Liberty University John W. Rawlings School of Divinity

A Legacy of Millennials: Discovery of a Leader Development Process

for Family Church in North Carolina

A Thesis Project Report Submitted to

the Faculty of the Liberty University School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

by

Herman H. Walker Jr.

Lynchburg, Virginia

October 2020

Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

_____
W. Ryan Steenburg, Ph.D.
Faculty Mentor

_____
Jerry F. Knoblet, D.Min.
Faculty Reader

THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
Herman H. Walker Jr.
Liberty University School of Divinity, 2020
Mentor: Dr. W. Ryan Steenburg

Millennial leadership development for church ministry is the key to reaching future generations with the gospel. Unfortunately, many critical scholars predict the ultimate demise of the church as they highlight an unprecedented exodus of millennials from its ranks. The purpose of this study is to challenge the misplaced focus on those who have left the church and refocus on the millennials who remain. The biblical record supports the view that God has repetitively used a remnant of leadership to rebuild his people when they were in decline. The millennials who actively attend church are a contemporary remnant whom God can use. This project proposes a six-session leadership development workshop for a select small group of millennials who attend a middle-sized church in a Southern suburban US city. The workshop will engage the participants in activities and discussions to explore the millennial viewpoint on personal leadership, interpersonal relationships, church governance, Christian education, vocational ministry, and outreach ministry as it relates to their preparation for ministry leadership. Through the workshop, I can gain invaluable insight from the millennials on how best to reach them and develop them to lead the work of the ministry. The outcome of the workshop is mapped to a leadership development process to address the shortfall of millennials prepared for ministry leadership in the church. The lessons learned can have a significant impact on comparable churches. The workshop methodology is adaptable and scalable for all church sizes and other populations targeted for leadership development.

Thesis project topic abstract length: 247 words.

Contents

Illustrations

Figures

Abbreviations

AAR	*After Action Report*
DMIN	*Doctor of Ministry*
LCA	*Lutheran Church in America*
LUSOD	*Liberty University School of Divinity*

Chapter 1

Introduction

Few people would doubt that Jesus intended his disciples to succeed him in ministry after his death. His example of recruiting, selecting, and training twelve people out of the crowds of disciples that followed after him highlighted their role as leaders in the effort to "go and make disciples" (Matthew 28:19).[1] In particular, the special attention Jesus gave to Peter in the impartation of the "keys of the kingdom" (Matthew 16:18) and the command to "feed my sheep" (John 21:17) implied that even the leaders required a leader. Jesus' action and words were an appropriate model for leader succession in the context of first-century Christian culture. However, since then, church leaders and theologians have struggled to implement effective church leader succession models from one generation to the next because of cultural differences.

Many studies and a wealth of literature exist that address leadership succession in the sacred and secular world. Other studies exist that address the current cultural trends of the next generation, commonly known as millennials, who are reportedly leaving the church in increasing numbers. Few studies directly address the millennials, or modern-day remnants, who are staying in the church. More important, there is a gap in addressing the identification and preparation of those who will lead them. In this thesis project, the researcher intended to address the leadership development and succession process of an actual local church within a contemporary cultural context. The church, Family Church, is located in Fayetteville, North Carolina. (Family Church is a fictious name, used to preserve confidentiality.)

---

[1] Unless otherwise noted, all biblical passages referenced are in The Holy Bible, English Standard Version (Wheaton, IL: Crossway Bibles, 2001).

Ministry Context

The concept of biblical leadership development and succession can be traced to the Old Testament call of Abram "high father" and the ordination of the same man as Abraham "father of a multitude" when God entered a covenant with him (Genesis 17:5). Inferred at the inception of the covenant, God intended for the leadership of his people to pass from father to son along the family bloodline. Certainly, Abram's leadership ability was initially developed in a secular realm as he had no biblical precursor. However, after he entered a covenant with God, he was further developed spiritually through a series of tests of faith and obedience concerning the promise of a son. Scripture bears testimony that he passed along his faith in God to his successors. It is evident in the repetitive reference to the God of Abraham, Isaac, and Jacob as the story unfolds and spiritual leadership is passed from generation to generation. The descendants of the twelve patriarchal sons of Jacob, "Israel," figure prominently in the leadership of the covenanted people. However, God elevated the lineage of one son, Judah, above the others to produce a Messianic leader to reign above all other leaders.

In comparison, Jesus, the hoped-for Messiah, modeled a leadership development and succession model along spiritual lines in the New Testament; he had no natural children. Historically, there was precedent in the Old Testament that this brief overview did not highlight. The examples of Old Testament leader development and successor relationships of Elijah–Elisha and Moses–Joshua were breaks from the bloodline and moves toward spiritual leader succession. Jesus had a spiritual leader development relationship with the twelve apostles who emerged as the primary candidates for succession. Peter was given the primary task of leading the other leaders as Jesus directed him to "feed my sheep" (John 21:17). Also, the New Testament evidence of leader development and succession continued with Paul and Timothy.

After the first century, the Christian church adopted various models of leader development and succession. The Catholic Church maintained that each pope is the successor to Peter, in apostolic succession. Protestants rejected the notion of a pope, but many mainline denominations (e.g., Episcopalians, Presbyterians) held tightly to the idea that only called and formally trained clergy and professional staff should lead within the church. Other, more congregationalist denominations like Baptists have maintained a balance between the clergy and the laity and appointed both to authoritative leadership positions. At the extreme end of the spectrum congregations outright rejected any form of institutional training for leader development and found school trained clergy suspect, as noted by E. Glenn Hinson.[2]

Many denominations of the church founded Bible colleges, universities, and seminaries to meet the need for Christian leadership training and development. However, Karl Hertz indicated that the number of formally educated clergy could not meet the demands of the growing number of churches.[3] The concept of lay leadership development became more significant for churches with unmet ministry needs but an abundance of qualified individuals who felt called to the ministry. These people either did not have the time or financial resources to attend formal classes. In the current age, there is a proliferation of independent nondenominational churches in which lay leadership is very prominent. Considering this stage in the evolution of church leader development, the responsibility has shifted from that of a governing body toward a singular senior pastor in many of these independent churches. A church's existence from generation to generation can depend on a viable strategy and plan of

---

[2] E. Glenn Hinson, "Historical Patterns of Lay Leadership in Ministry in Local Baptist Churches," *Baptist History and Heritage* 13, no. 1 (January 1978): 28.

[3] Karl H. Hertz, "The Role of Laity in American Christianity," *Mid-Stream* 22, no. 3–4 (July–October 1983): 328.

leader succession.

Family Church is such an independent church. It is a pastor-led, medium-sized, nondenominational church located in the suburban city of Fayetteville, North Carolina. The southern city of Fayetteville has an estimated population of 205,000 people and is best known as the home of Fort Bragg, one of the largest military installations in the world.[4] There are over 28,000 veterans in Fayetteville, and veterans are an active component of Family Church.

Family Church was founded in 1995 by the current senior pastor with seventeen families in the aftermath of a failed ministry. The mostly African American congregation celebrated twenty-five years of ministry in 2020. The previous ministry existed for six years and reached a height of approximately 600 members within the first two years. It failed and disbanded for reasons no longer known. The founding pastor of the newly formed Family Church, himself African American and an Army veteran, had served as the minister of music in the old church. Due to his heart for ministry and ability to teach, other members encouraged him to assume the pastor role after the previous church collapsed. Evidently, there was no previous formal leader preparation or a plan of succession. Now, after twenty-five years in existence, the reality is that Family Church does not have a viable plan for leader development or succession. Neither does its leadership have a historical model within the church's history to reflect upon.

In his first five years of ministry, the pastor and members of Family Church bought a night club and converted it to a church on a main street in one of the most impoverished and crime-ridden neighborhoods in the city. The senior pastor's background in Christianity and church leadership experience consisted of being brought up and serving in the Baptist church

---

[4] "Fayetteville Population," World Population Review 2019, accessed October 26, 2019. http://worldpopulationreview.com/us-cities/fayetteville/.

without formal leader training. The other ministry leaders were unpaid volunteers who came with various gifts, skills, and abilities to lead ministry but no formal training. The senior pastor relied on the mentorship of two prominent pastors of larger, established churches in the city to help him guide the direction of the fledgling church.

The middle years of ministry consisted of further frustrations and challenges that required creative and independent leadership. The church attempted to expand the church building, but during construction, a severe storm damaged the entire structure beyond repair. It was leveled to the ground, and the congregation met in an elementary school cafeteria for months before finding a small chapel to rent while a new facility was designed and constructed almost two years later. The pastor and approximately fifty adults managed to keep the ministry going by augmenting the Sunday worship with small group and prayer meetings throughout the week. After moving into the new structure, the ministry was functioning. But over time, there was some strife and misunderstanding that caused key leaders and several other members to leave the church. In addition to the upheaval, the senior pastor introduced multiple discipleship and church growth models that tested the patience and ability of the remaining leaders. The start and stop of the programs left the leaders weary and doubtful of any new processes or programs purportedly designed to edify them or grow the church.

For the last five years to present, the senior pastor has continued to seek and try out best practices to inspire leadership and church growth. His personal growth efforts through the years have resulted in obtaining a doctoral degree in ministry. He continues to introduce new methods, processes, and procedures for church growth to the ministry leaders in Family Church. However, he has adjusted the pace and takes a more deliberate approach to avoid past missteps and for leaders who are unenthusiastic based on the results of previous efforts.

Now, Family Church has an active membership of over 400 members. They are predominately working-class people. However, the congregation does have a share of professional doctors, teachers, policemen, and government workers. Approximately one-third of the membership consists of active-duty military servicemen and women. Many of the remaining members are veterans and retirees from military service. The balance is local residents with little or no military affiliation. Also, the average education level is high school with some college. Remarkably, the percentage of members with doctoral degrees (2.5%) in the active congregation exceeds the national average (less than 2%) of the American population.[5] With the mission statement to teach, disciple, and serve, it identifies itself as a church with a teaching ministry.

The weekly Sunday service attendance is populated with a noticeably visible majority of women. The women also dominate in the number of leadership roles they assume and in their participation in church-sponsored activities outside of Sunday worship. The result is higher attendance by women, but little leadership initiative or participation by men. Approximately 100 of the 400 members are men. The effect is that a large segment of a male-dominated military community is not being reached with the gospel, and those who have salvation are not developed to maturity. The current male leaders are aging with an average age of approximately fifty years. It is postured for growth from its current base of approximately 100 families. Moreover, within the next fifteen years, the senior pastor intends to recruit internally and select a replacement as he steps aside after his fortieth year of pastoral ministry. The pastor and this author, both over fifty years old, are the only seminary-trained male leaders in Family Church. The pastor is the only full-time paid minister. Additionally, the church finances are not prioritized to hire seminary-

---

[5] "Educational Attainment in the United States: 2018," U.S. Census Bureau. https://www.census.gov/data/tables/2018/demo/education-attainment/cps-detailed-tables.html.

trained ministers or additional paid staff, and other key ministry leaders will transition out due to age or military duty. The ideal replacement candidates are currently young adult males in their twenties and thirties who presently serve with Family Church and will continue with the church into the foreseeable future.

The overall church ministry leadership development has recently come into sharper focus for the pastor of Family Church, and he has guided some efforts toward training current leaders. The effort has garnered limited success, but the approach can be characterized as an ad hoc and opportunistic approach to select and develop leaders in the church. There is no written comprehensive or coordinated plan to assess, evaluate, or document the process. The church is closer to the projected end of the tenure of the founding pastor than its beginning twenty-five years ago. Likewise, the supporting staff is aging. Without a leader selection and development strategy for the next generation, the church will continue to subject itself to uncertain and circumstantial leadership, the impact of which has the potential to alter the direction of Family Church from its current vision. Bacq, Janssen, and Noel state that a lack of a leader succession plan can be fatal to the life of the church.[6]

The current vision of Family Church is a faith-based projection of exponential growth from the present hundreds in attendance to thousands within the next six years. Notwithstanding the multiple administrative, structural, and resource challenges that will accompany such rapid growth, the leadership for such an enterprise will be essential to its success. Sustained success will require leaders at all levels of the church with young men like the ones targeted for this project at the core. The exclusive focus on young males in this study is twofold: it is purposeful

---

[6] Sophie Bacq, Frank Janssen, Christine Noël, "What Happens Next? A Qualitative Study of Founder Succession in Social Enterprises," *Journal of Small Business Management* 57, no.3 (July 2019): 820. https://doi.org/10.1111/jsbm.12326.

to fill a gap of that demographic among Family Church's leadership and it limits the scope of the project within more manageable parameters.

