mentoring relationship helped the participant to discover her call to ministry at a very young age.

### **Interview with Younger Women Who have not Been Mentored**

Five women in leadership positions who had not been mentored were interviewed to learn of their leadership role in ministry, their relationship with Christ, their understanding of mentoring, and how the mentoring relationship would help them in their Christian walk and in their leadership role. Interview questions for women who have not been mentored were as follows:

1. What is your leadership role in your church?
2. How long have you been a Christian?
3. Do you think a mentoring relationship is an important idea?
4. What is your understanding of mentoring?
5. Have you tried to find a mentor? If you have not, what prevents you from finding one?
6. What are the most difficult barriers to overcome in establishing a mentoring relationship?
7. How will a mentoring relationship help in your Christian walk?
8. How would a mentoring relationship help you in your leadership role?
9. After having been mentored, would you be willing to mentor others?
10. What else would you recommend for mentors to know as they mentor others?

### **First Interview**

The participant was a young pastor's wife who lives in Norton, one of the suburbs in Zimbabwe. She and her husband pastor a thriving church that is growing. She was born and

raised by Christian parents and has been a Christian from childhood. Her ministry is geared specifically toward women and children in their church.

The participant believes a mentoring relationship is a great idea and needs to be encouraged in every church that has a desire to grow mature Christians. The participant understands mentoring as an opportunity to present wise instructions in the life of the mentee, to model the biblical principles for healthy living, to uncover the undiscovered treasures in the lives of individuals, and to improve the quality of life of an individual. She expressed the desire to connect with a mature Christian woman whom could mentor her in the area of leadership. She desired a role model she could look up to—someone she would communicate with, pray with when needing direction in life and in ministry, and one who would instill confidence in her as a women's leader. She also said the mentoring relationship is important because it give the mentor an opportunity to share her life experiences with the mentee for encouragement and empowerment. The interviewee understood a mentoring relationship as when a mature Christian leader plays a crucial role in leading and in teaching a young Christian leader how to serve God and his people. Her understanding of mentoring is also that during a mentoring relationship, the mentor clearly explains biblical principles to the mentee.

The interviewee said one of the barriers to overcome in a mentoring relationship could be geographical distance. She said if the two involved in mentorship are not in the same area, communication can become a problem, especially in some of the remote areas in Zimbabwe where network is a challenge. She also pointed out age as one barrier to overcome when establishing a mentoring relationship. Her advice was that a mentor be older than a mentee so that mutual respect can dominate. The participant desires a mentor with spiritual eyes and a

discerning spirit. The mentoring relationship will strengthen the participant's spiritual life, will help her acquire wisdom from an experienced, godly woman. In her leadership role, mentorship would help instill confidence in her to lead other women. The interviewee also said she would be willing to mentor women in her church and see them mature in the things of God. The participant recommend that mentors know their mentees' past and present life history so they can better help them grow spiritually.

### **Second Interview**

This interviewee was saved at an early age and grew up in God fearing family. She strongly believes a mentoring relationship to be the most important thing in the life of every believer because it helps mentees to discover their God given gifts. The participant believed that throughout life, people grow through mentorship, whether it is through formal education when teachers mentor students or through internships where professionals are mentoring aspiring professionals or in church through one's call to discipleship. The interviewee believed it's God's desire for those of age with knowledge and experience to bring up those who have less age, knowledge, and experience.

The participant understood mentoring to be equivalent to discipleship but not limited only to spirituality. An individual who is seeking growth and development in a certain area can seek a mentor. A mentor who has maturity in that area can help the mentee attain growth through teaching, coaching, and accountability. The participant has not yet engaged herself in an official mentorship relationship with the sole purpose of mentorship. She mainly observes, ask questions, and seeks advice of mature, older women in the areas where she desires understanding and

development. The most difficult barrier the participant sees is finding mentors who can be trusted and are willing to invest their time in other people's lives.

A mentoring relationship would help the participant to possess the right Fruits of the Spirit—patience, kindness, love, longsuffering, faithfulness, and to acquire wisdom that helps a person avoid common mistakes. A mentoring relationship instills great wisdom to the mentee, especially when the mentor holds a leadership position. Receiving wisdom from a mentor who has had or currently holds a leadership position is priceless in a young leader's life. The participant has a desire and passion to mentor others after she herself is mentored. She recommends mentors seek out strategies to recruit mentees. The interviewee also recommends mentors be intentional in pouring their lives into the next generation, even when they are not asked to do so. Just as parents do not expect children to ask them for help to grow up and teach them by sending them to school, same goes for young women in the church. They need to be sought after by mature women to enter into mentorship.

### **Third Interview**

The third participant interviewed by the researcher is a young woman in a leadership position who has not been mentored. She has been a Christian for ten years and serves in ministry as a pastor's wife. She leads a women's ministry in their church and is passionate about serving God. The interviewee strongly believes mentoring to be of vital importance in the lives of the women in her church. Her understanding of mentoring is that it allows the mentee to receive professional guidance and coaching from an experienced leader in a particular area of life. The participant understands mentoring to be an opportunity for a mentor to know a mentee's

past, with both negative and positive influences, and become aware of the mentee's present with its potential, and then possesses wisdom to help the mentee move into his or her destiny. She also understands mentoring as a privilege; it is a privilege for a mentor to walk a mentee through times when the Holy Spirit is reshaping her values, preparing her to be a vessel that is fully usable in the hands of God. The participant has a desire to be mentored but has not been successful in finding a mentor. The barrier to overcome is finding a mentor who is willing and dedicated enough to invest the time in her life.

#### **Fourth Interview**

The fourth participant was a dedicated volunteer in her church. She became a Christian when she was twenty-two years old. The participant viewed a mentoring relationship as an opportunity to walk a spiritual journey alongside a mature individual who is willing to provide direction, wisdom, encouragement to stay on the course, and challenge the mentee to push herself through tough times. She admires older women who are willing to invest their time and experiences in helping younger women grow in every area of life. The participant's understanding of mentoring is having someone who speaks into an individual's life without fear or hesitation. She said that mentoring has to be done with someone who is willing to invest time and resources in the spiritual growth of an individual as a unique ministry of nurturing, discipling, and equipping others for God's service. The interviewee is a single mother who is raising three children. She desires to be mentored in the areas of parenting and personal purity

### **Fifth Interview**

The fifth interviewee has been a Christian all her life. She grew up as a pastor's daughter but did not have an opportunity to be mentored because there was no mentoring program in the church. She married a Christian man, and together she and her husband are serving as deacons in their church. She is passionate about ministering to other women's physical and spiritual needs. The participant thinks mentoring is an important idea that fosters accountability and servanthood between a mentor and mentee. She understood a mentoring relationship as an opportunity for a mentor to facilitate progress and growth in the life of a mentee. The participant has never tried to find a mentor simply because no one has extended an invitation to mentor her. She gave several reasons for what she believe to be the most difficult barriers to overcome in establishing a mentoring relationship. She mentioned lack of trust, connection, and commitment to be the most difficult barriers in establishing a mentoring relationship. The interviewee believes that trust between the mentor and mentee to be one of the most important elements in establishing a mentoring relationship. When a mentee trusts that what she shares will be confidential, she can open up to the relationship without reservations.

The participant has a strong desire to be mentored. She feels a mentoring relationship will strengthen her faith, her prayer life, and help her to find her purpose in life as a believer. In her leadership role, a mentoring relationship will equip her for service and sharpen her leadership skills, which will enable her to lead others into their destinies. The participant expressed great desire to mentor others after having been mentored. What the interviewee recommends for mentors is to be courageous in helping mentees take off the masks that hide what they are really



feeling or facing. She wants to remind mentors that they are the key to helping people find who they are and what their God given gifts are in this world.

### **Summary**

This chapter showed the materials produced to facilitate the research. The researcher outlined how the completed data was analyzed. The chapter explains how participants were selected and recruited to participate in the researcher's project. Fifteen women were interviewed: five were women in a leadership position, five were women who had been mentored, and five were women who had not been mentored. The women in leadership positions from different churches or para-church organizations were interviewed by the researcher to learn of their leadership skills and the mentoring programs they used to mentor women in their ministries. The interviews with women who have been mentored showed the importance of mentorship and how it prepared them for ministry. The participants were very cooperative. Many of them were intrigued by the novelty of having an intentional and structured methodology of mentoring others to maturity and to help them, in turn, be able to mentor others. Those who had been mentored offered useful information on mentoring others that the researcher will use. Chapter four will elaborate on the results of the research.

## **CHAPTER FOUR: RESULTS**

### **Reporting Results from Questionnaires and Interviews**

This chapter focuses on reporting the findings from the interviews with the participants. The object of this research is to analyze the development of the women's leadership roles for Hope for All Nations Ministries and how it has impacted and changed the nation of Zimbabwe. The study emphasizes the development of the mentoring manual program to be used by mentors to teach the younger generations of women. The mentoring manual is a viable tool that is key to equipping and empowering women to serve God. From the research, the researcher developed a mentoring manual program that will enhance the women's leadership roles as they mentor other women from different church backgrounds.

### **Church Denomination**

The interviews included fifteen women from different denominations: women in leadership who are mentoring other women in their ministries, women in ministry who have been mentored, and women in ministry who have not been mentored. The respondents felt that the interview questions were clear and direct and showed great awareness and a deeper understanding of the need for mature Christian women to connect with the younger generation of women in their churches. The researcher drew information from different backgrounds.

### **Positive View**

The findings show that these respondents were not novices with regards to leadership positions and mentoring relationships. They indicated that those mentored were mentored by

other leaders who invested spiritual wealth into their lives and prepared them for ministry. One respondent said, “The mentoring relationship prepared me for ministry and to discover my purpose and calling into the ministry.” Most of the respondents in leadership positions expressed that they have been mentoring women in their organizations for several years. One respondent indicated that she had been involved in mentoring for five years. Another respondent stated that she has been a mentor for fifteen years.

The participants expressed positive views of the mentoring relationships they encountered with their mentors. One respondent, who entered a mentoring relationship within six months after she was saved, stated, “As a new believer, I needed direction in my walk with Christ and had many questions about my new faith that needed answers.” The other participant had been in ministry for five years before she found a mentor. Several respondents expressed that it was their mentors who initiated the mentoring relationships that helped them to mature in knowing God and His will upon their lives. The responses, both from participants who have mentored others and those who have been mentored, show a great need for mentoring the younger generation of women and preparing them to be godly leaders for their generation and for the generations to come.

The women who have not been mentored also had a positive view of mentoring relationships. They all indicated the desire to be mentored and to become mentors. One respondent said, “The mentoring relationship will strengthen me in my spiritual walk with the Lord by acquiring wisdom from experienced godly women.” One of the respondents described it as a privilege for a mentor to help a mentee walk through the times when the Holy Spirit is reshaping the life of a mentee to become vessel of honor God can use.

### **Mentoring Curriculum**

The findings show that all five women in leadership positions designed the programs they are using to mentor the women in their ministries. One respondent stated that she designed a seven week spiritual mentoring program that addresses the spiritual, mental, and emotional needs of the women in her church. Another respondent stated that she developed a threefold mentoring curriculum: 1) to mature women through the teaching of God's Word; 2) to help women realize the importance of the place called home, and 3) to equip women for leadership.