Problem Presented

In this project, the problem addresses the current aging leadership and the need for trained male leaders age twenty to thirty years old in Family Church, Fayetteville, North Carolina. The problem is compounded by research that had found young adults in their twenties and thirties, also known as millennials (hereafter, used interchangeably), are leaving churches at an alarming rate. [7] Although the statistics are alarming for the church overall, the significance is less critical for this project because the focus of this research is primarily on the millennials who stay in church. A minor impact on Family Church is that fewer men will be available for leadership selection and development. Nevertheless, the greater problem is suggested by Malphurs and Mancini who state that current church leaders do not know how to train other leaders.[8]

Malphurs and Mancini's observation has merit for this project in consideration of the ministry context outlined above. The current leadership of Family Church does not have an effective model from which to address the need for trained male leaders in their twenties and thirties. Historically, Family Church has struggled to implement lasting programs, policies, and procedures to address current or future leader needs of the church. It is a genuine and persistent concern for the leadership development and succession process.

Another implication derived from the exodus of the millennials at unprecedented levels is

---

[7] Richard D. Waters and Denise Sevick Bortree, "'Can We Talk about the Direction of This Church?': The Impact of Responsiveness and Conflict on Millennials' Relationship with Religious Institutions," *Journal of Media and Religion* 11, no. 4 (October 2012): 200. https//doi.org/10.1080/15348423.2012.730330.

[8] Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), 10.

that the Baby Boomer (b. 1946–1964) and Generation X (b. 1965–1981) generations before

failed to reach them. This project seeks to explore the question of which elements served to

discourage young adult males, twenty- to thirty-something years old, from active church

attendance. The answer will serve to inform the approach to the leadership development process

for the millennials who remain in attendance at Family Church. Traditional methods of leader

development must be analyzed to determine their continued potential for effectiveness as applied

to this unique generation.

Purpose Statement

The purpose for undertaking this study is to address a gender and age gap between the

leaders and the general church congregation. The current leaderships' ability to relate with the

younger generations diminishes with each passing year. The target population for sustained

growth of the church is millennials. The current vision is to prepare the church leadership for a

projected growth in membership within the next ten years. The pastor's stated preference is a

fivefold ministry team patterned after Ephesians 4:11–13 with apostles, prophets, evangelist,

pastors, and teachers.[9] The goal is to develop young men as potential leaders to fulfill the

functions and eventually replace most of the active leaders, which consists of women and older

men.

The intent is to increase the presence of competent young male leadership with the

express purpose of attracting other young men from the community. Experientially, the men who

attend church regularly tend to bring their families or significant others with them. Unfortunately

for Family Church, many men tend to stay at home, while their wives and children attend

---

[9] See a review of literature on the fivefold ministry in "Organization of Church Leaders," chapter two below.

regularly. Therefore, it is imperative for the life of the church to gain male lay leaders to influence other males to come into an environment where they can get their spiritual needs met with capable men in the lead. The emphasis on twenty- to thirty-something-year-olds is to match the active duty military demographic in the community and to gain the most efficiency for long term sustained church growth.

Basic Assumptions

Aspects of leadership potential can be determined through use of qualitative and quantitative measures. The proposed leader development process is to identify, recruit, and train prospective leaders. The successful application of true leadership ability can only be measured over time, after the employment of the leader into ministry, and this exceeds the scope of this research project.

Consequently, the next assumption is that the resultant leader development process must be dynamic and flexible to accommodate cultural progression for future iterations of the process. The primary generational cohort researched in this project will be the millennials. However, the next generation will be defined by unique characteristics related to changes in the culture. To stay relevant, the proposed process must be flexible enough to adapt to the change.

The last assumption is that the composition of the notional participants is representative of the population. The millennials are a well-studied generation with special characteristics ascribed to them collectively. Even so, individual participants could vary significantly from their peers in the prescribed generation. Consideration will be given to account for the secular identity of the millennials as a cohort versus the expected biblical identity of individual believers in the millennial age bracket.

Definitions

Laity. "Normally refers to the great mass of Christian believers, the ordinary church members,

the people of God."[10]

Leadership. "Leadership is a dynamic process in which a man or woman with God-given

capacity influences a specific group of God's people toward His purposes for the

group."[11]

Leadership development. "Expanding the capacities of individuals to lead."[12]

Millennial generation, millennials. "The millennial generation includes anyone born in the

period from the early 1980s to the early 2000s."[13]

Servant leadership. Alexandra Panacio et al. defined servant leadership as

a serving-others orientation in leadership, manifested through these seven behaviors and attributes. These include: (1) putting followers first; (2) creating value for the community; (3) emotional healing; (4) empowering; (5) helping followers grow and succeed; (6) behaving ethically; and (7) conceptual skills—possessing adequate knowledge of the organization and tasks at hand so as to be able to effectively support the growth and well-being of organizational members.[14]

Spirituality. "The term spirituality will refer to the human desire for connection with the

transcendent, the desire for integration of the self into a meaningful whole, and the

realization of one's potential."[15]

---

[10] Karl H. Hertz, "The Role of Laity in American Christianity," *Mid-Stream*, 326.

[11] Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development,* (Colorado Springs, CO: NavPress, 2012), 10.

[12] Joshua Nador, "Developing Missional Church Leaders through Spiritual Fathering in Liberia," (PhD diss., Fuller Theological Seminary, School of Intercultural Studies, 2019), 24, ProQuest Dissertations & Theses Global.

[13] Waters and Bortree, "Can We Talk?," 200.

[14] Alexandra Panaccio, David J. Henderson, Robert C. Liden, et al. "Toward an Understanding of When and Why Servant Leadership Accounts for Employee Extra-Role Behaviors." *Journal of Business and Psychology* 30, no. 4 (2015): 658. https://doi.org/10.1007/s10869-014-9388-z.

[15] Kelly A. Phipps, "Spirituality and Strategic Leadership: The Influence of Spiritual Beliefs on Strategic Decision Making," *Journal of Business Ethics* 106, no. 2 (March 2012): 179. https://www.jstor.org/stable/41426665.

Limitations

This project is based on addressing participants from a demographic that is increasingly on the decline in most churches. The researcher acknowledges the fact and assume the phenomenon also negatively impacts the availability of qualified leader prospects in Family Church. Clearly, a reduction in the overall population would reduce the number of potential participants available for the study. Consequently, the researcher is limited to a convenience sample due to limiting the project to a specific local church. Data would be collected only from available participants during the intervention phase of the project.

Furthermore, the researcher must acknowledge qualitative differences among the targeted believers. The researcher could identify the differences from data collected via a leader assessment at the start of the leadership development process. However, the assessment would include a section for self-assessment in which participants could overstate or understate their leadership abilities and corresponding strengths and weaknesses. Thus, they may skew the qualitative parts of the data intended as a baseline from which to measure progress.

The use of an external objective leadership competency assessment may introduce unintended bias. The targeted population is predominately young African American males from middle- to low-income communities. Historically, this demographic is underrepresented in mainstream assessment tools. So, the selection of test instruments should be based on scrutiny of the methods used to develop the test. Alternatively, the researcher can craft an assessment tool suited to the targeted population with careful selection and compilation of questions from many sources.

The availability of the targeted audience could limit participation. Because the targeted age group consists of post-high school and college-aged males, the project would encompass the

life stage of when many young adults get married and start families. Therefore, availability could be limited due to time management issues with church, work, school, and home life balance.

The availability of the participants may also be affected by the employment prospects of Fayetteville and the surrounding community. The largest employer is the US Army. Proximity to Fort Bragg increases the propensity for young males to enlist in the service and be subject to relocation due to military service.

The church documents that capture participation rates may not be accurate. Without a means to take Sunday morning service attendance, it is improbable the existing data would have any statistical merit. The current basis for participation is evidence of financial contributions, which can only be captured by self-reporting on a collection envelope or documented monetary instrument (e.g., checks, online giving). Loose cash donations cannot be attributed to anyone.

The spiritual formation of the current leadership may skew data collection where subjective assessments of participants are required. The scope of the research project does not account for the level of spiritual maturity attained by older members of the congregation who may be engaged to assist with data collection for the project. A subjective assessment could be used to identify and select the older observers who meet minimum qualifications.

Likewise, the spiritual formation of the participants cannot be predetermined at the outset of the project intervention. Any collective training or mentoring can be impacted by diverse levels of maturity. The project may consider a tiered development process to offset the impact of the diversity and thereby avoid delays in the developmental training.

Delimitations

The overall goal of this project is to develop a viable process for leader selection and development of young adult males in Family Church. Thus, it will focus on males in their

twenties and thirties as the primary source for the next generation of church leaders. Also, the project will further limit the targeted population to men who have accepted Christ. Furthermore, in recognition of the transient nature of military families (some choose to retain membership in their home church), the study disregards official membership status of the participants but does require regular participation in the communal life of Family Church. The rationale for delimiting the range of possible subjects is that the project is not intended for evangelistic or traditional discipleship purposes. It seeks to garner leader prospects from among current believers.

The timeframe of the intervention will be reasonably limited to accommodate academic requirements but not to the detriment of adequately addressing the problem presented. The length of the intervention period coupled with the delimited availability of the targeted population may introduce undesired effects while addressing the problem.

The research project has broad interest beyond Family Church and the city of Fayetteville. It is a problem of a general if not vital interest to other churches in the region. However, the researcher's focus on the problem presented concerns the stakeholders within Family Church. Therefore, the project will necessarily be limited by the physical location of the church structure in a low-income suburban residential and small business area of Fayetteville.

A leader selection and development program would involve the deployment of the leader in some ministry capacity to assess the practical ability of the leader in a field environment. This project will retain a focus on the process of selection and development but will stop short of the deployment of the participants in active ministry roles they do not occupy at the time of the intervention. A full assessment requires time and multiple iterations outside the scope of this project to determine progress based on an active training-deployment-feedback-assessment model. For like reasons, the project will also exclude specific programs in favor of the process.

Thesis Statement

If Family Church implements a deliberate leadership-development process for men twenty- to thirty-something years old, then the number of males aged twenty to thirty-nine trained for ministry leadership should increase by thirty percent. The ideal process will result in leaders who produce other leaders after them.[16] Strong leadership can rejuvenate the church for sustained growth into the next century.

---

[16] Malphurs and Mancini, *Building Leaders*, 12.

Chapter 2

Conceptual Framework

The conceptual framework for this research project is derived from the gap in the

literature concerning the leader selection and development of males in their twenties and thirties

who attend church regularly. Consideration of the gap is combined with the biblical record that

God always had a remnant even when the situation presented for his people appeared dire.[17]

Nonetheless, the contemporary church's concern with the absentee millennial generation from its

ranks has generated much concern about recovering the lost sheep. This research project is

concerned with developing the remnant still within the church in preparation to lead the

recovered souls.

Literature Review

This research project explored viable means to implement a leadership development

process to identify and equip young male adults for the work of the ministry in anticipation of

local church growth. Many studies address church leader development, equipping saints for the

evangelical work of missional churches, and church growth. The literature revealed a new

challenge in assimilating the post-Christian and postmodern millennial generation (b. 1980–

2000). Most studies readily acknowledge a high dropout rate of younger people in churches and

surmise assorted reasons for the phenomenon. Some look to external forces, but most look to

internal forces in the contemporary church at large that seemed at odds with the younger

generations. Researchers have not gone to the same length to similarly identify and characterize

which millennials are staying in church. Also absent is a comprehensive process to identify,

---

[17] Paul R. House, "19:13b-18," in *1, 2 Kings*, vol. 8, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1995).

recruit, train, and deploy young adult male leaders for the next phase in the progression of the church, in consideration of the current cultural shifts.

A Theology of Equipping the Church Leaders

The Great Commission to go make disciples is a compelling argument that church growth should be a persistent outcome for all churches. Instead, the lived experience of the church is witness that at various times the church finds itself in decline. The literature reviewed below captured some of the common reasons for the decline. The last subtheme briefly reviews the notion that the life of the church depends on the next generation if it is to reverse the present drop in attendance.

Church in Decline

Researchers like Dameion Royal stress that the classic Christian church work model is grounded in Jesus' command to His disciples in Matthew 28:18-20 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."[18] Likewise, William Easum declared the mission of the church is to continually increase its ability to give itself away on behalf of God's creation.[19] Although published before Royal, Easum also cited Jesus' command in the companion scripture in Acts 1:8b, "You shall be my witness in Jerusalem and in all Judea and Samaria and the ends of the earth."[20] It is foundational knowledge that equipping saints for ministry is the primary work of the local church. But now there has been a shift in the

---

[18] Matt 28:18-20 (KJV), in Dameion Royal, "Increasing the Involvement of African American Men at Contending for the Faith Church in Wilson, North Carolina," (DMin Thesis Project, Liberty University School of Divinity, 2017), 7.

[19] William M. Easum, *The Church Growth Handbook* (Nashville, TN: Abingdon, 1990), 19.

[20] Acts 1:8b (NASB95), in Ibid., 18.

forces of the world that challenge the church's ability to continue as an effective witness in the world. Kimball is not alone in his assessment that the world around us has changed.[21] That fact impacts the church directly.

The twenty-first century opened on the decline of the church in America. Virtually all recent authors note that the church was in decline. Aubrey and Michael Malphurs share the view that Christianity in America is in decline,[22] whereas James White further expresses how prevalent is the decline in church membership.[23] The list of proposed sources that contributed to the decline includes few external forces but a multitude of internal forces. Creswell notes a lack of leadership, unrealistic expectations, untapped potential, and unworthy goals are to blame for the demise.[24] Easum adds an inward focus with no priority on evangelism, member bias against growth, members who are not willing to do the work, no emphasis on worship, and not meeting congregants' spiritual and physical needs.[25] Susan Gillies and Ingrid Dvirnak attribute the decline to biblical illiteracy among the members, financial pressures, and increased cultural diversity.[26] The most critical source they note is the slow departure of the millennial and younger generations.[27] The significance to this study is the shrinking pool of candidates to lead the church

---

[21] Dan Kimball, *They Like Jesus but Not the Church: Insights from Emerging Generations* (Grand Rapids, MI: Zondervan, 2007), 15.

[22] Aubrey Malphurs and Michael Malphurs, *Church Next: Using the Internet to Maximize Your Ministry* (Grand Rapids, MI: Kregel, 2003), 14.

[23] James Emory White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids, MI: Baker Books, 2017), 23.

[24] Jane Creswell, *Christ-Centered Coaching: 7 Benefits for Ministry Leaders* (St. Louis, MO: Lake Hickory Resources, 2006), 3.

[25] Easum, *The Church Growth Handbook*, 11.

[26] Susan E. Gillies and M. Ingrid Dvirnak, *Empowering Laity, Engaging Leaders: Tapping the Root for Ministry*, Series Editor J. Dwight Stinnett, "Living Church Series," (Valley Forge, PA: Judson, 2012), viii.

[27] David M. Gantt, "Common Areas to Integrate Young People into Active Church Ministry Roles," (DMin Thesis Project, Liberty University School of Divinity, 2018), 2.

into the next phase. David Gantt says the leaders of the future church must be developed now.[28]

In a slightly different context, Lester Blank and J. Mark Ballard assert that believers must

conduct a self-evaluation of the church before it can impact the younger generations.[29]

Church Postured to Equip Church Leaders

Young people are the future of the church according to an interpretation of the 2000 US

Bureau of Labor Statistics, as cited by Malphurs and Malphurs.[30] The authors report that in the

summer of 2000 the number of people thirty-five and under exceeded the number of those over

thirty-five (US Census Bureau), meaning the newer generation outnumbered the older

generations. Considering those statistics, Blank and Ballard suggest that the church has to decide

whether to meet the needs of the next generation. Once the decision is made, then the church

must review its historical traditions and customs to determine what resources it is willing to

commit today that will meet future diverse needs of a generation.[31]

Remarks from Walter Stuhr's case study on lay leadership capture the historical

reformational nature of the institutional church. He indicates that the churches often recognize

and accept that a need exists to address periodic failures and imperfections. However, he noted

that during the reformation effort, the church is quick to dismiss the change agents. The

institutional church leaders encourage the reformers to go somewhere else to carry out the new

changes.[32]

---

[28] Gant, "Common Areas to Integrate Young People," 6.

[29] Lester C. Blank and J. Mark Ballard, "Revival of Hope: A Critical Generation for the Church," *Christian Education Journal* 6, no. 2 (Fall 2002): 16.

[30] Malphurs and Malphurs, *Church Next*, 52.

[31] Blank and Ballard, "Revival of Hope," 15.

[32] Walter M. Stuhr, "Black Power in the Church: On Whose Terms? A Case Study of Lay Leadership, *Lutheran Quarterly* 21, no. 2 (May 1969): 127–8.

The conclusions of Blank, Ballard, and Stuhr suggest a need for the traditional church to respond to the felt or real need of the new generation as expressed by reformers, which is a form of consumerism. Brian Moss takes exception to that approach and calls for the church to accept developmentalism and reject consumerism.[33] However, the picture painted by many researchers is that the new generation is not staying long enough to call for reform. Instead, they are abstaining and abandoning the church at a larger rate than generations before. The statistics captured by the researchers are interesting but may not accurately reflect the local church culture. Nevertheless, the cultural changes Blank and Ballard discuss affect everyone. So, to posture itself to equip emerging leaders, local churches may need to make adjustments to be culturally relevant to reclaim the millennials who abandoned the church. However, the effort should not overshadow the spiritual and developmental needs of the remnant.

Emergence of Church Leaders to Be Equipped

Before the church can equip church leaders for ministry work, there should be a framework within which they operate. Moss says that leaders in the church are inexperienced and suggests the church should prioritize its efforts toward the difficulty of building leaders over running more programs. To build the emergent leader, the church must recruit, train, mentor, encourage, and rebuke them as needed[34]

From its earliest days in America, the Baptist denomination has accepted and at times even preferred the laity as primary leaders in their churches.[35] Many other church denominations

---

[33] Brian Keith Moss, "Leadership Development in the Local Church: An Intentional Strategy for Developing Leaders at Every Level," (DMin Thesis Project, Liberty University School of Divinity, 2014), 110.

[34] Moss, "Leadership Development," 120.

[35] E. Glenn Hinson, "Historical Patterns of Lay Leadership in Ministry in Local Baptist Churches" *Baptist History and Heritage* 13, no. 1 (January 1978): 26.

have adapted to a mixed arrangement of clerical and lay leadership. Gillies and Dvirnak believe

that both clergy and laity are important to the life of the church.[36] In his article regarding lay

leadership, E. Glenn Hinson explains that the growth of the church and its organizational

structure increase the number of roles that lay people may fill.[37] Regardless, he believes future

churches will still depend on full-time ministry support to maintain effective control over the

operation and coordinate the leadership.[38]

The increased competition from interests outside the church compete for the congregant's

time. The impact is fewer available lay leaders to "carry the load" and few remaining younger

adults who are committed to the work they are asked to do.[39] So, for the professional staff and

volunteer lay leaders who share the burden, their efforts can be co-opted into a continuous

recruiting drive to increase the ranks. Some researchers caution against that practice.

Elisabeth A. Nesbit Sbanotto and Graig Blomberg observe that leaders are prone to look

at numbers. They quote Jeff Myers, "We must redirect our focus from how many people we can

get through our church doors, and instead focus on how we can cultivate the deep faith of a

few"[40] The point is that it takes time to develop people (discipleship) and should not be rushed

for the sake of just getting people into church. It is better to mature a few young adults into

productive and faithful followers of Jesus with a firm biblical foundation than to focus on a large

ministry for its own sake. The biblical record supports countless stories of God using a faithful

---

[36] Gillies and Dvirnak, *Empowering Laity*, xii.

[37] Hinson, "Historical Patterns of Lay Leadership," 26.

[38] Ibid., 34.

[39] Jane Creswell, *Christ-Centered Coaching: 7 Benefits for Ministry Leaders* (St. Louis, MO: Lake Hickory Resources, 2006), 2.

[40] Jeff Myers, *Cultivate: Forming the Emerging Generation through Life-on-Life Mentoring* (Dayton, TN: Passing the Baton International, 2010), in Elisabeth A. Nesbit Sbanotto and Craig L. Blomberg, *Effective Generational Ministry: Biblical and Practical Insights for Transforming Church Communities* (Grand Rapids, MI: Baker Academic, 2016), 32.

few to defy the odds and win multitudes of people to the faith out of proportion to the human effort exerted.

Organization of Church Leaders

The New Testament example of a faithful few defying the odds begins with Jesus' selecting twelve men to follow him and learn from him. The stated vision is for the whole world to hear the gospel of Jesus as the Messiah.[41] Researchers address the question of how this was possible. Many have concluded that the historical record indicates the organization of the church leadership is key to achieving the mission vision. They begin with apostolic principles associated with the succession of Peter. Then the literature generally culminates with some version of the Pauline observation of a fivefold ministry in Ephesians 4:11–12: Jesus "gave the apostles, the prophets, the evangelists, the pastors and teachers" to the church presumably for the purpose of leading the church in the mission to spread the gospel. But there is no general agreement on the leadership's organizational structure or function in a fivefold ministry.

In a review of Roland Allen's work on church expansion, Steve Rutt commends Allen for believing that ministry is to be performed by all members of the church and that the fivefold leadership construct was implemented to lead and empower the people for the task.[42] In a contrasting view, Sydney Page concludes from a grammatical analysis of Ephesians 4:12 that the application of the verse is limited to the gifted leaders mentioned in verse 11.[43] The inference is that the work of ministry is reserved for gifted ministers and not for all believers. In a more

---

[41] Acts 1:8, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

[42] Steven Rutt, "Roland Allen's Apostolic Principles: An Analysis of his 'Ministry of Expansion,'" *Transformation* 29, no. 3 (July 2012): 230. https://doi.org/10.1177/0265378812449973.

[43] Sydney Page, "Whose Ministry? a Re-appraisal of Ephesians 4:12," *Novum Testamentum* 47, no. 1 (January 2005): 46. https://doi.org/10.1163/15685360536026631.

recent work, Barry van Wyk, addresses Ephesians 4:11 in a more comprehensive exegetical fashion.[44] Although Wyk agrees with Rutt and Allen that the ministry of the church is the duty of all members, he challenges the notion that the fivefold leadership of ministry in a missional church should be institutionalized into offices and titles. Wyk's preference is to understand them as roles that describe functions within the church body. Regardless of their interpretation of the scriptures regarding the fivefold list of gifts, no author refutes that God gave them to the church to accomplish His purpose. Therefore, they must be included in any discussion of organizing church leadership.

Millennial Leadership Considerations

Because the millennial generation is the targeted group for this project, there are some considerations peculiar to this cohort that should be understood before engaging them as church leaders. Millennials are not a monolithic entity in which the stereotypical attributes of the collective apply to each individual. Nonetheless, the literature review was helpful to get a generalized view of the generation.

The first consideration is that millennials are the first generation to grow up in a postmodern, post-Christian America.[45] In addition, the digital age has affected this generation more than any other before them. Even so, Richard Waters and Denise Bortree see similarities in the millennials' personal spirituality comparable to generations before them.[46] Blank and Ballard agree with Waters and Bortree as they note that young adults are deeply seeking for an authentic

---

[44] Wyk, Barry van, "The Application of Ephesians 4:11 in the Recent Missional Debate with Reference to Scripture," *In Die Skriflig* 52, no. 3 (2018): 7. https://doi.org/ 10.4102/ids.v52i3.2305.

[45] Blank and Ballard, "Revival of Hope," 8.

[46] Richard D. Waters and Denise Sevick Bortree, "'Can We Talk about the Direction of This Church?': The Impact of Responsiveness and Conflict on Millennials' Relationship with Religious Institutions," *Journal of Media and Religion* 11, no. 4 (October 2012): 200-1.

spiritual connection like the preceding generations.[47] Multiple authors characterize similar traits concerning the generations' diversity in worldview and style, and that millennials have received an inordinate amount of personal attention at home and school that is now an expectation, including in religion.[48]

Millennials desire a church life radically committed to the community and civic problems. The big word here is "incarnational." They want the gospel, like Jesus, to show itself in the flesh.[49] The young adults' desire is to see the authentic gospel lived out within the culture.[50] Lastly, millennials will not follow people they do not trust, and they do not have problems with authority.[51] Their preferences if ignored or not understood can challenge efforts to recruit or develop them as leaders.