### **Identification of Women to be Mentored**

When responding to a question about how mentors identify women who can be trained to become mentors, one of the participants in a leadership position explained that she prays for spiritual eyes to see women who have the potential to become mentors. During the mentoring programs, she observes women with teachable and serving spirits, who are punctual to mentoring classes, and who have respect for other people as potential mentors for the younger generation of women. After graduation, the prospective mentors are invited to join a mentoring team for more training. Another mentor stated, "Throughout the mentoring program, I carefully observe and identify women with leadership skills, serving hearts, love for people, and teachable spirits as potential mentors. At the end of the mentoring program, those identified will be invited for further training on how to recruit, connect, and become effective mentors."

### **Barriers to Mentoring**

Respondents were asked to indicate any barriers they saw to developing a mentoring relationship. Both women who have been mentored and those who have not reported lack of trust between the mentor and mentee and lack of commitment to be the most difficult barriers in establishing a mentoring relationship. When a mentee trusts that what she shares with a mentor will be confidential, she can open up to the relationship without reservations. One respondent said, “One of the barriers to overcome is finding a mentor who is willing and dedicated in investing time in my life.” Barriers many women in leadership who have the desire to mentor other women face are lack of confidence and fear of failing.

Lack of commitment is one of the barriers that hinders a mentoring relationship, especially for those who have not been mentored. The findings show that successful mentorship takes total commitment from both the mentor and mentee. If women are not ready to commit to the process or do not have time, they can be hesitant to enter into a meaningful mentoring relationship.

### **Mentors’ Recommendations**

The researcher asked the participants what they would recommend mentors know as they mentor others. The following are the responses of all participants.

Women who Have Mentored other Women’s Responses:

The participants recommended mentors:

1. be serious about empowering women God brings into their lives;
2. be truthful, honest and transparent about life struggles they have encountered in life and how they overcame;
3. be committed to the Lord and his word, to be women of integrity, personal purity, and to exercise maturity as they help others to mature in the Lord;
4. leave a lasting impression on the lives of their mentees;

5. be steadfast in their walk with God and to be exemplary to the people they mentor, in speech and deeds.

#### Women Who Have Been Mentored Responses:

1. One participant stated, “I recommend for mentors to be bold spiritually as they help others to mature in the Lord. Mentors need spiritual eyes to see the weak areas in the mentee’s life that need to be strengthened.
2. A mentor should not be afraid to teach the truth from God’s Word to her mentee, regardless of their status in life.
3. Women in leadership positions need to use their God given gifts, talents, and knowledge they already have to equip the women to be spiritual leaders in the lives of the people they mentor.
4. Another participant recommended mentors pray for their mentees to accept guidance, see the need to be mentored and that they have teachable spirits as they enter in a mentoring relationship.

#### Women Who Have Not Been Mentored Response:

##### The participant recommended mentors:

1. intentionally connect with the younger generation of women by taking time to know their mentees’ past history and present life so they can better help them grow spiritually;
2. be intentional in pouring their lives into the next generation even when they are not asked to. Just as parents do not expect children to ask them for help to grow up and teach them by sending them to school, the same goes for young women who need to be sought out by mature women to be mentors;
3. be courageous in helping mentees take off the masks that hide what they really are feeling or facing in their private lives.

### **Mentoring Goals**

The researcher asked the participants in leadership positions and those who have been mentored what their mentoring goals are and how they measure success. One respondent stated that her goal was to help women mature spiritually and become strong followers of Jesus Christ and to equip them to lead others. She desired to influence her mentees to become influential to people around them. “Great influencers know how to nurture the potential in others to fulfil their

God-given purpose.”<sup>123</sup> She measures her success by developing more leaders who are passionate about changing their world for the glory of God. Another participant indicated that her goal is to build healthy relationships with the younger women and help them to discover their God given talents, and to equip them for victorious Christian living.

### **Statement of Findings**

The findings from the literature reviews, surveys, and interview questions validated the purpose of the researcher’s focus on preparing a biblical mentoring manual for equipping women in ministries from different churches and para-church organizations who will mentor women in their ministries. Through her ministry with HFANMI, the researcher has a potential to equip women in ministry who attend HFANM women’s conferences to be mentors to the younger generation of women in Zimbabwe. One study stated, “Regardless of how ordinary and unqualified we may be, all of us as children of God can walk with him and be used by him-not because we are inherent significant, but because of our relationship with Christ...It is our connection to the Lord Jesus Christ that gives our lives value and significance and makes us usable in his kingdom.”<sup>124</sup>

The findings in this study show how mentoring relationships assist women in leadership with organizational advancement. “Mentors are people who not only help the participants navigate through situations in organizations that they may not have a clear understanding of, but

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<sup>123</sup> Lysa TerKeurst, *Leading Women to the Heart of God: Creating a Dynamic Women’s Ministry* (Moody Press, Chicago: Zondervan 2002), 178.

<sup>124</sup> Nancy Leigh Demos, *Becoming God’s True Woman* (Wheaton IL: Crossway Books, 2008), 63.

they also serve as a listening ear to help the participants in addressing the problems that are unique to leadership.”<sup>125</sup>

### **Developing the Mentoring Program**

The purpose for this project is the development of biblical mentoring manual that will be used in the mentoring of the younger women of Zimbabwe. Mentoring is a means that promotes spiritual growth, change, or transformation in women’s lives. In women, this change has more to do with finding one’s true self than in achieving a new identity.<sup>126</sup> The HFANMI women’s ministry leadership needs revitalization as it seeks to fulfill its mission of connecting and energizing the body of Christ in fulfilling the Great Commission as commanded by Jesus to “go and make disciples of all nations” (Matt. 28:19). According to Kadi Kole, “You cannot lead people where you have never been. You cannot impact what you do not possess. You cannot preach with power what you are not practicing with integrity.”<sup>127</sup>

Mentoring is God’s idea. Mature women should mentor other women out of obedience to God. Rebecca Florence Osaigbovo exclaims:

Spiritual mothering is in danger of becoming a lost art. Loosing that gift, which primarily is passed down through generations, would be tragic, because spiritual mothering has much potential to make a major difference in individual lives, in families and in neighborhoods. Mentoring is God’s school for living. God set up a school to help women get the answers they need. This school is relational. People have to connect with others the older with the younger, the younger with the older...Older women being involved in

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<sup>125</sup> Keisha Edwards Tassie and Sonja M. Brown Givens, *Women of Color Navigating Mentoring Relationships* (Lanham, MD: Lexington, 2016), 9.

<sup>126</sup> Janet Schaller, “Mentoring of Women: Transformation in Adult Religious Education,” *Religious Education*, 91:2 (1996), 160–171, DOI: [10.1080/0034408960910203](https://doi.org/10.1080/0034408960910203)

<sup>127</sup> Kadi Cole, *Developing Female Leaders: Navigate the Minefields and Release the Potential of Women in Your Church* (Nashville, TN: Thomas Nelson, 2019), 55.



the lives of other is one of the most important ways Christian women grow and mature in their Christian walk.<sup>128</sup>

Humans were made for relationship with a triune God who exists in relationship.<sup>129</sup>

Women need to be assured that God loves them and desires personal relationship with them. The building of healthy relationships between the older and younger women in the churches is the key to a successful mentoring program. Susan Dimickele bluntly says, “If you haven’t noticed, young professional women aren’t flooding our churches. In fact many of them are staying away from church because they think Christians are out of touch with their lives.”<sup>130</sup>

The purpose of a mentoring program is to equip mentors who will mentor others. One of the problems facing women’s ministries in this generation is the structuring of the strategic training mentoring manuals for mentors. Women who desire to effectively mentor this generation need practical tools to sharpen their leadership skills. Sue Edwards and Barbara Neumann in *Organic Mentoring* stated, “Effective mentors today must understand our times and discerning the implications for mentoring... Young women hunger for a new generation of mentors who understand the times and care enough to consider what works for them.”<sup>131</sup>

### **The Benefits of a Biblical Training and Mentoring Manual**

A six week biblical training and mentoring manual has been designed to serve as a guide in assisting women in leadership as they mentor and teach the younger generation of women.

The researcher intensely benefited from the review of literature and the collecting of data

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<sup>128</sup> Osaigbovo. *Mentoring Women of Color*, 18.

<sup>129</sup> Tim Clinton and Ron Hawkins, *Biblical Counseling Quick Reference Guide* (Forest VA: AACC Press, 2007), 142.

<sup>130</sup> Susan Dimuckele, *Working Women of the Bible: Timeless Mentors for Modern Women* (Abilene Christian, TX: Leafwood, 2013), 219.

<sup>131</sup> Sue Edwards and Barbra Neumann, *Organic Mentoring: A Mentor’s Guide to Relationships with Next Generation Women* (Grand Rapids, MI: Kregel Publication, 2014), 56.

through interviews with women leaders from different churches and para-church organizations in Zimbabwe. The biblical training and mentoring manual was designed to train mature Christian women who have the desire to mentor other women in their respective organizations. According to Peggy A. Pritchard and Christine S. Grand, “Mentoring enhances your ability to be effective and productive in your current and future endeavors by helping you identify the skills, knowledge, and experience you need to acquire or develop.”<sup>132</sup> In her dissertation, Iva Thomas writes, “Women’s ministries have potential to be revitalized through mentoring programs specifically designed through evangelizing the lost and discipling the believers.”<sup>133</sup>

The author further stated:

In observing several contemporary churches, there are many women’s ministries, focusing mainly on women’s conferences or retreats. There are few mega churches with strategic biblical women’s ministries focusing on the future generations. In essence, the women’s ministries include everything from book clubs to sharing recipes. While these topics are admirable, they are not attracting or equipping the younger generations for the work needed in evangelizing and educating the future generation of women. Revitalizing women’s ministries is an intricate part of the strategic biblical training program, especially those churches whose women’s ministries are not addressing the needs of younger generation of women.<sup>134</sup>

Older women need to be reminded to obey the mandate God gave to Titus through the apostle Paul in Titus 2:3–5. “When women are reminded of the biblical mandate that mature women are to teach the younger women, the expectation is women will obey this mandate and actually become excited about being obedient to the word of God and making enduring investments in the lives of the younger generation.”<sup>135</sup> It is important that those who are older

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<sup>132</sup> Peggy A. Pritchard and Cristine S. Grant, *Success Strategies From Women in Stem: A Portable Mentor* (Waltham, MA: Elsevier, 2015), 67.

<sup>133</sup> Iva Thomas, “Revitalizing the Women’s Ministry: Women Mentoring the Women - A Titus 2 Project,” 793.

<sup>134</sup> *Ibid.*, 12.

<sup>135</sup> Thomas, “Revitalizing the Women’s Ministry: Women Mentoring Women,” 87.

model what is good as instructed in Titus 2:3. “What young women need is not someone with an impressive resume but a true, vibrant, contagious spirituality.”<sup>136</sup> According to Jay E. Adams, “Our teaching must be of the sort that the Lord commanded. And it calls for great care, because, as He once said, when he is fully trained, the disciple will be like his teacher”<sup>137</sup> It was Jesus’ ultimate goal as a kingdom mentor to mentor the twelve disciples who would carry on their work after he was gone.<sup>138</sup>

Godly leaders need their spiritual eyes opened to see who they are and how they can train the younger women to be godly and prepare them to serve their generation and the generations to come. The role of the women in leadership is to:

- reach out to the women in their local churches and para-church organizations and mentor them;
- help women to identify their God given gifts, talents, and abilities;
- help women find their place to serve God in their churches as ushers, greeters, hostesses, or as mentors; and
- help women identify their passions; women who identify their heart’s passions can get excited and influence others to be passionate about serving God.

### **Spiritual Formation and Disciplines**

Spiritual disciplines are habits of devotions that play an important role in spiritual growth. They have been practiced by the people of God since biblical times. During the six week biblical training and mentoring program, the group receives training in biblical studies and spiritual disciplines, such as Bible reading, prayer, fasting, the discipline of service. The training will empower the mentees for spiritual lives and prepare them to become mentors who will mentor others. The Spiritual disciplines promote godliness just as physical disciplines promote

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<sup>136</sup> Donna Otto, *Finding a Mentor, Being A Mentor* (Eugene, Oregon: Harvest House Publishers, 1984), 20.

<sup>137</sup> Jay E. Adams, *How to Help People Change* (Grand Rapids, MI: Zondervan, 1986), 53.

<sup>138</sup> Jess Gibson, *Coaching Champions: The Privilege of Mentoring* (Green Forest, AR: New Leaf Press Inc. 1995), 5.

strength in a person's body. Donald S. Whitney, professor of spiritual formation at Midwest Baptist Theological Seminary, stated:

The Spiritual Disciplines are the God-given means we are to use in the Spirit-filled pursuit of Godliness. Godly people are disciplined people. Call to mind some heroes of church history-Augustine, Martin Luther, John Calvin, John Bunyan, Susanna Wesley, George Whitefield, Lady Huntingdon, Jonathan and Sarah Edwards, Charles Spurgeon, George Muller-they were all disciplined people. In my own pastoral and personal Christian experience, I can say that I've never known a man or woman who came to spiritual maturity except through discipline. Godliness comes through discipline.<sup>139</sup>

### **Discipline of Prayer**

Spiritual disciplines play an intergral part in promoting growth and godliness in the lives of a mentor and a mentee. Robert L. Brandt and Zenas J. Bicket describe prayer as a way to commune with God the Father. The word communion indicates "fellowship and social intercourse at its most intimate."<sup>140</sup> According to John Koessler, "Prayer is another of the foundational tools God uses to foster spiritual growth. Prayer works together with Scriptures to transform the believer's life and thinking."<sup>141</sup> One of the disciplines incorporated in the six week biblical training and mentoring manual is the discipline of prayer. Dick Eastman describes prayer this way: "Prayer is the slender nerve that moveth the muscles of omnipotence...the simplest act a creature of God can perform. It is divine communion with our heavenly Father. Prayer does not require advanced education. Knowledge is not a prerequisite to engage in it. Only an act of the will is required to pray."<sup>142</sup>

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<sup>139</sup> Donald S. Whitney, *Spiritual Disciplines for The Christian Life* (Colorado Springs: NavPress, 1991), 16.

<sup>140</sup> Robert L. Brandt and Zenas J. Bicket, *The Spirit Help Us To Pray: The biblical Theology of Prayer* (Springfield, MO: Gospel Publishing, 1994), 22.

<sup>141</sup> Koessler, *True Discipleship: The Art of Following Jesus*, 84.

<sup>142</sup> Dick Eastman, *The Hour That Changed the World: A Practical Plan for Personal Prayer* (Grand Rapids, MI: Baker House 2002), 17.

Prayer is the “indisputable common denominator of spiritual different-makers in every generation and in any setting.”<sup>143</sup> Prayer connects God and man. Jesus taught his disciples to pray (Matt. 6:9–14) and provided a timeless model for every believer to follow. “Prayer is taxing, Prayer is exacting. Prayer means enduring.”<sup>144</sup> Leonard Ravenhill, in his book *Revival Praying*, says, “He who would teach the people to pray must first himself be given to prayer. He who urges prayer on others must first tread the path of prayer himself...Hidden prayer is like heat smoldering in the bowels of the earth far beneath the still cone of a volcano.”<sup>145</sup> In his book, *The Me I Want to Be*, John Ortberg says about prayer:

Everyone has a “Holy of Holies,” where only that person and God can meet. Only God can touch the deepest place of another soul. We may think, I can intimidate, lecture, flatter, manipulate, reason, cajole, reward, or withdraw to get the behavior I want out of that person. And may be, I can, on the outer edges of their personality; but I can’t touch the deepest part of another person. Only God can. Prayer is the closest we come to being able to influence people at the deepest level, to be able to go to God into another person’s soul, because always between me and the most inner part of another person stands Jesus. The most direct way to another person is not talking to them. The most direct way is talking to Jesus.<sup>146</sup>

Jesus exercised the discipline of prayer. He prayed alone (Mark 1:35), he prayed when choosing his disciples (Luke 6:12), and he prayed before choosing his disciples and the twelve, whom he also named apostles. The disciples, after watching Jesus praying, asked Him to teach them how to pray. In *Praying The Lord’s Prayer for Spiritual Breakthrough*, Elmer Towns stated, “God knows our weaknesses, and one of the reasons he gave us the Lord’s prayer was to help us pray...to keep us from going to sleep...to keep our minds focused on praying...to give us

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<sup>143</sup> Early, *Prayer the Timeless Secret of High-Impact Leaders*, 2.

<sup>144</sup> Leonard Ravenhill, *Revival Praying* (Bloomington, MN: Bethany House, 2005), 64.

<sup>145</sup> *Ibid.*, 77.

<sup>146</sup> John Ortberg, *The Me I Want to Be* (Grand Rapids, MI: Zondervan 2010), 205.

success in our prayers.”<sup>147</sup> Towns challenges believers to move to new horizons of a life of prayer, faith, and spiritual growth. Jesus emphasized and obeyed the Old Testament command, “You shall worship the Lord your God, and Him only you shall serve” (Matt 4:10). Bob Sorge defines worship as, “One’s heart expression of love, adoration, and praise to God with an attitude and acknowledgement of his supremacy and Lordship.”<sup>148</sup> In *How to Pray*, Elmer Towns encourages believers to agree together in prayer as stated by Jesus in Matthew 18:19. “Two people praying in agreement make beautiful music to God.”<sup>149</sup> Keith Wall presents elements of effective prayer as praying with humility (2 Chron. 7:14), with faith (Matt. 21:21), with consistency (Dan. 6:10), and with thanksgiving (Matt 15:35–36).<sup>150</sup>

### **Discipline of Bible Reading: The Word of God.**

The disciplines are given by God in pursuit of godliness in the life of a believer. According to Whitney, “No Spiritual Discipline is more important than the intake of God’s Word. Nothing can substitute for it. There simply is no healthy Christian life apart from a diet of the milk and meat of Scripture...In the Bible God tells us about himself, and especially about Jesus Christ, the incarnation of God...Therefore if we would know God and be Godly, we must know the Word of God—intimately.”<sup>151</sup> In 1 Timothy 4:13, Paul the apostle instructed young Timothy to devote himself to the reading of Scripture, to preaching, and to teaching the Word of God.

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<sup>147</sup> Elmer Towns, *Praying the Lord’s Prayer for Spiritual Breakthrough* (Venture CA: Regal 1997), 29.

<sup>148</sup> Bob Sorge, *Exploring Worship: A Practical Guide to Praise and Worship* (Canandaigua, NY: 1987), 65.

<sup>149</sup> Elmer L. Towns, *How To Pray: When You Don’t know What To Say* (Ventura, CA: Regal Books, 2006), 82.

<sup>150</sup> Keith Wall, *Everything the Bible Says About Prayer* (Grands Rapids, MI: Baker Publishing, 2012), 18–20.

<sup>151</sup> Whitney, *Spiritual Disciplines for The Christian Life*, 26.

Paul chose to explain the believer's protection in Christ by using the imagery of armor. One of the pieces Paul mentions in Ephesians 6: 14–17 is the sword of the Spirit: the Word of God. Neil Anderson, in *The Bondage Breaker*, stated, “The Word of God is the only offensive weapon in the armor of God...Our offensive against direct attacks by the evil one is to speak aloud God's truth.”<sup>152</sup> Paul says in Romans 10:17, “So faith comes by hearing, and hearing by the Word of God.” In Hebrews 4:12, Paul says, “For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joint and marrow, and it is a discerner of the thoughts and intents of the heart.” God commissioned Joshua as he was succeeding Moses to lead His people and said, “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.” (Josh. 1:8).

### **Discipline of Fasting**

The biblical training and mentoring manual includes the spiritual discipline of fasting. This discipline is available to strengthen believers spiritually and to help them overcome barriers that might keep them from living victorious Christian lives. Elmer Towns, in his book *Fasting for Spiritual Break through*, writes, “Fasting is not an end in itself; it is a means by which we can worship the Lord and submit ourselves in humility to Him...One of the greatest spiritual benefits of fasting is becoming more inattentive to God-becoming aware of our inadequacies and His

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<sup>152</sup> Neil T. Anderson, *The Bondage Breaker* (Eugene, Oregon: Harvest House 2000), 100.

adequacy, our own contingencies and His self-sufficiency—and listening to what He wants us to be and do.”<sup>153</sup>

The two disciplines of fasting and prayer are intricately connected. There is a saying: “Prayer without fasting is weak and fasting without prayer is only dieting.” According to Whitney,

God is always pleased to hear the prayers of His people. But He is also pleased when we choose to strengthen our prayers in a way He has ordained. Nehemiah (1:4) “fasted and prayed before God of heaven.” Daniel (9:3) devoted himself to plead with God “in prayer and petition, in fasting.” In a direct command through the prophet Joel, Israel was told, “Even now, declares the Lord, return to me with all your heart, with fasting and weeping and mourning” (Joel 2:12)...The most important aspect of this Discipline is its influence on prayer. You’ll notice that in one way or another, all the other biblical purposes of fasting relate to prayer. Fasting is one of the best friends we can introduce to our prayer life.”<sup>154</sup>

Whitney defines fasting as “the voluntary denial of a normal function for the sake of intense spiritual activity.”<sup>155</sup> In *The Daniel Fast for Spiritual Breakthrough*, Elmer Towns explains the Daniel fast as a discipline that strengthens one’s character in every area of one’s life and help take control of the body, the outer self, and the inner character.<sup>156</sup> The Bible describes seven main forms of fasting: 1) The normal fast involving total abstinence of food. Matthew records that after fasting for forty days and forty nights Jesus was hungry. 2) The partial fast in Daniel 1:2, with the emphasis on restrictive diet rather than complete abstinence. For ten days, Daniel and his three Jewish friends ate vegetables and drank water. 3) Absolute fast, which is the abstinence from both food and water. Ezra “ate no food and drank no water” (Ezra 10:6). 4) The apostle Paul after his conversion on the road to Damascus: “For three days he was blind and did

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<sup>153</sup> Elmer L. Towns, *Fasting for Spiritual Break Through* (Ventura, CA: Regal Books 1996), 17–18.