Challenges of Leader Development

The process of assessing leaders is a challenge in the business world and more so in the church. This section contains a review of an objective assessment tool to evaluate leader competencies and compare some field-tested approaches to leader development. Lastly, it offers insight for consideration to measure leadership success before concluding with the implication for the church as it addresses millennials.

Leader Recruitment, Evaluation, and Selection

William Easum agrees with John Townsend and Frank Wickern that objective, biblically

---

[47] Blank and Ballard, "Revival of Hope," 8.

[48] Waters and Bortree, "Can We Talk?" 202.

[49] Christopher M. Deitsch, "Creating a Millennial Generation Contextualized Church Culture," (MDiv Thesis Project, Liberty University School of Divinity, 2012), 63.

[50] Blank and Ballard, "Revival of Hope," 18.

[51] Deitsch, "Creating a Millennial Generation," 66.

based testing instruments may help to evaluate leadership competency. Townsend and Wickern advocate for an inventory of spiritual leadership within scriptural constraints.[52] They want to avoid evaluation based on reputation, status, or unconscious bias.[53] Townsend and Wickern praise and cite a review by Basset et al. that conclude that 136 test instruments do not use the Bible to define Christianity.[54] Townsend and Wickern also side with Crabb and Breshears and Larzelere in their collective position that we need to claim the Scripture as our rule of faith and life.[55] The goal was for the testing to supplement any church leader development process that involved either professional or lay leadership. Apparently, the need for an objective test was not recognized by at least one denominational church as few as two decades prior to Townsend and Wickern's published work.

Walter Stuhr's journal article in 1969 outlines and analyzes a Lutheran Church in America (LCA) lay leader training program implemented to address a shortfall of full-time minority leaders in their community. The church selects candidates based three criteria: (1) a willingness to enter an agreement with the church, (2) a sense of identity with their targeted community, and (3) availability to participate in a two-year full-time paid training program.[56] Stuhr does not indicate the selection is either objective or biblically based and stands in opposition to Easum and Townsend's position. The LCA is trying to meet an emergent need in the Black community, which has parallels to the emergent need for the church to address the shortage of millennial leaders in the community today. In regard to this research project, the

---

[52] John Sims Townsend and Frank B. Wichern, "The Development of the Spiritual Leadership Qualities Inventory," *Journal of Psychology and Theology* 12, no. 4 (Winter 1984): 305.

[53] Townsend and Wichern.

[54] Townsend and Wichern., 342.

[55] Townsend and Wichern., 306.

[56] Walter M. Stuhr, "Black Power in the Church," 122.

parallel continues concerning addressing a leadership shortage in a Black community. Family Church has a predominately Black congregation. However, the solution involving full-time paid training is not within reach. Potential leaders can be recruited based on a subjective evaluation of their community connection and their willingness to participate in a leader-development process. Nonetheless, the researcher acknowledge the practical benefit of a biblically based objective instrument to assess existing leadership competencies for further development.

How Others Addressed the Problem

Most of the recent literature on leadership development advocates one-on-one as the most effective leadership-development tool. The methodology is variously called "apprenticeship," "coaching," and "mentoring." For most material the terms can be used interchangeably with little loss in meaning, but others try to make distinctions. The shared key element for this research is the personal relationship between the mentor and mentee. In each case, the relationship is based on mutual agreement between the participating parties. The more effective relationships establish the boundaries and expectations upfront. Nesbit Sbanatto and Blomberg believe some form of one-on-one intergenerational relationship should be an essential part of a long-term developmental ministry strategy for and with millennials.[57] The expected result would be a maturing of the young adult. Another implicit task is that the mentor or coach is trained in one-on-one techniques. John Allen provides a useful primer for new mentors as a guide to new ministers.[58] Jane Creswell uses her secular expertise and coaching expertise to apply strengths to a Christian experience. In her resultant work, Christ-Centered Coaching, Creswell specifies that

---

[57] Elisabeth A. Nesbit Sbanotto and Craig L. Blomberg, *Effective Generational Ministry: Biblical and Practical Insights for Transforming Church Communities* (Grand Rapids, MI: Baker Academic, 2016), 246.

[58] John Allen, *A Primer for New Mentors*: *A Guide for Mentors to Assist Young & Inexperienced Ministers to Become Effective Leaders in the 21st Century*, (Grandbury, TX: John H. Allen and Associates, 2000).

coaching focuses on the root of the problem and that her technique is customizable for effective one-on-one or group encounters.[59] While one-on-one relationships are effective in some phases of leadership-development, some researchers consider other components along the continuum of developing prospective young male adults into viable church leaders.

Dameion Royal's study on increasing young male adult church attendance concludes with a list of recommended ministry opportunities designed to attract men, which included a male youth mentor program.[60] More important, each of the activities represents opportunities for young men to observe, participate in, or demonstrate leadership skills. The other recommendations included elements of outreach, discipleship, biblical teaching, fellowship opportunities, and programs and activities designed for men.[61] As expected, the specific programs were tailored to Royal's church community. It is clear, the ministry context should guide the building of a leader program.

Susan Gillies and M. Ingrid Dvirnak propose rotating leaders through developmental positions. The leaders would go through a leadership-followership-leadership cycle they called the "simple circle."[62] The circular nature would provide opportunity for robust ministry, alternated with a time of assessment, reflection, and learning, which could then be followed by ministry with presumably increasing levels of responsibility. The iterative process could facilitate multiple generations of leaders. Gillies and Dvirnak also support a leadership team concept sure to resonate with the propensity of millennials to prefer working in teams, according

---

[59] Creswell, *Christ-Centered Coaching*, 7.

[60] Dameion Royal, "Increasing the Involvement of African American Men at Contending for the Faith Church in Wilson, North Carolina," (DMin Thesis Project, Liberty University School of Divinity, 2017), 79.

[61] Royal.

[62] Gillies and Dvirnak, *Empowering Laity,* 126.

to Nesbit Sbanotto.[63] Their methods seem reminiscent of the account found in Luke 9:2 of Jesus'

sending the twelve on mission in teams of two and then receiving them back in Luke 9:10 for a

private accounting of their accomplishments and more instruction for future missions. So,

conceptually, the simple circle approach and the team concept can be used in tandem or

separately as determined by the needs of the emerging leader, especially young adults. They have

time to work through the process.

In another approach, David Gantt discusses how to incorporate young people into

ministry roles. His research supports integrating young people into active church ministry roles

in five areas common to most churches: worship, audio-visual ministry, children's ministry,

welcome teams, and ushers. Moreover, J. Dwight Stinnett, series editor for the *Living Church*

Series, comments in the preface to the work of Gillies and Dvirnak that no one is too young to be

equipped for and engaged in leadership.[64]

Measure of Leadership Success

According to Brian Moss, a leadership culture is based on how churches measure

leadership success. Furthermore, he poses the question, "How will churches know if they are

actually producing leaders?" Then he warns the reader that it is not an easy task because

leadership is not determined by education or position but something deeper.[65] Townsend and

Wichern's answer is Bible-based assessments.[66] Easum indicates a more proactive approach

during the selection process as he advocates for churches to use measurable, critical, objective

---

[63] Nesbitt Sbanotto and Blomberg, *Generational Ministry*, 225.

[64] Dwight Stinnett in Gillies and Dvirnak, *Empowering Laity*, ix.

[65] Brian Keith Moss, "Leadership Development in the Local Church: An Intentional Strategy for Developing Leaders at Every Level," (DMin Thesis Project, Liberty University School of Divinity, 2014), 120.

[66] Townsend and Wichern, "Spiritual Leadership Qualities Inventory," 305.

criteria during the selection process for potential leaders.[67] Townsend, Wichern, and Easum's solutions more readily apply to seminary-trained or academically oriented audiences who value quantifiable data. It can be intimidating or prohibitive for such formal measures among the working class with no college or seminary training. In contrast, Karl Hertz examines laity in American Christianity and recalls when lay Christians relied on the Scriptures alone for lack of any other resources.[68] Hertz concludes, "Without a committed laity, the witness will be too weak and ineffective. It is the entire people of God who must speak."[69] This supports the case that alternative methods may need to be employed to assess lay leadership success. The point is further illustrated in the Lutheran Churches lay program introduced above. The program has a classroom component for theoretical training and a field component for practical work in the local community. Stuhr indicates men grow more distrustful of the institutional church when they discover obvious differences between their classroom training and the field of ministry.[70] To be clear, using objective testing to further leader development seems plausible, but to assess leadership success involves deeper intangibles, to reiterate Moss' point, which is outside the scope of this research project.[71] What is evident is that a leadership succession strategy is needed to extend the life of the church.

Conclusion

After a review of the relevant literature, it is clear the present situation of the church in relationship with millennials is at a critical point. The decline in millennial church attendance

---

[67] Easum, *Church Growth Handbook*, 86.

[68] Karl H Hertz, "The Role of the Laity in American Christianity," *Mid-Stream* 22, no. 3 (July 1983): 330.

[69] Hertz, 341.

[70] Stuhr, "Black Power in the Church," 125.

[71] Moss, "Leadership Development," 120.

forces all but the most inward-looking church to reassess its position concerning equipping younger generations as church leaders of the future. Most studies focus on the young adults leaving the church in large numbers. The stated purpose of this project is to train young adult males who remain in attendance at Family Church. Toward that end, the literature supports positioning the church to meet the cultural needs associated with millennials. At the same time, the church must operate within a scriptural framework to recruit, train, assess, and deploy them from a biblically sound leader selection and development process. The most promising strategy is to identify the procedure and process to focus on cultivating the deep faith of a few. Other researchers address aspects of the problem, but the most viable plan calls for a careful selection tailored to the unique ministry setting of the local church.

Theological Foundations

Leadership is a God-given gift of grace according to the Apostle Paul in his epistle to the Romans (12:8). The biblical record seems to support the viewpoint that God intends for leaders to emerge and be regenerated from the beginning. The heavens had a hierarchy concerning the rank and order of angels and demonic forces as evidenced by the Revelator's account of the angels Michael and Satan as the leaders of two heavenly armies before Satan was cast down (Revelation 12:4). On earth, God fulfilled the role of supreme leader for Adam before he presented Eve, the mother of all the living (Genesis 3:20), to Adam in the garden. Adam had been given authority in the garden and over the livestock. Now, Eve was presented as a helper for the first man (Genesis 2:18, 20). Their relationship was less defined as an absolute leader-and-led dynamic but more as partners with the man as the senior partner by virtue of precedence and mission. It was to the husband, Adam, whom God gave commands with the expectation that he would convey them to his wife, Eve. Men now live with the consequences of that leadership

bond's being broken. The influence of another leader, Satan, highlights the importance of why a godly leadership chain must be perpetuated continually until the final destruction of Satan and his demons in the abyss. In cursing the work of Satan, God set up the expectation that a leader would emerge from the offspring of the woman to "crush the serpent's head"[72] (Genesis. 3:15).

Even in the aftermath of sin, the promise that one would rise to crush the head of the serpent was indicative of another leader to come among men. It is well understood that Christ's death and resurrection fulfilled that prophecy. Yet Satan had sewn a seed for mankind to usurp the legitimate line of leadership established by God, starting with Eve. God said that her desire would be for her husband and that he would rule over her (Genesis 3:16). The normal meaning of the term "desire" is often understood as "affection" in English. However, modern scholars adopt the more accurate view that the passage indicated Eve would contend for her husband's role of leadership in the affairs of the family. The prophetic word continues to point to leaders who would rise to take the place of another whether in sin or by grace.

God Preferred Men of Faith

The Bible indicates the patriarchal system of leader succession was the default plan of God. The primary concern was that the primary leader was to remain in relationship with God. As followers looked to the leader, he was to look to God for guidance and well-being just as Noah, Abram, Isaac, and Jacob were noted for doing in the Old Testament. The unfolding story in the Old Testament highlighted a repetitive pattern of God selecting leaders to deal with the situation of their day only to be followed by periods of ungodly attitudes and actions. Sometimes the leader failed, and at other times it was the failure of the followers. Weaker leaders often

---

[72] Walter A. Elwell, ed., s.v. "Eve," *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 411.

capitulated to their own whims and desires. Stronger leaders had character flaws that would not allow consistent performance: Noah drank, Abram lied, Jacob deceived, Moses murdered, Sampson womanized, and David adulterated and murdered. The context, and presumably the problem, was that God gave mankind free will. This same free will is what side-tracked Eve in the garden and afterward, her son Cain in the fields. As illustrated, the legacy of disobedience and defiance have co-existed with that of obedience and reverence for the things of God from near the beginning. Regardless, God chose men as leaders who demonstrated good character and an inclination to listen to God even after their personal failures.