<sup>154</sup> *Ibid.*, 166.

<sup>155</sup> Whitney, *Spiritual Disciplines for The Christian Life*, 160.

<sup>156</sup> Elmer L. Towns, *The Daniel Fast for Spiritual Breakthrough* (Ventura, CA: Regal Books 1996), 23.



not eat or drink anything” (Acts 9:9). Esther and all the Jews in Susa fasted for three days, night and day, and did not eat or drink water. 5) A supernatural fast, which is the kind of fast that requires God’s supernatural intervention into the bodily processes. When Moses wrote of meeting with God on Mount Sinai, he said, “I ate no bread and drank no water” (Deut. 9:9). 6) A private fast spoken by Jesus in Matthew 6:16–18, indicating that we should fast in a way not to be noticed by people. And 7) Congregational fasts found in Joel 2:15–16: “Blow a trumpet in Zion, declare a holy fast, call a sacred assemble. Gather the people, consecrate the assembly.”

### **Discipline of Serving**

Serving God is expected of every Christian. God does not call his people to idleness. That is why the Psalmist would say, “Serve the Lord with gladness” (Ps. 100:2). There should be joy in serving God. Steve Sjogren reminds Christians that by definition we are “little Christs going into the world with the identical intent of Jesus. Jesus said, He did not come to be served, but to serve.”<sup>157</sup> Jesus is a great example of a humble servant. He served the most basic needs of his disciples. He washed their feet as an example of how they should serve with humility. These disciplines prepare the mentees to become mature believers and equip mentors. Mentors should master these disciplines and then mentor others. Some of the interviewees were involved in these disciplines. All who will be successful leaders and mentors should prepare themselves through prayer, fasting, and Bible reading.

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<sup>157</sup> Steve Sjogren, *Servant Warfare: How Kindness Conquers Spiritual Darkness* (Ann Arbor, MI: Servant Publication, 1996), 140.

## BIBLICAL MENTORING PROGRAM

(A Program Prepared by Constance Nhira 2020)

A biblical training and mentoring manual is essential for the training and equipping of the women in ministry associated with the HFANMI women’s ministry. The mentoring program is designed to train mature Christian women from different churches and para-church organizations in Zimbabwe who in turn will mentor others. “A woman could be a mentee at any stage, age, or season of life, Every woman experiences new season of life which she needs someone who will keep her live out her faith.”<sup>158</sup> Carol Jo Brazo defines mentoring as a “constant changing field of color and wonder. Mentoring is a rich tapestry woven by community of generous souls.”<sup>159</sup>

The six week biblical mentoring program answers Jesus’ Command to His disciples “to go and make disciples of all the nations” (Matt. 28:19–20). Disciples penetrate their world and reproduce themselves, which leads to multiplication. Multiplication is the key to reaching the world and fulfilling the Great Commission.<sup>160</sup> The program is based on Titus 2:3–5, which calls for older women to be relevant in behavior, not slanderers, not given to much wine, and become teachers of good things, admonishing the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, and obedient to their own husbands that the word of God may not be blasphemed. The mandate is for older Christian women to be intentional in teaching younger women to love God, fear God, and prepare them to mentor the

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<sup>158</sup> Janet Thompson, *Mentoring for All Seasons: Women Sharing Life’s Experiences and God’s Faithfulness* (Washington DC: Leaf Wood Publishers, 2017), 12.

<sup>159</sup> Carol Jo Brazo, *Devine Secretes of Mentoring: Spiritual Growth Through friendship* (Downer Grove, IL: InterVasity Press, 2004), 17.

<sup>160</sup> Bill Hull, *The Disciple Making Pastor: The Key to Building Healthy Christians in Today’s Church* (Minneapolis, MN: Zondervan, 1984), 14.

next generation. The program will address the theological and practical aspects of mentoring as follows:

## **Part I**

### **Program Guidelines**

#### **Class Format:**

- Praise and Worship
- Teaching
- Assignment and Announcements
- Connect Groups (Group discussion, ministry, and prayer for each other. Accountability)

**Homework Assignments:** Homework assignments are to be completed and used in the connect groups after the lessons. Completion of all homework assignments is a requirement for graduation. Homework assignments will be in a form of reading selected books assigned by the mentor to help the mentees grow in faith.

**Accountability Partner:** An accountability partner plays a very special part in your lifetime during Hope for All Nations women's mentoring as well as after graduation. Find someone you can look to as a spiritual partner. This person will hold you accountable to your commitment to the Hope for All women's mentoring program and accountable to be a woman of God. She will encourage and challenge you to fulfill God's plan and purpose for your life and point you to Jesus Christ as the answer to life's challenges. Your accountability partner will speak truth into your life and should be a person of faith and prayer.

Single women are to have a female accountability partner. She is not to be an unbeliever, a fiancé, a boyfriend, or someone who does not exemplify a godly lifestyle. Married women may have their spouses as accountability partners or may choose a close female friend.

**Graduation:** At the completion of the Hope Women’s Mentoring Program, you will be participating in the Graduation Banquet and certificate presentation. You will be able to invite friends and family to witness your declaration of your commitment to remain a Disciple of Christ (2 Cor. 5:17).

### **LESSONS TO BE COMPLETED**

Week one: Knowing God as your Father

Week two: Breaking Ungodly Soul Ties

Week three: Developing the Fruits of the Spirit

Week four: Mary of Nazareth: Example of a Woman used by God.

Week five: Spiritual Disciplines

1. Prayer
2. Fasting
3. Study God’s Word
4. Worship

Week six: Becoming a Spiritual Mentor

### **WEEKLY LESSONS**

#### **Week One: Knowing God as Your Father.**

The participants will share what they learned about God as their Father.

#### **Week Two: Breaking Ungodly Soul Ties.**

Participants will learn how to develop healthy and godly relationships, as well as what causes ungodly soul ties and how sexual soul ties develop.

#### **Week Three: Developing the Fruit of the Spirit.**

Just as a tree does not bear fruit for its own enjoyment but for the enjoyment of others, a believer's fruit not only enhances her life but also those around her.

**Week Four: Example of A Woman Used by God: Mary of Nazareth.**

Participants will learn from a woman whose story illustrates many characteristics of the kind of woman God can use to fulfill his redemptive purpose in the world.

**Week Five: Spiritual Disciplines**

The Spiritual Disciplines are the God given means that believers use in the spiritual pursuit of godliness. The participants will learn about how godly people are disciplined people.

**Week Six: Becoming a Spiritual Mentor**

The participants will take a closer look at how a women's ministry leadership team can have its finger on the pulse of the women in the church and how spiritual mentoring can help the young women in their generation mature. After six weeks of training, the mentees are ready to go forth and apply what they have learned in each session. The mentees are encouraged to make a positive impact on the lives of the women of the younger generation and contribute to the growth of the church and their communities by sharing what they have learned.

**Part II**

While many churches are focusing on creating different programs to lead people to Christ and help them to become better Christians, biblical examples and church growth patterns show clearly that mentoring has always been God's means for changing the hearts of people. The mandate to pass on our faith as never come down to a program but always to interpersonal relationship.

## WEEK ONE

Knowing God as your Father:

*Memory verse:* “I will be a Father to you. And you shall be My sons and daughters. Says the Lord Almighty” (2 Cor. 6:18).

*Objectives:* To know God intimately as your heavenly Father and his desire to connect with you. To live a life that reflects the relationship with him.

*Introduction:*

The absence of fathers in most families have created hostile feelings toward the God who relates to his chosen people as father. Many women do not have good thoughts and feelings when they hear the word “father.” To some, the word father means abandonment, anger, pain, abuse, and so many other negative things.

- What comes to your mind when you hear the word father?
- How do you describe your earthly father?
- What does it mean to be in a relationship with the heavenly Father?

This lesson will help you understand God as your Father. We will search the scriptures to find out how relating to God as Father is essential to our spiritual well-being and is central to what it means to be a believer. It is a fundamental need of the human heart to know the true Father who alone defines what fatherhood means and was meant to be.

*Lesson:* How Does God Relates to Us as the Father:

1. We were created in his image (Gen. 1:27)
2. We were created to be God’s children (Col. 1:12)
3. We share God’s authority (Gen. 1:26)

4. We are called children of God (1 John 3:1)
5. We are his sons and daughters (2 Cor. 6:16, 18)
6. We have fellowship with the Father (1 John 1:3)
7. God loves us as much as he loves his son (John 17:23)

*Application:* The word “father” is the most significant name of the Bible. It is a term that implies family interaction and describes God’s relationships with his children. The name “Father” sets Christianity apart from other religions of the world. Christianity invites us to believe in the Father, Son, and the Holy Spirit—a family relationship with a loving Father. When Jesus was on earth, his whole message pointed to how the Father loved him and how much the Father loved humanity.

*Summary:* God is a Spirit. The Bible at times uses feminine analogies when speaking of God’s actions and attributes: He cries out like a woman in labor (Isa. 42:14); he comforts as mother comforts; he nurses and nurtures us (Ps. 131:2). When Jesus came to earth, he revealed God as “Father” more than any other description or name for God. Christianity is a love relationship with the Father and Son. God delights in you and wants to relate to you on a personal basis. He desires to be close and have an intimate relationship with you. Living in a loving relationship with God the Father is the key to a victorious Christian life.

## **WEEK TWO**

Breaking Ungodly Soul Ties:

*Memory verse:* “Instead of your shame you shall have double honor” (Isa. 61:7).

*Introduction:* This lesson helps to define unhealthy and ungodly soul ties and how to break the power of wrong relationships in your life. You will learn how to develop healthy and godly relations.

*Lesson:*

1. Definition of “ungodly soul ties”:
  - A. A powerful emotional connection between you and another person, object, memory, or place that has or can hinder God’s perfect will for your life.
  - B. Bonds formed between the souls of people for the purpose of:
    1. Control.
    2. Manipulation
    3. Domination
    4. Bondage from sexual sins, adultery, controlling parents, spouses, or friends.
2. Healthy Soul Ties:
  - A. People you can have healthy soul ties with are:
    1. Your husband through marriage covenant. The marriage covenant is the healthiest soul tie there is.
    2. Family relationships, parents, siblings
    3. Believers in the body of Christ
    4. Mentoring relationships: like Jesus and the disciples, Paul and Timothy.
    5. Prayer partners
3. The causes of ungodly ties: (1 Cor. 6:15–18).



1. Adultery – voluntary sexual intercourse between a married man and a woman not his wife, or married woman and a man not her husband
2. Fornication – voluntary sexual intercourse between unmarried man and woman.
3. Incest and molestation.
4. Sexual ties are developed when you have sex with someone, you give them a part of yourself, and they give you a part of themselves. Sex is not just a physical act. It was ordained by God to produce oneness of flesh within the marriage bond.
4. The woman at the well (John 4:7–29):
  - A. Jesus spoke to the woman at the well who had been involved in several sexual relationships
  - B. Jesus revealed his knowledge of her past. The woman was freed from the effects of soul ties created through wrong relationships.
  - C. For the woman to be whole, she had to put her relationships under the blood of Jesus.
5. How to be set free of pain, shame, and emotional bonding of being used and abused:
  - A. Isaiah 58: 6
    1. Loose the bonds of wickedness.
    2. Undo the heavy burdens.
    3. Let the oppressed go free.
    4. Break every yoke

You can be free by cutting the cords of iniquity or soul ties to the controlling person.

As a believer you have the power to break these soul ties in the name of Jesus and by:

1. Acknowledging that God wants you free and by repenting.

2. Forgiving the other person(s), by name if possible, for their part of the wrong relationship and release them to the Lord.

3. Asking God to begin a miracle in your life and to make you whole.

6. How to escape fatal attractions:

1. Purpose your heart to live pure and holy before God.

2. Fill yourself with God's Word.

3. Pray the Lord's prayer and pray in the spirit and in your understanding every day.

4. Avoid every appearance of evil.

5. Keep your entire focus on Jesus

6. Submit yourself to God, then resist the devil and he will flee from you.

7. Be sober and alert.

*Application:* Soul ties will cripple your spiritual life and distract you from fulfilling your destiny.

Remember you have been bought by the precious blood of Jesus. You can be free from cords of inquiry or soul ties. There is no situation that is too hard for God.

*Discussion Questions:*

1. Do you need to be free of bondage of soul ties in your life, to which you were oblivious prior to the study presented in this lesson?

2. Is there a soul tie that needs to be broken that is causing trouble in your relationship with your husband or fiancée?

3. Are you ready to deal with it honestly?

4. Once you have personally repented for any wrong relationships, and made restoration where God leads you to do so, would you like to be joined in a prayer of agreement for God's miracle of wholesomeness and restoration in your own life?

### **WEEK THREE**

Developing the Fruits of the Spirit:

*Memory verse:* "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit" (Matt. 12:33).

*Objectives:* Examination of the fruits of the spirit and qualities of a mature spiritual mentor.

*Lesson:* In this lesson we will review a list of the Fruits of the Spirit and their work in the life of a believer in her everyday life. Just as a tree does not bear fruit for its own enjoyment, but for the enjoyment of others, a believer's fruit enhances her life and the lives of those around her. We will discuss the changes in behavior and attitude that are seen in a life of a believer as she grows in the Lord.

1. What does it mean to "walk in the Spirit" (Gal. 5:16)
  - A. It means being obedient to the Spirit and the Word of God.
  - B. It is a continual growing and changing process.
  - C. It is becoming more aware of "What would Jesus do?" in every situation.
2. The Works of The Flesh (Gal. 5:19–21)
  - A. The works of the flesh are; adultery, fornication, uncleanness, lasciviousness. Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envying, murders, drunkenness, reveling.
3. The first Fruit of the Spirit is "love" (Gal. 5:22)

In Greek “love” is described as:

1. Phileo—Brotherly or human love.
  2. Eros—Physical love governed by five senses; what you see, hear, taste, touch, and smell.
  - 3 Agape –the God-kind of love. Agape love is God’s highest and most fulfilling plan for every person.
4. The other Fruits of the Spirit, (Gal. 22:23)
- A. **Joy:** Eternal joy is not a frivolous joy; it is the inner joy a knowing that God is always faithful and never fails you, never leaves you nor forsakes you.
    - “The joy of the Lord is your strength” (Neh. 8:10).
    - “I will rejoice in the Lord. I will joy in the God of my salvation” (Hab. 3:18).
    - Rejoice in the Lord always. Again I say rejoice” (Phil. 4:4).
  - B. **Peace:** God’s peace is eternal, while the world’s peace is only momentary. Peace is having a calm assurance in the midst of a storm in your life.
    - “And let the peace of God rule in your life” (Col. 3:15).
    - “Peace I leave with you. My peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let it be afraid” (John 14:27).
    - “And the peace of God which passes all understanding, will guard your hearts and mind through Christ Jesus” (Phil. 4:7).
  - C. **Longsuffering:** Long and patient endurance. Patience is the fruit that enables you to wait and not demand your own way. When you have a demanding attitude you are prone to give up quickly and blame people and God.

- “And not only that, yet we also glory in tribulations, knowing that tribulation produces perseverance, and perseverance, character and character, hope” (Rom. 5:3–4).
- “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us not willing that any should perish, but that all should come to repentance” (2 Pet.3:9).

D. **Gentleness:** Strength and power under perfect control.

- “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one” (Col. 4:4).
- “Therefore as we have opportunity, let us do good to all, especially to those who are of the household of faith” (Eph. 6:10) .

E. **Goodness:** The state of being good, kind, benevolent, generous, and God-like in your life and conduct.

- “Now I myself confident concerning you my brethren that you also are full of goodness, filled with all knowledge, able also to admonish one another” (Rom. 15:14).

F. **Faithfulness:** Trustworthiness, loyalty, reliability, consistency, steadfastness, and sincerity.

G. **Meekness:** Mildness, forbearance, or total dependence on God.

- “Therefore as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering” (Col. 3:12)

H. **Self-control:** Restraint exercised over one’s own impulses, emotions, or desires.

5. Fruit robbers that try to destroy the Fruit in your life.

A. “The thief does not come except to steal and to kill, and to destroy” (John 10:10).

- Unforgiveness, bitterness, envy, jealousy, selfishness, or self-centeredness will robe you of the Fruit of love.
- Discouragement will robe you of the Fruit of joy.
- Worry, care anxiety, guilt, condemnation, confusion, fear, and strife will rob you of the Fruit of peace.
- Impatience and hastiness will robe you of the Fruit of patience.
- Harshness and violence will rob you of the Fruit of gentleness.
- Evil, unkindness, stinginess, and meanness will robe you of the Fruit of goodness.
- Procrastination, laziness, slothfulness, and lethargy will rob you of the Fruit of faithfulness.
- Pride, stubbornness, rebellion, self-sufficiency, and backbiting, excessiveness, anger, and immorality will rob you of the Fruit of self-control.

*Application:* Every believer who desires to be used by God must be willing to cultivate the fruit of the spirit in her life. The fruit of the Spirit is planted inside a believer. The fruit of the Spirit helps a believer to mature spiritually and gives the ability to overcome difficult situations in life. It is important for mentors to develop their spiritual gifts so they can effectively serve God and others.

*Discussion Questions:*

1. Which of the Fruits of the Spirit do you see more developed in your life?
2. Which of the Fruit of the Spirit need to be develop in your life?

#### **WEEK FOUR**

Example of a woman used by God: Mary of Nazareth

*Memory verse:* “For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty” (1 Cor. 1:26, 27).

*Objectives:* To address the portrait of a woman God can use and how her life can fulfill the eternal purpose for which God created her.

*Introduction:* God uses ordinary and unqualified people to bring about his eternal plan of redemption. This lesson will assist mentors in the study of the characteristics of the kind of woman God uses to fulfill his purposes in our world. Mentoring is not for extraordinary, exceptionally gifted, and talented women in the church. Mentoring is for ordinary women whose significance is not based on background, physical beauty, intelligence, education, natural gifts, or abilities but on a relationship with Jesus. Mary of Nazareth presents an excellent biblical model of woman God can use. The spiritual mentor must illustrate what it means to obey God, walk with God, and to be used by God as seen in the life of Mary of Nazareth.

*Lesson:* Portrait of A Woman Used by God:

- A. *Ordinary Woman:* Mary was an ordinary and unqualified woman who answered the call of God upon her life (Luke 1:38). Mary said, “Behold, the maidservant of the Lord! Let it be to me according to your word.”

- B. *Undeserved Woman*: Mary marveled at God's grace to choose her. God chooses each one of us to nurture others in their walk with the Lord (John 15:16). "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain."
- C. *Spirit-Filled Woman*: Mary was filled with the Holy Spirit. Luke 1:35: "The Holy Spirit will come upon you and the Highest will overshadow you." We too must be filled with the Spirit if we are to fulfill the purpose of God in our lives.
- D. *Available*: Mary availed herself to be used by God and was willing to endure the ridicule and even the possibility of being stoned as the Mosaic law required.
- E. *Praising Woman*: When Mary's life was faced with drastic change, she responded in worship and praise (Luke 1:46–47).
- F. *Woman of Influence*: When faced with the shortage of wine at a wedding in Cana of Galilee, Mary pointed the servants to Jesus: "Whatever He says to you, do it" (John 2:5).
- G. *Woman of the Word*: Mary's prayer in Luke 1: 46–55 was filled with scripture.
- H. *Praying Woman*: She understood the need for both private and corporate prayer. She gathered with the 120 believers in the upper room (Acts 1:14). Prayer will plant seeds of longing in the hearts of the women we mentor.
- I. *Submissive Woman*: Mary demonstrated her submission to God and her husband

*Discussion Questions:*

1. Do you believe that God can use you to make a difference in the world?
2. Have you made yourself available to God for whatever purpose he might want to accomplish through you.



3. Does your life influence others to love, worship, and obey the Lord Jesus?

*Application:* It is our connection to the Lord Jesus that brings value and significance into our lives and makes us usable in the kingdom of God. We have the potential to be used by God regardless of how ordinary and unqualified we may be.

## **WEEK FIVE**

### **Spiritual Disciplines.**

Memory verse: “But reject profane and old wives fables, and exercise yourself toward godliness” (1 Tim. 4:7).

*Objectives:* Spiritual Disciplines are like spiritual exercises; as physical disciplines promote strength, so do the Spiritual Disciplines promote godliness and maturity in a believer’s life.

*Introduction:* Spiritual Disciplines are channels of God’s transforming grace. As Paul wrote in 2 Corinthians 3:18, “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the spirit of the Lord.”

Spiritually undisciplined believers are spiritually a mile wide and an inch deep. A mature Christian mentor needs a disciplined life in order to successfully help others. She must desire to know God and His Word intimately.

*Lesson:* In this session, the mentee will learn about the disciplines that promote spiritual growth.

The Word of God:

The Word of God is the foundation for a victorious Christian living. Every Christian must realize that the Holy Bible is the true, inspired, and infallible Word of God.

1. **11 Timothy 3:16,17:** “All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

2. Reading God's word: Matthew 4:4; 2 Timothy 3:16. Have discipline in finding time and a plan that helps you to read the Bible every day.
3. **John 1:1–5** “In the beginning was the Word, and the Word was with God, and the Word was God.”
4. **Hebrews 4:12** “The Word of God is living and powerful, and sharper than any two-edged sword.”
5. Studying God's Word: Ezra 7:10; Acts 17:1 Studying God's Word means devoting time to studying the Word of God. “For Ezra had prepared his heart to seek the Law of the Lord and to do it, and to teach the statutes and ordinances in Israel” (Ezra 7:10).
6. Paul wrote of the Bereans and said, “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the scriptures daily to find out whether these things were so” (Acts 17:11).