In the New Testament, Jesus was known as the Son of God presumably from the time of his baptism at which God pronounced, "You are my beloved Son" (Mark 1:11). Yet He preferred to call himself the Son of Man (Mark 10:45). In either case, it is the idea of sonship that draws special attention. As the Son of God, he was a descendent of God. Similarly, as the Son of Man, he identified as a descendent of man. As a man, many people view him as the next prophet or leader in a succession of leading men. As God's son, he is directly connected in obedience to God's guidance. His dual perfect nature made him the consummate leader to mediate between God and man.

Other men of the New Testament also demonstrated faithful leadership. Peter emerged as the primary leader of the Apostles even after the incident of denying Christ. Paul was a leader in the evangelistic effort to win Gentiles over to Christ. His zeal for God remained after his conversion following his stint of murderous threats and arrest of believers in Christ (Acts 9:1-19) The common denominator among all the listed men was their continued belief and devotion to God even after committing gross sins.

God Always Has a Remnant

As God punished one generation, he would leave a remnant who were faithful. It is out of the remnant that leaders of the next generation are drawn. When Israel went into the desert from the Egyptian captivity, they had collectively lost faith and confidence in the ability of God. They saw giants and other obstacles that kept them from achieving their purpose of reclaiming the Promised Land. In that instance, God allowed one generation to perish but raised the next generation to contend for God and enter the land.

After the monarchy was established under David, the succession of kings seemed to alternate between serving God and not serving God wholeheartedly. During those times there were famine, division, and in the worst cases, people being taken into captivity after conquest. But after each event, there was a remnant who remembered God. They were faithful, and God used them and their faith to produce a leader who would restore the people to himself.

In the latter days of Elijah, he complained to God that only he, a remnant, was left of all the prophets (1 Kings 19:14) in Israel. In response, God assured him that there were 7,000 people who had not forsaken the covenant.[73] Nevertheless, even 7,000 represented a remnant of the worshippers who were in Israel in the former days of King Solomon.

Often, it was within a single generation that God was able to move on the faith of a few. At other times, it took multiple generations. According to Matthew's gospel, there were fourteen generations between the Babylonian captivity and the rise of Jesus Christ (Matthew 1:17). Jerusalem was under an oppressive Roman rule throughout the ministry of Christ on earth. After Jesus' death, the Jewish Christians were persecuted by Romans and by Jews who rejected Christ. During this period, multiple leaders emerged to minister among the dispersed Jewish Christians

---

[73] House, "19:13b-18," *1, 2 Kings*, NAC.

and the increasing number of Gentile converts. Peter and James were among the more prominent leaders who continued to minister among the predominantly Jewish remnant that remained in Jerusalem. Others, like Paul and Barnabas, are noted for their ministry leadership in the increasing Gentile-Jewish communities of faith.

God Initiated the Call to Ministry Leadership

God established the tabernacle system of the Old Testament for exclusive worship of Himself. It was effective for the nomadic tribe of Israel under theocratic rule from the time of Moses until the election of Saul as king. God had called the prophetic and the priestly line to handle the sacred and day-to-day government affairs. Later, when Israel initially established a monarchy, the prophet Samuel, the last Judge of Israel, operated on behalf of God to identify, select, anoint, and advise the first king, Saul (1 Samuel 10:17–25). Subsequently, under King David, God established a perpetual family line of rulers who were to be advised by the prophets God had raised up for the task. In time, the separation of sacred and secular leadership grew wider as Israel was impacted by political, religious, social, and geographic upheaval. By the first century, the Romans had conquered the Land of Israel. Under its authority, Rome permitted Israel limited self-rule by the Sanhedrin. Priests still managed the temple affairs in relationship with the synagogues. Presumably, God still called men into leadership of his people. Priests like Zechariah, the father of John the Baptist, were still serving in the temple based on family lineage (Luke 1:8). In all instances, God called men into ministry leadership of his kingdom. However, in the case of Jesus, God sent him.

Jesus, as one with God, demonstrated careful attention to the selection and call of the twelve disciples. He identified men faithful to God and able to complete the mission at hand. Jesus' personal leadership development style differed from that of the ancient record of one-to-

one leader preparation (e.g. Moses-Joshua, Elijah-Elisha, David-Solomon). The temple and synagogue had evolved. The Aaronic and Levitical priesthood had devolved into the Sanhedrin and the synagogue as centers for religious leadership. Now, rabbis had students who followed their teaching. The more prominent teachers selected the more capable students. This was not so with the disciples who followed Jesus. Instead, they were perceived as "uneducated, common men" before they were with Jesus (Acts 4:13). It supported the notion that Jesus was the manifest counselor who would send the spirit of truth to teach them "all things" (John 14:17 and 26).

Likewise, the Apostles had the wisdom to have other disciples choose deacons from among them in the early days of the church. The selected men would tend to the practical needs of the congregation. The distinction was that God called men to minister his word. Implicitly, only God can issue a call to enter ministry on His behalf. In comparison, godly men can recruit, select, and train other devout men to take the lead and tend to the practical needs of the church. The latter situation are the matters in which this study is most concerned.

God Called Leaders to Address Contemporary Issues

The biblical record supports that each generation of leaders was presented unique challenges. God raised leaders to address the current issues of the day. The Old Testament prophets foresaw the future workings of God but dealt with the present unbelief and rebellious nature of the people. Judges and kings were variously called at times to deal with military and political threats to God's people. There was a general lack of faith that God would bring prophecy to pass especially when it did not come immediately.

The record stands that God did not call leaders too early or too late. The Gospel of John records that Jesus rebuked His mother for asking Him to reveal His true nature before His time at

the wedding at Cana (John 2:4).[74] He similarly rejected His brothers' urgings that He enter the spotlight before His time (John 7:3-9).[75] There was a set objective and a time set by God for Him to enter the fullness of his ministry.

During his ministry, Jesus' challenge for the disciples was belief that He was the promised Messiah of Old Testament prophecy. His ministry methods and, as noted above, His leader selection and development process were countercultural. He chose otherwise unqualified men. Their backgrounds had not prepared the disciples to lead the church. One thing they did have in common was enough faith to follow Jesus through His trials and persecution.

Peter's leader challenge was what to do after Jesus' death. Paul's ministry challenge was regarding Gentile believers. In both cases, the solution depended on calling other men into leadership positions to deal with church growth amid scrutiny, suspicion, and persecution.

God Called Leaders to Expand His Kingdom

The New Testament portrait of the Jewish system of belief portrayed an established leadership with an inward focus on an exclusive body of believers. For the most part, they protected their members, were intolerant of change, and out of step with the worldly cultures around them. Comparatively, a study of millennials reveals they have a similar viewpoint of the contemporary church. Now, as then, they have little incentive or inclination to join an organization in which they do not fit. Their predicament is reminiscent of the pre-first-century gentile position.

The literature makes it clear that millennials are the least-churched generation in the last century. It is commonly considered a negative thing, mostly by the traditional church leadership.

---

[74] House, "2:2-5," *1, 2 Kings*, NAC.

[75] House, "7:2-5," *1, 2 Kings*, NAC.

But a closer look may reveal that it is God's will to open a community the millennials view as closed to them. One of the criticisms made by the millennials is that the church is filled with elitist Christians who are not tolerant of millennial lifestyles. Instead of standing their ground and fighting for something they never learned to value, the millennials are walking out in mass numbers. However, a remnant has made a choice to stay and learn from current leaders.

It is speculative whether the church is going through a pruning process in preparation for stronger growth to come. It recalls God's preparation of Gideon's army by reducing the number from tens of thousands to 300 men based on individual training and preparation (Judges 7:1-6). It also depicts another instance where God relies on the faith of man and not his strength.[76]

Benjamin Espinoza would agree that contemporary Christian leaders must reconcile a life in Christ against the immediate cultural environment just as first-century Christians confronted the issues of their day.[77] Metaphorically, it is as if the leaders were in the boat with Jesus when the storm suddenly arose, as depicted in the gospel of Mark, verses 4:35-41. The decision facing the church is whether to wake Jesus to see if He cares about the millennial predicament or to operate in faith and deal with the situation in His name. This research project is based on the biblical record of God's working with the faithful remnant to expand His kingdom. The goal is a process to discern whom God would promote as a next generation leader.

Theoretical Foundations

Leadership succession is the theoretical underpinning of this thesis project. Leaders of organizations large and small throughout history have sought to leave a legacy to perpetuate their

---

[76] Comparable to Jesus selecting untrained men to accomplish the tasks of the disciples.

[77] Benjamin D. Espinoza, "Between Text and Context: Practical Theology and the Ministry of Equipping," *Christian Education Journal* 14, no. 2, (2017): 392.

work. The contemporary notion of legacy emphasizes leader succession as a vehicle to extend

the success of the leader and is common to both secular and Christian organizations. In contrast,

David McKenna challenges Christian leaders to apply a meaning of legacy that places a higher

priority on succession over personal success.[78] This project adopts McKenna's succession

principle as the base to develop a leadership-development strategy. The principle is that "What

we bring to our leadership is important; What we do in our leadership is more important; What

we leave from our leadership is most important of all."[79] The principle was written in the context

of selecting, training, and mentoring a leader to replace the incumbent key leader such as a senior

pastor. However, it is readily adaptable to any position of leadership and is used in the broader

context throughout this project. The implication for this study is that Family Church can be

strengthened if leaders at all levels adopt a mindset toward succession. Richard Ngomae and

Elijah Mahlangu warn of the peril a church faces without a plan for leadership succession.[80]

---

[78] McKenna, *The Succession Principle*, 2-3.

[79] Ibid, 119.

[80] Richard M. Ngomane and Elijah Mahlangu, "Leadership Mentoring and Succession in the Charismatic Churches in Bushbuckridge." *HTS Teologiese Studies* 70, no. 1 (2014): intro. https://link.gale.com/apps/doc/A406163410/AONE?u=vic_liberty&sid=AONE&xid=31fb5bae.

Chapter 3

Methodology

The ministry context of the problem being addressed led the researcher to use a practical tool borrowed from the business community. The intervention design is patterned after a seminar workshop with a few added features. The problem presented was the lack of men in their twenties and thirties in leadership position in Family Church. The real issue is that Family Church does not have a deliberate strategy to select and develop the leadership potential that exists internally. The workshop design will allow input from multiple sources yet focus on the participants' responses and proposed solutions. The researcher anticipates the outcome of the data analysis will help create viable leadership development process maps. The conceptual maps will enable the senior pastor to guide the near-term effort toward a strategy to address the problem.

Intervention Design

The design of this project took into consideration the literature that indicated millennials prefer learning in groups, are technologically savvy, and value inclusivity.[81] First, the targeted population should be organized around the small group concept. Second, the data collection methods should leverage technological tools familiar to the millennials' age group. Lastly, the collaborative nature of a workshop could encourage buy-in from the participants toward addressing the leadership development problem that directly impacts them.

---

[81] Ann C. Schwarz, William M. McDonald, Arshya B. Vahabzadeh, and Robert O. Cotes, "Keeping up with Changing Times in Education: Fostering Lifelong Learning of Millennial Learners," *Focus* 16, no. 1 (Winter 2018): 74-79. https://doi.org/10.1176/api.focus.20170004.

Nature and Purpose of the Project

The purpose of the intervention is to refine the process for selection and development of emerging male leaders within Family Church. To achieve the purpose, participants would attend a six-session seminar workshop on leader development. The workshop participants would encounter various aspects of the problem through interviews, lecture, interactive activities, group discussion, and modeling. Their reaction and responses would be recorded and analyzed to inform the process concerning a more disciplined and intentional approach to selecting and developing young adult male leaders in Family Church.

The primary objective of the study is to develop a deliberate strategic planning process for leadership succession. Following the principles of action research, an essential task is to gather relevant feedback from emerging millennial men. Then the senior pastor, who is open to embracing a new strategic succession plan, can use the data collected to facilitate Family Church leader succession from internal sources. As mentioned in chapter one, the church is not financially resourced to recruit and employ formally trained clerical and administrative staff. The bulk of the present staff are volunteer lay leaders, who come with varied Christian leadership experience and competencies. The study would benefit the pastor by providing situational awareness of the viewpoint, experience, and outlook of the participants in the project. Thus, it would enable him to form a more effective strategy and plan of action to recruit, select, and develop prospective leaders from among non-participants with a similar demographic.

A secondary objective for the intervention is to garner buy-in from the participants and encourage their motivation and development as leaders in church ministry. The design of the workshop is to heighten their awareness of their Christian leadership potential within the church and the community. Because millennials have a greater need to share and be part of a team, one

motivating factor for them to get involved will be the opportunity to provide direct input to the process and shape the way Family Church prepares them to lead the church of the future.[82] In this manner, the collaborative effort would allow the participants to feel that they fit into the organization.

Lastly, another sub-objective is to impart knowledge and skill for the participants' spiritual growth and competency as prospective ministry leaders. The workshop facilitators should probe the participants to expose gaps in competencies in Christian knowledge and leadership skills to generate discussion on possible solutions. The facilitators would also provide material on Christianity, church organization, and leadership to enhance the participants' knowledge base for spiritual growth and ministry leadership.

Participants

The primary participants for the study would be the senior pastor and male leaders aged twenty-to-thirty-something-year-olds who acknowledge Christ as their Lord and Savior and who attend Family Church regularly (at least twice a month). The latter demographic defines the presented problem. They would be expected to participate in preliminary data-gathering efforts and attend all six workshop sessions. There is an identified shortage of males in this age range serving in leadership positions in Family Church. On a larger scale, they are identified with millennials who, as a cohort, have a propensity to drop out of church. A survey indicated the percentage of twenty-somethings who attended church weekly dropped by 10 percent from 1972

---

[82] Ann C. Schwarz, Willaim M. McDonald, Arshya B. Vahabzadeh, and Robert O. Cotes, "Keeping up with Changing Times in Education: Fostering Lifelong Learning of Millennial Learners," *Focus* 16, no. 1 (Winter 2018): 74-79. https://doi.org/10.1176/api.focus.20170004.

to 2006.[83] The targeted participants run counter to the cultural reality that their peers are absent in historically larger numbers than previous generations. The project should reveal any corollary factors between the participants and dropouts and whether there is an expectation among Christian millennials in church, specifically Family Church, that they will be able to lead the charge to reach the unchurched millennials. As the participants answer questions, the sharper the focus for the pastor on the areas of concern.

Other support personnel are required to facilitate the workshop experience. The other personnel can be categorized into the three roles of facilitators, observers, and contributors. The roles are not mutually exclusive as individuals may assume two or more roles.

Firstly, the facilitators include the senior pastor, guest presenters, and the researcher. The senior pastor, as the primary stakeholder, would provide background and preliminary data to place the study into context. He would need to facilitate access to the church facilities and resources. Additionally, his support would be beneficial to recruit the participants and select the guest presenters. The researcher would brief the guest presenters for the seminar workshop on the overall thesis project objective as well as the specific learning objectives for their respective presentations as determined by the pastor. The researcher would monitor and facilitate the entire workshop experience.

Secondly, the observers would monitor the participants in action and will be selected from males aged forty and above. The preferred males would be actively serving in a leadership role in Family Church. The next priority would be senior adults with previous ministry

---

[83] Data from figure "Percentage Attending Religious Services Weekly Among 18- to 29-Year-Olds," General Social Survey 1972 to 2006, in Ed Stetzer, Richie Stanley, and Jason Hayes, *Lost and Found: The Younger Unchurched and the Churches That Reach Them* (Nashville, TN: B&H Publishing Group, 2009), 8, ProQuest Ebook Central. The authors indicated that life circumstances were a determining factor among generational cohorts to determine their propensity to attend religious services on a regular basis.

leadership experience. Two to three observers would be present during each workshop session. They will be an outside source to validate the data collection and analysis process through triangulation.

Lastly, the contributors will consist of a minimum of five female millennials and a minimum of five adults, male or female, over forty years old who attend Family Church regularly. These individuals would participate in pre-workshop surveys, questionnaires, and guided focus group discussion to gain background information for a multigenerational perspective on leadership development in Family Church.

Sample Size

The target audience for the workshop is ten to twelve young adult men out of the estimated thirty in the total population. The final sample size of the observed population would be based on the total willing and available male millennial population recruited in the weeks leading up to the workshop. The upper limit of twelve men is in general compliance with a common characteristic of a small group. The lower limit of ten men would still be statistically significant enough to represent the estimated population.

If more than twenty men in the targeted age wanted to participate, the researcher would consider running two successive iterations of the workshop. Observations from the first iteration would be useful to improve the facilitation of the second. Conversely, the results from the second iteration could validate the results of the first one. However, if fewer than ten participants are available, the researcher would modify the methodology presented here out of concern that the logistical requirements would outweigh the expected benefit. Additionally, the lower the number of participants, the less likely the group dynamic would represent that of a typical millennial.

Relationship of the Researcher to Participants

The researcher is a lay minister and senior leader in Family Church. At present, the researcher does not hold an official ministry position of the church but am on a regular schedule to facilitate Sunday services at least monthly, and on occasion preach the Sunday Service. The researcher leads special projects regarding small-group leadership, a rite of passage program for church youth, and men's fellowship activities. In any of the various capacities noted above, the researcher interacts with men in their twenties and thirties.

The researcher assumes that with enough emphasis on building Christian leader competencies, more men will emerge as prospective leaders. Leaders can be made and improved, but it is a process over time and not programs that lead to growth.

Workshop Logistics

The seminar workshop would be conducted on multiple sites in Fayetteville and the surrounding community. The planned sites have specific environments the presenters and participants can use to enhance and make the workshop experience more memorable. The plan would incorporate multiple mixed venues to create distinct experiences as backdrops to generate audience participation and to facilitate data collection. Local organizations and vendors would provide access to facilities that may include an escape room (a.k.a. puzzle room), an outreach ministry, a private/commercial business, a military museum, a megachurch facility, and a Bible/seminary college campus with a theological library. The plan is to use a variety of locations and facilities to accommodate the six sessions for the workshop. The final session would be scheduled at Family Church. The primary means of transportation would be by private vehicle to the scheduled sites.

To facilitate the sessions, the researcher would conduct onsite visits to each vendor to

determine the feasibility and availability of the desired space. The researcher would provide written solicitations to all vendors for an estimated cost of services. The researcher would finance all costs associated with the project.

The researcher could use various sources for supplies and equipment. The researcher could use local retail chain office supply stores like Staples or Office Depot for printing and publishing services to print invitations and copies of informational hand-outs and support materials. The researcher could also use the supply store to purchase easel paper, assorted markers, name badges, and tent cards (name plates). The researcher will provide some of the needed equipment, including a personal audio-visual screen projector with speaker; laptop computer with internal camera, document processing and audio recording software; portable digital voice recorder; desk-top computer copier/printer; portable easel/dry erase white board; photo/document scanner for project data processing and collection, a variety of other home office supplies and equipment (e.g. stapler, hole puncher, pens, paper), and a smartphone. Family Church can provide other facility, equipment, and service resources to include multi-use rooms with tables, chairs and projection screens; studio lighting; studio quality audio-visual recording devices (e.g. cameras, microphones); multifunctional office copier; miscellaneous office equipment; onsite internet access. During the first session, the participants would receive pens engraved with the Family Church logo and purchased from an online source like Pens.com and journals such as *A Faithful Man—Christian Journal*, (Dayspring.com). The researcher plans to coordinate to obtain supplies or services that are requested by guest presenters. Participants would be encouraged to use their personal portable media devices like smart phones, tablets, and laptops throughout the workshop.

The researcher anticipates using multiple means of communication throughout the project for coordination and interactive activities. The list of typical methods includes in person, telephone, email, and other social media apps to keep all the participants and support personnel informed. The researcher will establish a closed online community in Google Hangouts application for messaging, voice, and video calls. Similarly, the researcher will use a privately shared folder online in Google Drive to securely send, receive, and store digital files to maintain a catalog of information regarding this research. Interviews will be one-on-one in person. Audio-visual and online media support will be coordinated as needed for guest speakers and the final session.

Recruitment

Ideally, the senior pastor, as the primary stakeholder, will support all facets of the project. The other participants will receive information and invitations first by face-to-face or telephonic communication. Then the researcher will use snowball sampling techniques to solicit other participants through direct referrals or word of mouth from the initial contacts. If enough participants are not generated by these efforts, then additional participants will be recruited through information meetings targeted to fill the gap. An announcement script will be prepared for use during Sunday services to invite the targeted audiences (see Appendix A). The researcher will publish flyers and information sheets to provide an overview of the project and the initial requirements and expectations of the participants. The researcher will leverage the senior pastor's contacts to engage three to four outside ministry leaders to facilitate workshop sessions. The researcher will draft invitation packets for the pastor's use in invitations sent via email or traditional postal service (see Appendix A).

Permission

The personal and potentially sensitive planned topics of discussion throughout the workshop obliges the researcher to obtain a copy of an informed consent statement from participants prior to any participation in workshop-related activities. Therefore, the selected young adult male population would be required to sign an informed consent statement and commit to full participation with the project requirements. To achieve greater credibility in the study, additional measures will be taken to achieve confidentiality for one-on-one discussions between the researcher and participants, as well as individual submissions of anonymous written products (i.e. journals, surveys, other written responses). But in no case can confidentiality be guaranteed for plenary workshop activities. Similarly, facilitators, observers, and contributors will sign informed consent statements prior to completing and participating in requested activities, with a warning that confidentiality cannot be guaranteed. (See Appendix B for an example of an informed consent form.)

The senior pastor needs to grant permission for access to church member attendance records and for extended use of the church facilities. The researcher anticipates consent based on the project's potential benefit to the church. Addressing the problem on the church's behalf will further the objective of the pastor to grow the church leadership base with internal resources. The researcher is a senior minister in Family Church with liberal access to and tacit approval to use Family Church resources. If external resources are acquired, then the owner/manager of those venues will need to approve any activities or services beyond their normal business activities or services (e.g., conducting leadership workshop activities in a military museum).

Design Approach

The first step of the plan will be to conduct an in-depth taped sixty-minute interview with

the senior pastor in his office to establish and document the baseline for the leader-development

process under the status quo. Concurrently, the researcher will gather data from church

documents to validate the pastor's perceptions. The researcher will use purposive sampling by

soliciting the pastor's recommended participants for the target audience and outside presenters.

The presenters are to be selected from among male pastors and ministry leaders who do not

attend Family Church but whom the pastor respects and trusts to engage the project participants.

If purposive sampling does not produce the required number of participants and presenters, the

researcher retains the option to use a random sampling technique to get the full complement of

participants and presenters (i.e., request volunteers from a larger audience).

The next step will be to socialize the plan and recruit the volunteers for the varied roles

during the seminar workshop: participants, observers, contributors, and facilitators. Pre-

workshop activities will also include collecting data from young adult Christian female

millennial contributors in Family Church to garner their perspective on acceptable leadership

qualities, traits, and abilities of men they are likely to follow in the church. Short surveys,

questionnaires, and a focus-group meeting may also serve to capture their acceptance or

refutation of the current view of millennials gleaned from the relevant research literature. Also,

during the pre-workshop period, senior adults will receive similar surveys, questionnaires, or

focus group discussion to gather data on their perspective and outlook of the church leadership

over the next ten to fifteen years. Then the researcher will examine the relevant information

collected from all the contributors to see how closely the contemporary perception of church

leadership parallels the biblical model of male church leadership.[84] All one-on-one interviews

---

[84] See discussion entitled "God Preferred Men of Faith" in the "Theological Foundation" section of chapter two.

will be scheduled in person in the Family Church building with the preferred time of pre- or post-Sunday worship service. Other times and locations could be used based on the availability of the interviewee(s).

Additionally, the researcher will collect background information on the young men selected from the target audience. Participants will take a competency-based leadership self-assessment (see Appendix C). The researcher will provide interrogatory prompts to the young males selected to participate in the research to gather data on past and present religious and church experience, leader development, and spiritual outlook. The participants will be tasked to respond to the prompt via an audio-visual digital file uploaded to a private website provided by me. The interview prompt responses will also probe to assess the uniqueness of the selected sample versus the population of Family Church. The data will be compared and contrasted with the popular perception of millennials in the church as captured in review of the relevant literature.