Your attention to God's Word is vital for you to walk in the Fruits of the spirit. It is hard to resist the lust of the flesh if you have not filled your spirit with strength to resist.

- A. Read the Word
- B. Meditate the Word
- C. Practice the Word
- D. Obey the Word
- E. Speak the Word
- F. Teach the Word

Spiritual Discipline of Prayer:

1. Prayer is expected of every believer: Matthew 6:5, 6, 7, & 9; Luke 18:1
2. Prayer is learned: Luke 11:1
3. Prayer is meditated: Psalm 5:1
4. Praying with others: In Luke 11:1, the disciples learned to pray by hearing Jesus praying and by praying with Him.

Prayer is communicating with the heavenly Father.

#### Spiritual Discipline of Fasting

- A. Fasting is expected: Jesus said, “But when you fast” (Matt. 6:16–17).
- B. Fasting is for spiritual purposes (Eph. 2:1–10).
- C. Fasting strengthens prayer (Neh. 1:4; Dan. 9:3).
- D. To seek deliverance or protection (2 Chr. 20:3–4).
- E. To express repentance and the returning to God (Joel 2:12).

#### Spiritual Discipline of Serving:

The Discipline of serving God is not a job of the casually interested. God asks for your life. He asks our service to him to become a priority, not a pastime. God is not interested in his servants giving Him the leftovers of their life’s commitments.

The Bible mentions at least six motives for serving:

- A. **Motivated by Obedience:** “You shall walk after the Lord your God and fear Him, and fear Him, and keep His commandments and obey his voice; you shall serve Him and hold fast to Him” (Deut. 10:12)
- B. **Motivated by Gratitude:** “ Only fear the Lord, and serve Him with all your heart; for consider what great things He has done for you (1Sam. 12:24).

- C. **Motivated by Gladness:** “Serve the Lord with gladness; Come before His presence with singing” (Ps. 100:2).
- D. **Motivated by Forgiveness, Not Guilt:** We can serve willingly because Christ’s death freed us from guilt.
- E. **Motivated by Humility:** Jesus was the perfect example of humility when he washed His twelve friends (John 13:12–16)
- F. **Motivated by Love:** “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve others” (Gal. 5:13).

Serving God is costly and hard labor sometimes, but it will endure for eternity. “The Lord Jesus was always the servant of all, the servant of servants, the *Servant*.”<sup>161</sup> If we are to be like Christ, we must discipline ourselves to serve as Jesus served.

## WEEK SIX

### Mature Women Mentoring Younger Women

*Memory verse:* “The older women likewise, that they be relevant in behavior, not slanderers, not given to much wine, teachers of good things, that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, home makers, good, obedient to their own husbands, that the word of God may not be blasphemed” (Titus 2:3–5).

*Objectives:* Examining the qualities of a mature spiritual mentor.

*Introduction:* Mature Christian women have an opportunity to change the lives of women around them through mentoring relationships. Young women are in need of spiritual mentors who can

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<sup>161</sup> Whitney, *Spiritual Disciplines for The Christian Life*, 129.

shape their lives through the Word of God and the power of the Holy Spirit. Many women are isolated and discouraged in life and are seeking answers. Mature Christian women must not be intimidated by the intelligence and giftedness of younger women in their churches; they need to embrace and teach them sound doctrine and principles of the Christian faith.

*Lesson:* Edna Elson and Tricia Scribner's definitions of mentoring:

- “Mentoring... means using the best part of yourself to help another see and become the best that they can be.”
- “Mentoring occurs when a woman who is older and wiser, with experience, takes a younger woman under her wing to share, teach, and train her.”
- “One with wisdom, knowledge and experience greater than the one with whom the wisdom is shared, who guides, accepts, and holds accountable another.”
- “A mentor is a trusted counselor, guide, or coach.”
- “Someone who shares God-given wisdom with someone else on a regular basis with the aim of encouraging that person in bite-size bits to live a life that is pleasing to God.”

Mature Christian women can make a difference in the lives of women around them. Michael Oney provides biblical mandates for Christian mentors that changed his life and the lives of hundreds of men and women. Some of these mandates included:

1. **A mentor sees the divine destiny in his mentee:**
  - a. Paul was deeply aware of Timothy's calling.
  - b. A mentor has the ability to know the mentee's history.
  - c. A mentor has the ability to know the mentee's present situation.
  - d. A mentor has the ability to guide the mentee into God's preferred future.

1. **A mentor directs mentees to invest in their future:** Paul instructed Timothy to think like:
  - a. A soldier (2 Tim. 2:3–6)
  - b. An athlete
  - c. A farmer
2. **A mentor leads mentees to embrace holiness: (Rom. 6:1–2: 7: 15)**
  - a. Paul instructed Timothy to develop character that would allow his gifts to become significant (2 Tim. 2:22-26).
3. **A mentor warns mentees about real challenges in life:**
  - a. Equip those you mentor to think clearly and realistically about evil in the world and how that evil will, at times, impact their lives.
  - b. Mentees need to see that even godly mentors face hardships and need God's help to navigate them.
  - c. Your mentee will watch you handle the dragons in your life. This is the time when your mentorship is more caught than taught.
4. **A mentor models what mentees are to be:**
  - a. Great mentors model godly conduct
  - b. Great mentors teach sound principles
  - c. Great mentors have steadfast, clearly defined faith
  - d. Great mentors show patience with people
  - e. Great mentors have credibility that can be emulated
5. **A mentor charges mentees to fulfill their life purpose:**

- a. Encourage them to first lead themselves before being able to lead others
- b. Must learn to lead with others
- c. Must learn to lead through others.

**6. A mentor charges mentee to leave a legacy**

- a. Find time to talk about death and explore the legacies that each would like to leave behind.
- b. Guide your mentee to understand that they, too, need to take their place as mentors in other people's lives
- c. Ask your mentees to make a list of the people God has placed on their hearts. Ask them to take steps of faith and invite them and begin to mentor them.
- d. Convince those you have mentored to live to the best of their ability with no regrets.<sup>162</sup>

One of the characteristics of a mentor is the development of a mentee's inner life. Mentors are to lead their mentees to their full potential in Christ. Mentoring is showing the way, not just knowing the way. In 1 Corinthians 11:1 Paul says, "Imitate me, just as I imitate Christ." Every believer can be assured of leaving a legacy worth following to the next generation of younger women.

### **Summary**

The researcher conducted research to analyze the development of the women's leadership roles for the Hope for All Nations Ministries International. The findings in this research have

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<sup>162</sup> R. Michael Oney, *Mentoring That Leaves A Legacy* (Lenexa, KS: Zondervan, 2011), 10.

shown that the mandate for nurturing women through mentoring is an essential element of any healthy organization. A women's ministry and its leadership has the responsibility to equip mature Christian women for the nurturing of the young women in the church. Women are to be taught morality based on sound doctrine. Their contacts cannot change without the change of their thinking. The emphasis of the mandate is sound doctrine and godly living. The training of mature Christian women involves helping them to think biblically and to apply biblical truth to those they mentor.

This research provided insight on how women in leadership view the mentoring relationships in their own lives and the lives of the women they mentor. The women in leadership positions discovered that many women in their women's ministries desperately need mature Christian women to initiate the mentoring relationship to help them become godly women, godly wives, and godly mothers. The women in leadership positions and those who have been mentored indicated they were mentored by other leadership leaders who initiated the mentoring relationships and prepared them for ministry. The findings show that the participants who were interviewed were fifteen women from different denominations who are passionate about mentoring women in their churches. The respondents described mentoring as a way to shape the mentees' lives through the Word of God and the works of the Holy Spirit. They view a mentoring program as a tool that guides mentors through the sessions and enables them to stay on course.

The barrier of lack of trust between mentor and mentee in a mentoring relationship was an issue. Respondents who have not been mentored stated they must be able to trust that what they share with mentors will be confidential in order for them to open up to the relationship



without reservations. Respondents also indicated lack of commitment as one of barriers in a mentoring relationship. The findings show that successful mentorship takes total commitment from both the mentor and the mentee. One of the respondents indicated that finding dedicated mentors who are willing to invest in the lives of mentees has become a problem in many churches and organizations. Research shows that while most women can benefit from mentoring on some level of development, “Mentoring programs that are not well developed can have a negative impact on the participants.”<sup>163</sup> This gave the researcher something to think about.

The researcher prepared a six week biblical training mentoring manual that will serve as a guide in assisting women in leadership as they mentor women in their churches to live godly lives and to be bold witnesses of Christ. The mentoring program will bring awareness to the godly women in need of the need to obey the mandate of Titus 2:3–5 that instructs them to teach the younger generation of women. In the next chapter, the researcher will suggest opportunities for further study based on the research findings.

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<sup>163</sup> Candy R. Hardy, “Developing Mentoring Manuals for Young Females in the African Methodist Episcopal Church Using Naomi and Ruth as Model” (PhD dissertation, United Theological Seminary, 2015), p7. ProQuest Dissertations Publishing 3662875.

## CHAPTER 5: CONCLUSION

The problem this research project studied was the need to expand the reach and impact of the Hope for All Nations Ministries International in Zimbabwe regarding Women's Ministry Leadership Roles and the development of the biblical training and mentoring manual for the equipping of the younger generation of women. The interviews included fifteen women from different denominations who participated in the study: women in leadership who are mentoring other women in their ministries; women in ministry who have been mentored; and women in ministry who have not been mentored. The HFANMI women's leadership needs to be revitalized so it can advance to its fullest potential in leading women to maturity in the Lord. An effective women's ministry leadership has unlimited potential to mentor women in their ministries and equip them to serve God in their churches, families, and communities.

Spiritual mentoring can be a vehicle for reaching the younger generation of women in any church and para-church organization. The words "discipling," "mentoring," and "spiritual mothering" are interchangeable, even though technically they have different connotations. They all refer to the act of impacting the life of another person through teaching and modeling. When revitalized in their leadership roles, women in leadership have an opportunity to impact the lives of the women they lead, who in turn will mentor others. Christian mentors provide direction, impart wisdom, and teach their mentees life skills through their own lives and experiences.

This project attempts to challenge women in leadership positions to be intentional in mentoring women God sends to their churches and organizations. The researcher obtained new insight from the research—questionnaires from one-on-one interviewees who participated in the study. The results provided answers to the research questions that are helpful to the researcher's

ministry and for further study. The interviews with participants gave the researcher a better understanding of the study and insight into how HFANM women's leadership can increase ministerial excellence in mentoring the younger generation of women. In this chapter, the researcher will explain the impact this research had on her and how she will use this research in her own ministry.

The researcher believes that women in leadership positions have the potential to equip and empower the younger generation of women in their organization. The interviews with the women in leadership in Zimbabwe was an eye opening to this writer. She saw the need to empower and equip women in leadership positions to become mentors for the younger generation of women. Since 2003, the researcher has labored every year in Zimbabwe, in the month of May and June, influencing and empowering hundreds of women to start women's groups in their churches and teach the Word of God.

The interviews with participants substantiated the researcher's theory that mentoring of women is a viable tool to building healthy churches. The interviewees in leadership positions and those who have been mentored indicated that they have been mentored by other leaders who initiated the mentoring relationships and prepared them for ministry. The women in leadership positions have directly worked with women in their churches or para-church organizations. One of the interviewees has been a mentor to women for fifteen years and another for five years. The mentoring experiences for each interviewee seemed to have not been easy but have been greatly encouraging and rewarding to their own lives. "A mentor helps to shape an individual's beliefs,

and set values in a positive way; often a longer term career relationship form someone who has done it before.”<sup>164</sup>

The researcher recommends that pastors to be involved in the mentoring of women in their churches. Women in ministry need encouragement from the visionary of the ministry. There should be more emphasis in churches from the pulpit on developing women leaders to become mentors. Taking a closer look at Titus 2 shows that the mandate was written to the pastor of a church. Nancy Leigh Demoss noted, “It is a responsibility of church leaders to equip older women for ministry. Women nurturing women is an essential element of a healthy church.”<sup>165</sup> The church must unleash women and help them develop confidence to start women’s ministries and mentor women in their organizations. In reading Paul’s writing, the researcher found an urgent call from Paul was to include women in leadership. The central conviction of his ministry was to bring the Jews, Greeks, and Gentiles to be one. In Galatians 3:28, he concluded the declaration that there is neither male nor female, indicating that all where one in Christ Jesus.

The review of literature showed that women’s ministry leadership development is significant and a strategy that provides a more equal shouldering of the work load and enhances a ministry’s effectiveness in reaching its goal. The goal should be to teach other women and have their talents and gifts identified and nurtured so they can discover their potential. In Romans 16:1–16, the apostle Paul acknowledges some of the first century influential women who were active in many aspects of church ministry. Some ministered with prayer, while some provided support. The women’s leadership in the local church has maintained its importance throughout

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<sup>164</sup> Aubrey Malphurs and Gordon E. Penfold, *Re: Vision: The Key To Transforming your Church* (Grand Rapids, MI: Baker, 2014), 188.

<sup>165</sup> Demos, *Becoming God’s True Woman*, 164.

the centuries. The significance of Paul's greetings in these scripture verses gives the understanding of the role of Christian women in leadership positions. Paul's positive approach to the role of women's ministry in the church is an encouragement to women leaders of the current generation.

The women named in Pauline's greetings include: "Phoebe who served in an official public role in the local church community, Priscilla Paul's co-worker; Junia, fellow prisoner, outstanding among the apostles; Mary, Tryphoena and Tryphosa, Persis (hard-working members); Julia; Nereus' sister; and (a mother to Paul)."<sup>166</sup> These women demonstrated leadership roles that caused Paul to acknowledge them. Matthew stated, "These women held influential positions in the church and were responsible for the leadership of Christian communities."<sup>167</sup>

The researcher noticed that mentoring women in many churches and para-church organizations has been a missing link, causing women's ministries to shrink and to be ineffective while communities are populated with women who need Christ. The study showed how women of all ages desperately need to connect with mature Christian women for training and encouragement. The younger generation of women no longer have families around them for support and they are left with the desire to be nurtured.

### **Where Should Research Regarding This Problem Go from Here?**

The researcher recommends that this research topic be continuously updated as the need for mentoring women continues to increase in this generation and generations to come.

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<sup>166</sup> Matthew, *Women in the Greetings of Romans*, 4.

<sup>167</sup> *Ibid.*, 80.

According to Barbara Ann Newmann, “To minister in a rapidly changing culture, ministry leaders would do well to follow the Apostle Paul’s example: understanding the world view of the next generation, identify the needs and preferences that arise from that mindset, and then develop effective ministry method.”<sup>168</sup> The research on the women’s ministry leadership and mentoring program of the younger generation of women has provided insight into the leadership of the HFANM. The study has created a desire to learn more about the effectiveness of women’s leadership in women’s ministry and the development of mentors who are to mentor the younger generation of women in churches and para-church organizations. The interviews and responses were instrumental to the development of the biblical training and mentoring manual for the HFANM leadership mentorship. The research has given clarity on why every church should endeavor to build a strong women’s ministry with a mentoring program to help women become God’s true women, usable in his kingdom. Mentoring of women in any church or organization is a tool used to change the world one woman at a time.

Theologically and theoretically, the development of the HFANM women’s ministry leadership relies on the biblical principles and scriptures as the underpinning of its ministry as it serves others. The HFANM women in leadership need to intensify their passion for winning souls, maturing believers, and equipping the younger generation of women through mentoring. The research gives direction to identify those who need to be mentored and those who should mentor.

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<sup>168</sup> Barbara Ann Neumann, “An Examination of Mentoring Programs for Serving the Needs of the Post Modern Christian Woman” (Doctoral Dissertation, Dallas Theological Seminary, 2011), 2.

### Conclusion Question 1

*How does the data for the project compare to the information gleaned from previous studies or the published work analyzed in the literature review?*

The information gleaned from the previous studies and published work of others are similar to the results of this research project. The need for older women in churches and Christian organizations to teach good things and to admonish the younger women to love their husbands, to love their children, and to be home makers as stated in Titus 2:3–5 is a need the church has always faced from the days of the early church. Published work in the literature review confirms the necessity for Christian women to share their life experiences with other women, bringing comfort, hope, and encouragement into their lives. Published work also confirms that women in the past, out of their obedience to God, were empowered to break through barriers and take leadership positions.

Deborah was one of the exceptional women who broke barriers and took a leadership position with different leadership roles and direct influence through her speech, influence, and teachings. She was a wife of Lappidoth (Jud. 4:4), a mother in Israel (Jud. 5:7), a judge and “the most senior authority and arbitrator of judicial (or legal) matters and spokesperson for Yahweh in her role of prophet.”<sup>169</sup> Women are encouraged to become servant leaders who are not ambitious about themselves but have ambition that focuses on broader goals. The literature review showed that when women have a deeper spiritual hunger to know Christ and experience him personally, they are passionate to help other women.

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<sup>169</sup> Clifton and Grey, *Raising Women Leaders: Perspective on Liberating Women in Pentecostal and Charismatic Context*, 1677.

From the previous studies and published works, the challenge of cultivating nurturing relationships between the older and younger women is similar to the results of the research. Younger women must be willing to be mentored and be influenced by older women; older women must initiate the mentoring relationship with the younger women. The book of Ruth tells the story of spiritual mothering—an older woman who cultivated a nurturing relationship with a younger woman. Ruth was longing and willing to be influenced by a godly older woman, Naomi. The literature review challenges women in leadership roles to be role models, to stop pretending to be who they are not, and take time to work on their strength, passions, weakness, and areas of their lives that remain untouched by the Lord Jesus Christ.

## **Conclusion Question 2**

### ***What did the researcher learn about implementing the project?***

The researcher learned that a women's ministry plays an integral part in the life of a church or para-organization. Myles Munroe's discovery shows that God designed women not only for relationship with Himself but also to help fulfill his purpose in his great plan for humanity.<sup>170</sup> The women's leadership role has the mandate to empower women to become God's true women and help them to fulfill their destinies. The researcher also learned that many Christian women are in need of spiritual mentors. Having a spiritual mentor is a concept God illustrates through the Bible for mankind to help others mature in their knowledge of Him. The biblical mandate for mature Christian women to mentor younger women is highlighted in Luke 2:26–36, when the angel Gabriel announced to Mary that she was to conceive and bring forth a

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<sup>170</sup> Myles Munroe, *A Woman of Purpose and Power* (New Kensington, PA: Whitaker House, 2019), 168.



son and name him Jesus. At the same time, Elizabeth, Mary's relative, one who was called barren, had conceived a son in her old age and was already in her sixth month. After the announcements, Mary made haste and went into the hill country to a city of Judah to Elizabeth's home to be nurtured. The women were from two different generations, but the generation gap was bridged by God's grace as Mary needed a mature woman to encourage and nurture her during the early stages of her pregnancy.

From the interviews with the participants, the researcher learned that "mentoring changes lives."<sup>171</sup> One interviewee expressed that a mentoring relationship was eye opening to a new life in Christ. Though she had been a Christian for two years, she had not experienced a deeper relationship with God in her Christian walk. A mentor took her by the hand and walked her into spiritual maturity that reinforced positive thinking and self-worth in her life.

### **Application of Results in Other Settings**

The results of this study were specifically for the women in ministry leadership, but the same results can be applied to different groups of people in the church: young adults, men, and those in business. Spiritual mentoring is meant for maturing and equipping the saints for the work of the ministry. Mentoring is not limited to women in the church; it is for every believer who desire to mature in their faith in God. The need to mentor the young people in this generation is beyond description. Oney stated:

Across America I have met wonderful Christian parents and grandparents who wonder what went wrong with their children. They took them to church, sent them to Christian camps, and embraced a personal lifestyle of Christian values; ant even sent their kids to Christian schools. And yet large percentages of these children and grandchildren have

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<sup>171</sup> Terkeurst, *Leading Women to the Heart of God*, 157.

forsaken Christ and the church. It is typically not that they despise the church or Christ; they simply do not see the need for personal biblical holiness or a commitment to the local church. They have never developed a relationship with a mentor who is deeply involved in their lives.

### **Conclusion Question 3**

#### ***Did anything emerge during the study that merits future research?***

Something that emerged during the study that merits future research is the integration of spiritual growth and leadership development for women in the church. Kadi Cole wrote, “Many women have not had opportunities to lead, so they start out at a different level. Even with the spiritual gift of leadership, it takes more time to move into a leadership position. Both a strong spiritual foundation and a strong leadership is vital to lead well in ministry.”<sup>172</sup> Women leaders need to experience the mentoring relationships first before mentoring others. The research shows that “women are usually placed in leadership roles because they are married to a pastor; have the most time to volunteer, or ‘need to feel a part of things,’ rather than based on their gifts or abilities.”<sup>173</sup> Most leadership experts agree that those who have left remarkable marks in history have been prepared for their moments on the world stages.

One other thing that emerged during the study that merits future study is the need for developing biblical training and mentoring manuals. The researcher observed that many women’s ministries focus on women’s conferences and retreats. There are few women’s ministries that have well-designed, strategic biblical training and mentoring manuals to help mentors with direction to train women in their churches. A women’s ministry is more than a

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<sup>172</sup> Cole, *Developing Female Leaders*, 59.

<sup>173</sup> *Ibid.*, 58.

group of women coming together for fellowship; it is a place for women to connect with each other and enhance the growth of a church or organization. Women have great influence in their families, church, and communities; therefore, they should be disciplined to use their influence to change their homes, churches, and communities.

### **Summary**

The research showed that spiritual mentoring for women in local churches and para-churches organizations can be an effective vehicle in reaching and maturing the younger generation of women. The interviews with the participants gave the researcher a better understanding of how women in ministry can enhance other women's spiritual lives through mentoring. Churches and para-church organizations can benefit from the study by implementing the manual that was prepared in this thesis project.

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**APPENDIX A**  
Constance Nhira  
P. O. Box 722  
Jenks, OK 74037, USA

January 20, 2019

Dear Leadership Mentors,

Re: Request for an interview

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is about The Reach and Impact of Hope for All Nations Ministries International Zimbabwe Through A Women's Mentoring Initiative. I am inviting you to participate in my study.