During the workshop, the select ten to twelve young males will be expected to participate as prime subjects in all six sessions. The young adult males will discuss key points from their self-assessment of their spiritual formation and preparation for leadership in ministry during the first session. They will complete a similar self-assessment during the last session for a before-and-after comparison. The workshop agenda will entail presentations, question and answer, role playing, and other interactive activities. The participants will be tasked to maintain a journal to document their reflections of the workshop experience. The researcher will retain a copy of the completed journals and return the originals to the participants at the end of the workshop. To maintain anonymity and confidentiality, personally identifying information will be removed or redacted from the copies and the journals will be labeled numerically from one up to twelve. The

pastor, the researcher, and other established local church leaders will conduct leader

development sessions with the young adult males at the Family Church facility and in local

establishments in the city of Fayetteville. Presentations of topics relevant to leader development

will be incorporated with interactive activities in which the millennial participants demonstrate

church ministry leadership knowledge, skills, and abilities. Senior male adults will observe,

photograph, and videotape the proceedings to provide visual, oral, and written individual and

collective feedback on the process as it develops.

Session One: Personal Leadership Development—Focus on Christ (4 hours).

Venue: Escape Room (e.g., Xscape Factor).[85]

Each session will open with prayer and a quick review of the workshop itinerary. In this

first session, the participants will immediately transition to the escape room experience as an

icebreaker for them to get to know one another in a different social context. Two or three senior

adult male observers will be on hand to take notes on the individual participant interactions with

each other to identify leadership tendencies. The puzzle room construct is a setup as a lead-in for

a discussion on basic leadership instinct among males. The owner of Xscape Factor will facilitate

a follow-up discussion on team leadership. Then the researcher will initiate the first Christian

leadership development session after allowing time for participants to introduce one another by

sharing their secular and church leadership experiences and development to date. The researcher

will also introduce a prerecorded video welcome message from the senior pastor to the men to

include the pastor's concerns about the outcome of the workshop as well as his vision for the

future of Family Church. The researcher will provide a more in-depth overview of the workshop,

---

[85] "Xscape Factor-Escape Rooms," http://www.xscapefactor.com. Xscape Factor is a veteran-owned and family-run business in Fayetteville, North Carolina. The business focuses on the team building aspects of solving problems. The owner/host can augment the exercise with presentations on leadership when requested.

collect administrative data, and confirm contact lists. Then the researcher will conduct a guided

discussion that begins with viewpoints of the escape room experience, transitions to observed

leadership actions, and ends with an open question and answer period regarding the participants'

view of Family Church's leadership development process. The participants will provide their

observations, discussion, and conclusions in light of the experience. The main message

integrated within the discussions with the participants is an emphasis on spiritual formation

around Christ as the priority for ministry leaders.

The participants will receive handouts, a journal, and writing instruments during the first

session. The handouts will provide background information gleaned from relevant literature

regarding the assessed state of the church concerning the millennial generation (see Appendix

D). The session will seek to confirm or refute what the common consensus is among academic

researchers. At the end, the researcher will give the participants options to journal their thoughts

by writing on paper, online, or on a smartphone audio-visual application.

At the end of each session, participants will be asked to record their thoughts for ten to

fifteen minutes from the prompt, "What advice on leadership development would you give

yourself if you were to go back to where you were at the start of the session?" Each session will

close out with corporate prayer for the successful completion of the workshop. In addition to the

stated goals for the project, the participants will have individually and collectively identified

their measures for leadership success as part of the guided discussion and their journaling efforts.

Session Two: Interpersonal Leadership Development—Focus on Others (4 hours).

Venue: Military Museum (e.g., U.S. Army Airborne and Special Operations Museum) [86]

---

[86] "U.S. Army Airborne and Special Operations Museum (ASOM)" accessed September 20, 2020. https://www.asomf.org. Established in August 2000 in Fayetteville, North Carolina, the ASOM describes itself as "a first-class institution that efficiently and effectively captures, preserves, exhibits, and presents the material culture and heritage of the U.S. Army Airborne and Special Operations Forces from 1940 and into the future."

A guest presenter will contrast daily servant leadership with that of crisis leadership typically found in military operations. Then he will guide the discussions and interactions to address how church leaders focus on others among their family, friends, congregation, and community. The participants will discuss how to cultivate servant leadership traits that impact family, friends, and associates on a daily basis.

Session Three: Church Leadership Development—Focus on Church Organization (4 hours).

Venue: Megachurch Campus (e.g., Manna Church).[87]

A guest presenter will cover organizational leadership in Christian churches. The participants will explore denominational differences as they consider developmental strategies for their progression in ministry leadership roles. They will be encouraged to seek positions that develop their abilities and that use God given talents and gifts to serve the church. However, any negative responses to the proposition would not be discouraged but explored to uncover the underlying reasons for the reluctance. The session plan calls for a period of interactivity with situational role playing as ministry leaders or identification of church leader roles after hearing a description of the biblical or traditional duties and responsibilities.

Session Four: Vocational Leadership Development—Focus on Fulltime Ministry (4 hours).

Venue: Bible College with a Theological Library (e.g., Grace College of Divinity).[88]

---

[87] "Manna Church Fayetteville/Fort Bragg", Manna. https://www.fayftbragg.manna.church. Manna is an 8000 plus member church with six sites in the local area. Their mission is "to glorify God by equipping His people to change their world and by planting churches with the same world-changing vision."

[88] "Grace College of Divinity," accessed September 20, 2020. https://www.gcd.edu. Grace College, Fayetteville, North Carolina, according to their website, is a "biblical higher education institution dedicated to preparing emerging leaders to change the world by advancing the Kingdom of God through sound biblical training, practical ministry and personal development."

A guest presenter will guide the participants in a discussion on the vocational call to ministry leadership. The guest presenter will also be tasked to impart information on furthering one's Christian knowledge and to introduce alternative formal education opportunities to the participants. The information should address the role that online Bible study tools and other virtual Christian resources can have in their personal leader development plans. Other topics for exploration include public speaking, counseling, teaching, and media management. Additionally, after a brief orientation to a theological library, the participants can complete a leader development scavenger hunt based on a reading list generated by the pastor, guest speakers, participants, or me.

Session Five: Community Leadership Development—Focus on Community (4 hours).

Venue: Outreach Ministry (Fayetteville Area Operation Inasmuch).[89]

Participants will have a chance to serve the homeless community for two hours and interact with the staff of the outreach ministry to gain insight into the inner workings of the operation. The researcher will ask the director or staff member to be the primary presenter. The focus of the presentation will be on Christian leadership support of independent outreach ministries outside the walls of their local church. The participants will be led in a discussion on the impact of the ministry in the local community.

Session Six: Millennial Leadership Development—Putting it all Together (4 hours).

Venue: Family Church.

In the final session, the researcher will facilitate the participants' design of a leader development process in Family Church in light of their workshop experience. The researcher will

---

[89] "The Fayetteville Area Operation Inasmuch." https://www.faoiam.org. Operation Inasmuch is a 501(c)(3) nonprofit ministry. Founded in 1995, it serves the homeless community in Fayetteville and Cumberland County, North Carolina. Their ministry is inspired by Jesus' teaching in the King James version of Matthew 25:40 when he said: "Inasmuch as you did it for one of the least of these, you did it for me."

solicit key roles, experiences, and ministry resources the participants anticipate are necessary to further enhance their Christian leadership development. The process will be mapped to specific types of millennials who are likely to attend Family Church. For example, a twenty-five-year-old young male attends Family Church for the first time. He has been a Christian for ten years and taught an adult Sunday school class for two years before military orders brought him to Fort Bragg. He does not have any formal religious training. Now he wants to become a member and actively participate in ministry at Family Church. What is the strategy to develop and use the leadership competencies in the young man at Family Church based on the average military tour of two to three years? The process maps could provide a baseline of effective next steps. The impact of session six is to introduce the participants to the development and use of process maps to generate their own individual action plans for spiritual development in Family Church.

<div align="center">

Implementation of Intervention Design

</div>

The observation and collection of data in this project are through multiple channels of input as specified above and below. Triangulation is necessary to cross-check the data. The old process data will be analyzed against the new process data to identify strengths to sustain and weaknesses to build upon.

Reliability and Validity of Project Design

In accordance with guidelines provided by Sensing, the project will use triangulation to cross-check the accuracy of the data to be collected.[90] The data collected from the participants during the workshop activities will be checked against the researcher and the observers' direct observation and field notes. Additionally, data from the presenter's viewpoint will be useful as

---

[90] Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses,* (Eugene, OR: Wipf & Stock, 2011), 72-78.

an outsider view from individuals who do not attend Family Church. While they would not be

primary sources of information, the presenters have a need to know regarding the objectives of

the project and workshop session they will lead. Therefore, the researcher will interact with them

to establish a feedback loop to determine how well the objectives are met. Thus, the basic

elements of triangulation will exist between an insider, an outsider, and me.

The researcher will also take measures for the anonymity of all participants regarding

personally identifiable data collected and will offer non-attribution for collective data-gathering

activities and participatory events. The measures above can serve to encourage candor and

honesty from the participants, which increases the credibility of the study.

Data Collection

Data will be collected from the participants through various methods and in multiple

venues over the course of six informative, exploratory, and interactive sessions during the

workshop. The data collection methods for the project will include audio- and videotaped

interviews, self-assessments, questionnaires, journal reflections, video recordings, and field notes

from direct observations, group discussion, and after-action reviews.

Taped Interviews

The researcher will conduct a semi-structured taped interview with the pastor in his office

a minimum of two weeks prior to the start of the workshop. The interview will be for sixty

minutes and cover topics that include the pastor's current thoughts and strategy for selecting and

developing males twenty-to-thirty-something years old in Family Church. The researcher will

also record the pastor's experience and outlook on Christian leadership development.

Self-assessment

The targeted participant group will conduct a pre-workshop self-assessment of their competency in Christian leadership. The participants will also take a post workshop self-assessment to capture any changes as a result of the workshop. The participants will respond to prompts emailed to them as they make a fifteen- to twenty-minute video recording of themselves via their computer or smartphone audio-video software applications. They will be instructed to upload the video to a private website link provided to them (see Appendix C).

Questionnaire

The researcher will conduct an informal verbal video survey with a minimum of five female millennials during pre- or post-Sunday Service activity, depending on their availability. Five multiple-choice survey questions and up to three short answer questions will capture millennial-aged females' general perspective regarding church attendance, young male leadership, and leadership development at Family Church (see Appendix E). One goal is to establish their ideal male ministry leadership traits. Their responses will be compared to the relevant literature concerning millennials and the biblical model of male leadership in ministry. The analysis will be used to inform the scheduled presentation and discussion portions of the workshop.

Journal Reflections

The participants will be given writing and journaling material during the first workshop session to record their reflections on leadership development in response to prompts. Optionally, the participants can journal either online, via audio alone, or audio-video using their own resources. The researcher will provide a link on a private website for their use in uploading the information.

The researcher will maintain a digital journal throughout the progression of the project. He will reflect on field notes from personal observation as well as input from various participants involved in the project. The journal will consist of mixed media and reflect the variety of data collection means.

Video Recordings

The researcher will encourage the senior pastor to provide a recorded video message to the participants as a welcome and to establish the framework from which to build upon the leadership development process. The researcher will ask the Family Church media team chief for assistance in recording the video onsite. Additional video of the participants will be recorded at strategic moments for collective reflection on interactive events and activities. The media team chief and observers will be tasked to record at their discretion based on the workshop objectives. A combination of personal smartphones and Family Church video equipment will be used to collect the data. Digital files will be uploaded to a link on a private website.

Observations

Guest presenters will be debriefed for general observations of their session but will not be expected to provide input regarding the subjective data collected from the participants. The researcher will take notes, collect paper copies, or photograph any training aides the presenters may use.

A minimum of two observers will monitor seminar workshop proceedings, activities, and discussions during each session. The observers can be different each session, but they will receive observer training from the researcher prior to each session. The observers will be instructed in the use of any recording devices such as when to start or stop video and audio recordings. Their presence at any event is intended to be neutral so no direct interaction with

participant activities will be permitted. Observers will also receive instruction on any required field notes taken during their observation. At the end of each workshop session, the researcher will debrief the observers for five to ten minutes and take any notes or recordings they may have.