If you are a woman in a ministry position, you are 18 years of age or older, and you have successfully mentored younger women in their churches or para-church organizations, I would like to interview you about your discovery and insights as a mentor to the younger women in your organization. It should take approximately 30–40 minutes to complete the procedure. Your name and other information will be required as part of your participation, but this information will remain confidential.

To participate, complete and return the consent document attached to this letter. The consent document contains additional information about my research. Please sign the consent document and return it via email to [cnhira@sbcglobal.net](mailto:cnhira@sbcglobal.net) by [date]. Your participation will be a great help for my studies and will also enhance the fulfilment of the Great Commission.

Thank you for your response.

Yours sincerely,  
Constance Nhira, D.Min. (Candidate)

Constance Nhira  
P. O. Box 722  
Jenks, OK 74037, USA

February 6, 2019  
Dear Mentored Ladies,  
Re: Request for an interview

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is about The Reach and Impact of Hope for All Nations Ministries International Zimbabwe Through A Women's Mentoring Initiative. I am inviting you to participate in my study.

If you are 18 years of age or older and have been mentored, I would like to interview you about your discovery and experience as a mentored woman. It should take approximately 30–40 minutes to complete the procedure. Your name and other information will be requested as part of your participation, but this information will remain confidential.

To participate, complete and return the consent document attached to this letter. The consent document contains additional information about my research. Please sign the consent document and return it to me via email to [cnhira@sbcglobal.net](mailto:cnhira@sbcglobal.net) by [Date].

Your participation will be a great help for my studies and will also enhance the fulfilment of the Great Commission.

Thank you for your response.

Yours sincerely,

Constance Nhira,

D.Min. (Candidate)

Constance Nhira  
P. O. Box 722  
Jenks, OK 74037, USA

February 6, 2019  
Dear Prospective Mentee,  
Re: Request for an interview

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is for The Reach and Impact of Hope for All Nations Ministries International Zimbabwe Through A Women's Mentoring Initiative. I am inviting you to participate in my study.

If you are 18 years of age or older and are willing to be mentored, I would like to interview you about your desire and willingness to be mentored. It should take approximately 30–40 minutes to complete the procedure. Your name and other information will be requested as part of your participation, but this information will remain confidential.

To participate, complete and return the consent document attached to this letter by email. The consent document contains additional information about my research. Please sign the consent document and return it to me via email to [cnhira@sbcglobal.net](mailto:cnhira@sbcglobal.net) by [Date].

Your participation will be a great help for my studies and will also enhance the fulfilment of the Great Commission.

Thank you for your response.

Yours sincerely,

Constance Nhira,

D.Min. (Candidate)

The Liberty University Institutional Review  
Board has approved this document for use from  
3/5/2019 to 3/4/2020  
Protocol # 3662.03051

**APPENDIX B**  
**Consent Form for Women Who Have Mentored Others**

You are invited to be in a research study for The Reach and Impact of Hope for All Nations Ministries International Zimbabwe Through A Women's Mentoring Initiative. You were selected as a possible participant because it was felt that your contribution would be of great value due to your leadership role in your church community. I ask that you read this form and ask any questions you may have before agreeing to be in the study. This study is being conducted by Constance Nhira at Liberty Baptist Theological Seminary, a D.Min. candidate in the School of Divinity.

**Background Information:** The purpose of this study is to identify women in leadership roles who have an interest in mentoring women who will be useful in the local churches as well as para-church organizations in fulfilling the Great Commission.

**Procedures:** If you agree to be in this study, I would ask you to do the following things: I will set up an appointment with you and interview you. I will ask about 10 questions in about 30 to 40 minutes. I will audio record the interview so that I will transcribe the information for my research project. Please read and sign the consent form and return it to me .

**Risks and Benefits of Being in the Study:** The risks of participating in this study are minimal. Even though you may not receive direct benefits from the study, you are benefiting the body of Christ by sharing your experience and insights on how you have mentored the younger women in

your local church or para-church organization, or how the mentoring relationship has helped you to grow as a Christian and prepared you for ministry.

**Compensation:** There will be no compensation for participating in this research.

**Confidentiality:** The records of this study will be kept private. I might publish in some reports, but I will not include any information that will make it possible to identify a participant.

Research records will be stored securely and only the researcher will have access to the records.

After the completion of the study, the transcribed interviews will be stored in my personal computer with private passcode. No one besides me will have access to the information for the required 3 years.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting that relationship.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please contact the researcher at the email address or phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

**Contacts and Questions:** The researcher conducting this study is Constance Nhira. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at (918) 809-9156 or [cnnhira@liberty.edu](mailto:cnnhira@liberty.edu) and/or her mentor Dr. Claudia Dempsey at (434) 592 6274 or at [cedempsey@liberty.edu](mailto:cedempsey@liberty.edu). If you have any questions or concerns regarding this study

and would like to talk to someone other than the researcher, you **are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

**You will be given a copy of this information to keep for your records.**

**Statement of Consent**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Please check here to indicate that you give the researcher your permission to audio record the interview.

Signature of Participant \_\_\_\_\_ Signature Date \_\_\_\_\_

The Liberty University Institutional Review Board has  
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3/5/2019 to 3/4/2020  
Protocol # 3662.03051

### **APPENDIX C**

#### **Consent Form for Younger Women Who Have Been Mentored**

You are invited to be in a research study for Expanding The Reach and Impact of Hope for All Nations Ministries International Zimbabwe Through A Women's Mentoring Initiative. You were selected as a possible participant because it was felt that your contribution would be of great value because of your experienced growth and maturity as a Christian. I ask that you read this form and ask any questions you may have before agreeing to be in the study. This study is being conducted by Constance Nhira at Liberty University, a D.Min. candidate in the School of Divinity.

**Background Information:** The purpose of this study is to discover the level of satisfaction with the mentoring relationship you experienced and how it has helped you to grow and prepare for ministry.

**Procedures:** If you agree to be in this study, I would ask you to do the following things:



I will set up an appointment with you and interview you. I will ask about 10 questions in about 30 to 40 minutes. I will audio record the interview so that I will transcribe the information for my research project. Please read and sign the consent form and return it to me.

**Risks and Benefits of being in the Study:** The risks of participating in this study are minimal. Even though you may not receive direct benefits from the study you are benefiting the body of Christ by sharing your experience and insights on how mentoring relationship has helped you to grow as a Christian and prepared you for ministry.

**Compensation:** There will be no monetary compensation for participating in this research.

**Confidentiality:** The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a participant. Research records will be stored securely and only the researcher will have access to the records. After the completion of the study, the transcribed interviews will be stored in my personal computer with private passcode. No one besides me will have access to the information for the required 3 years.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting that relationship.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please contact the researcher at the email address or phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

**Contacts and Questions:** The researcher conducting this study is Constance Nhira. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at (918) 809-9156 or [cnnhira@liberty.edu](mailto:cnnhira@liberty.edu) and/or her mentor Dr. Claudia Dempsey at (434) 592 6274 or at [cedempsey@liberty.edu](mailto:cedempsey@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

**You will be given a copy of this information to keep for your records.**

#### **Statement of Consent**

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Please check here to indicate that you give the researcher your permission to audio record the interview.

Signature of Participant \_\_\_\_\_ Signature Date \_\_\_\_\_

The Liberty University Institutional Review Board has

approved this document for use from

3/5/2019 to 3/4/2020

Protocol # 3662.03051

#### **APPENDIX D**

#### **Consent Form for Younger Women Who Have Not Been Mentored**

You are invited to be in a research study for Expanding The Reach and Impact of Hope for All Nations Ministries International Zimbabwe Through A Women's Mentoring Initiative. You were selected as a possible participant in this study because you are 18 years of age or older, and you are willing to be mentored. Your contribution will be of great value to women in your community in need of a mentoring relationship. I ask that you read this form and ask any questions you may have before agreeing to be in the study. Constance Nhira, a Doctor of Ministry candidate in the Rawlings School of Divinity at Liberty University, is conducting this study.

**Background Information:** The purpose of this study is to discover whether there is need for a mentoring relationship and how it will help you to grow and prepare for ministry.

**Procedures:** If you agree to be in this study, we would ask you to do the following things:

1. I will set up an appointment and interview you.
2. I will ask about 10–12 questions in about 30–40 minutes.
3. I will audio-record the interview so that I can transcribe the information for my research program.

**Risks:** The risks of participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**Benefits of being in the Study:** Even though you may not receive direct benefits from the study you are benefiting the body of Christ by sharing insights on how mentoring in your local church or para-church organization can be helpful or how the mentoring relationship can help others to grow as Christians and prepare for ministry.

**Compensation:** There will be no compensation for participating in this study.

**Confidentiality:** The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a participant. Research records will be stored securely and only the researcher will have access to the records. Participants will be assigned a pseudonym. I will conduct the interview in a location where others will not easily overhear the conversation. Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted. Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and erased. Only the researcher will have access to these recordings.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting that relationships.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please contact the researcher at the email address or phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

**Contacts and Questions:** The researcher conducting this study is Constance Nhira. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at (918) 809-9156 or [cnnhira@liberty.edu](mailto:cnnhira@liberty.edu) and/or her mentor, Dr. Claudia Dempsey at (434) 592 6274 or at [cedempsey@liberty.edu](mailto:cedempsey@liberty.edu). If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information for your records.*

**Statement of Consent:** I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study. Please check here to indicate that you give the researcher your permission to audio record the interview.

Signature of Participant \_\_\_\_\_ Signature Date \_\_\_\_\_

Signature of Investigator \_\_\_\_\_ Signature Date \_\_\_\_\_

## CONSTANCE NHIRA PERSONAL VITAE

Born: December 11, 1958

Married: Edwell Nhira, May 1, 1982.

Children: Prosper Nhira-Iverson, born March 1, 1983. Jasper Nhira, born March 29, 1985.

Brian John Nhira, born January 23, 1992. Faith Nyaradzo Nhira, born May 28, 1995.

## EDUCATIONAL

Associate Degree/ Liberal Arts: Tulsa Community College, 1999.

B. Sc., Christian Care and Counseling: Oral Roberts University, Tulsa, OK, 2007.

M.A., Pastoral Counseling: Liberty University, 2011.

M.Div., Pastoral Ministries: Liberty University Baptist Theological Seminary, Lynchburg, VA, 2015.

## MINISTERIAL

Ordained: December 13, 2009, Christ for the Nations Fellowship of Churches and Ministers, Dallas, Texas

## PROFESSIONAL

Home Health Care

Missionary Evangelist, Hope for All Nations Ministries International, 1995–present.

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

March 5, 2019

Constance Nhira

IRB Approval 3662.030519: Revitalizing Hope for All Nations Ministries International

Zimbabwe Regarding Women's Ministry Leadership Role

Dear Constance Nhira,

We are pleased to inform you that your study has been approved by the Liberty University IRB.

This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. [45 CFR 46.101\(b\)\(2\)](#) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

Research Ethics Office

*Liberty University | Training Champions for Christ since 1971*