Group Discussion

Group discussion will be a primary means to gather data during the workshop sessions. A majority of the scheduled time will be allocated for guided discussion and question and answer sessions. A participant will be selected to take notes for the group on large flipchart paper or comparably large display for all to see the relevant notes. The group discussion notes will be augmented by the researcher's and the observers' field notes.

Separately, the researcher will facilitate a forty-five-minute guided group discussion with senior adults during an ongoing monthly home-based Bible Study group meeting. The study group will consist of thirty to thirty-five Christian adults over fifty years old who will meet at a different host home each month. The intent is to capture the senior adult pre-workshop perspective on selection and leadership development for millennial men in the church. Similarly, the discussion will get their perspective on the ideal multigenerational relationship between the prospective young male adult leaders and the preceding generations. The researcher will use field notes and a personal voice recorder to document the gathered information.

After-action Reviews

The workshop sessions will end in after action reviews (AARs) with all involved to review the session presentation and data collection process by getting feedback from the participants in the session. The researcher will facilitate the AARs and focus on the session

objective, lessons learned, and the activities designed to support achieving the goals.[91]

Participants, observers, and the researcher will openly discuss what was supposed to happen,

what happened, and what went right and wrong. One of the observers will be the designated

scribe. The researcher will summarize key points of the discussion in a three-part issue,

discussion, and recommendation format introduced by US Army leadership.[92] The scribe will

write on a flipchart where everyone can see it. The AAR may be supplemented with the

following retrospective questions:[93]

- What was your objective for this session?

- What did you achieve?

- How did this change as you progressed?

- What went well and why?

- What could have gone better?

- What was one or two key lessons you would share with others?

- Are there any lessons for you personally?

Data Analysis

The data collection for the project will be complete upon closing of the sixth and final

session of the seminar workshop. The data will be analyzed to develop process maps for

selecting and developing leader knowledge and skill at Family Church. The participants will

---

[91] Fred C. Bolton, "Use of the After-Action Review to Improve Learning," *Assessment Update* 28, no. 2 (March/April 2016): 3-4. https://doi.org/10.1002/au.30051.

[92] US Department of the Army, *Army Regulation 11-3 Army Lessons Learned Program*, Washington, DC, (June 14, 2017): 17. https://armypubs.army.mil.

US Department of the Army, *Army Regulation 11-3 Army Lessons Learned Program*, Washington, DC, (June 14, 2017): 17. https://armypubs.army.mil.

kit (London: Research and Policy in Development Programme, 2006), 64. https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/188.pdf.

identify key persons by position or title whom they believe should be involved, are desired, or required in their leadership development. Collectively, the participants will determine key responsibilities and craft process maps that reflect typical emergent leader scenarios in Family Church. The maps could then be used by the senior pastor and other senior leaders to chart typical paths for emergent leaders to follow.

Chapter 4

Results

This chapter outlines the results of an imaginary yet systematic analysis of typical male millennials who participated in a six-session workshop on leadership development. The workshop focused on the personal, interpersonal, church organization, vocational, community, and millennial leadership development processes respectively. First, the researcher compiled attributes gleaned from research to construct a typical millennial participant. Next, the typical millennial profile was modeled in relationship with each workshop session. The six sessions represented a progressive focus on areas of leadership succession determined to be vital to sustain the community life of a healthy Christian church.

The findings indicated a positive correlation between the workshop experience and an increased leadership development potential for millennials as church leaders, especially when millennials are used as the primary sources of input. The results are promising for the senior pastor of Family Church, or the leader of any comparable church, to acquire actionable information to implement leadership development processes uniquely suited to millennial leaders.

Typical Millennial Participant

The local church leadership team must use local millennials affiliated with the church to address their leadership development plan. These participants provide the most useful and relevant information. Any selection of young men would encompass a variety of character, experience, and competence in ministry leadership. These variables are determinate in how closely held their individual viewpoints are to a typical millennial constructed from the plethora of literature on the subject. Nevertheless, this project used the traits and characteristics attributed

to a typical millennial to facilitate discussion of shaping the leadership development process around any cohort of selected participants for a workshop.

The researcher determined the typical millennial would embrace the Apostle Paul's metaphor of the church as one body due to their affinity for group effort. They are predisposed to collaborative environments. Thus, the focus on small group discussion to impact the larger body is an effective strategy for the workshop. However, because millennials are more skeptical of the church due to the observed actions of past and present church leadership, they need something more than the traditional means of Christian education to build and sustain their trust, faith, and confidence in the church.[94]

The activities and venues of the workshop were designed to elicit responses from millennial participants to construct a new leadership development process map from the bottom up. Although the emphasis for analysis below was on the local church, the concept of the workshop was to produce a model leadership development process for millennial ministry leaders who may also lead ministries that operate outside the traditional church framework. For the sake of the evaluation, the researcher assumed a small group of representative millennials participated from a medium-sized (100- to 400-member) church in the six-session workshop analysis below.

Session 1: Personal Leadership Development

The goal of the first workshop session is that each participant learn that they came to the church with unique leader skills and abilities that when developed, enable them to contribute more effectively to church leadership teams. When everyone contributes to the team effort, better

---

[94] Waters and Bortree, "Can We Talk?" 201.

results occur. The activity helps to emphasize and validate that each member has a specific function. Jesus selected his closest disciples based on their personal attributes, talents, and skills. Each disciple was like a piece of a puzzle to address the problem of evangelizing the known world, starting with the Jews. The concept of personal leadership development to augment a leadership team is key. The site selected for the workshop can enhance the response from the typical millennial participant. The researcher analyzed a preferred and two alternative sites below, then followed up with a discussion of the expected typical millennial response. Lastly, The researcher outlined proposed leadership development strategies construed from the millennial response.

<div align="center">**Site Selection**</div>

Escape Room

The escape room setting for the first session is a good backdrop to explore the concept of personal leadership within a team environment. An escape room experience is a practical team-building exercise in which demonstrated individual leader traits can be observed directly. As the participants work to solve the presented problem and escape from a puzzle room before the time expires, observers can note how well each of them works collaboratively or independently. Their natural leader tendencies will be on display as they contribute to or abstain from the collective effort. The information gathered becomes the starting point for a lesson and discussion on how leader preparation can contribute to the success or failure of any church ministry opportunity.

A primary strength of an escape room is that it encourages a collaborative effort through small-group interaction to achieve a common goal. Because the activity is in a confined and controlled space, it is easy for observers to note participant behavior for immediate feedback. Some escape rooms have audio-video recording capabilities for more in-depth analysis. An

added bonus of a video file is the option to document the experience as an initial metric against which to compare the outcome of future iterations of personal leadership development activities.

The leader exercise conducted within a limited time should reveal a relatively large amount of information regarding existent leadership skills and abilities of the participants. The observed behaviors can be used in follow-on discussion with participants to form a more inclusive conclusion about what was observed. The results can be compared to common leadership traits exhibited in similar real-world situations. The millennial participant would receive the feedback in a non-threatening environment to encourage positive contributions to address any perceived shortfalls and how to sustain observed strengths.

Observer field notes combined with a supporting video file would also facilitate an after-action review and discussion. As the participants reflect on their individual contribution to achieve the collective task to escape within a set time, they will establish their personal entry point into a sustained academic conversation on leader development. Participants will have learned to value their contribution as a leader working within a team of leaders. Some will be more aware of what can happen if they do not contribute toward a common goal. As a bonus, self-reflection is a useful practice for ministry leaders to cultivate.

However, one drawback of the collaborative nature of an escape room is that collaboration seems counterintuitive to individual leader development. The democratic premise in which everyone has an equal say does not support the notion that a strong leader will emerge from within without diminishing the cooperative nature of the venture. Collaboration is more associated with staff coordination after the "leader" has established the mission and decided the course of action. A skillful facilitator will need to help the participants find the appropriate balance within their ministry context. Perhaps they could use the experience and link it with the

biblical mandate for a plurality of elders to lead the church (Acts 14:23, 20:17; 1 Timothy 5:17; and James 5:14). The pooling of their respective gifts and talents to accomplish the task is what defines and strengthens leadership by the group.

Another drawback is the inevitable contention and competition for ideas to be heard in a time-driven, problem-solving scenario. Participant behavior in the form of raised voices, over talking, dismissive attitudes, and independent efforts would indicate the competitive nature of each participant. Each participant will want to express himself without injury to his own ego, pride, or reputation. To address the situation during facilitated discussion, the maximum effort should be used to provide constructive non-threatening feedback. Some participants may still feel threatened by feedback in an open forum among peers. The facilitator could focus the main discussion on how the group performed as a whole and draw on individuals to address their behavior during the activity. Individuals should not be prohibited from expressing honest opinions without disparaging others.

Lastly, an escape room scenario has only one right solution to the presented problem. This dynamic does not mirror real-world complex problems that have multiple potential solutions. The millennial is conditioned by the contemporary environment to distrust one-solution concepts. The escape room is not a model to draw out complex leadership attributes, but it is suitable to evaluate straightforward approaches to problem solving. Alternatively, using other venues could add to the level of complexity and increase the amount of feedback to address personal leadership development among millennials.

Ropes Course

One alternative activity is a ropes course, which is a challenging outdoor personal development and team-building activity. It usually consists of low and high elements for the

participants to navigate with varied levels of difficulty. Low elements take place on the ground

or right above the ground. High elements are usually constructed in trees or made of utility poles

and require a belay for safety. A ropes course is designed to challenge an individual's perceived

limitations and sense of adventure as well as build self-esteem and teach reliance upon others.

Staff facilitators use a variety of elements, games, and initiatives to help groups and individuals

develop trust, cooperation, teamwork, and leadership skills.[95] The complexity is higher than for

the escape room and would elicit a different response from millennial participants. Among men,

the high physical challenge would improve recall and promote bonding. However, the physical

aspect would limit the selection of participants to those who are fit enough to participate. The

corresponding risk of injury introduces liabilities that the local church may not be prepared to

accept. Other disadvantages to using the venue is that it is time intensive and requires a trained

staff to execute safely. Another option more complex than an escape room but with less risk than

a ropes course is a leader reaction course.

Leader Reaction Course

The concept of a leader reaction course evolved in the twentieth-century military

community to evaluate officer candidates.[96] The course is a series of leader situations designed to

encourage physical team-building, communication, critical thinking, and problem solving.[97]

Now, versions of leader reaction courses are also used by universities and businesses to observe

---

[95] "Ropes Courses," City of Durham Parks and Recreation. https://www.dprplaymore.org /368/Ropes-Courses.

[96] Utah Training Center, Camp W.G. Williams, "Leaders Reaction Course," Utah Army National Guard, accessed September 21, 2020. https://static1.1.sqspcdn.com/static/f/830540/27165874/1469500310023/Camp+W.G.+Williams+Leadership+Reaction+Course+small.pdf?token=f3WpjX0nhEPU06vKRH%2FJmLH5XK8%3D.

[97] "Challenge Course," Florida Tech Continuing Education. https://www.fit.edu/continuing-education/challenge-course/field-leadership-reaction-course/.

the presence of desirable leader skills in their prospects. Adapted to the church ministry context, the team-building aspects would help to solidify the experience in the collective minds of a cohort of millennial men who participate in the project. In that respect, the leader reaction course is comparable to the ropes course in promoting trust, cooperation, and cohesive leadership skills. The course also shares the disadvantages regarding the time to execute, trained support staff, and physical limitations. Additionally, both courses require extensive outdoor facilities and specialized equipment that are beyond the scope of this project. Thus, the below discussion is based on the use of an escape room to derive the response expected from a typical millennial participant.

Typical Participant Response to Personal Leadership Session

Typical millennials would respond favorably to session one because it meets many of their preferences. The typical participant would most likely agree with a process that is team oriented, collaborative, and for a small group that uses a minimum of skills and abilities (achievements). The notion of personal leadership within a team should appeal to a preference for working together. Guided group discussion should minimize or eliminate their aversion to personal criticism. The physical design of the session encourages participation and facilitates observation for immediate behavior-based feedback. Completing the activity with a small group of peers should help them complete their own self-evaluation of their personal leadership developmental needs in the context of simple tasks completed in a relatively short timeframe. Lastly, as men, regardless of generation, the group activity would serve as a male-bonding experience and build trust among the group.

The participants would use the outcome of the event as the basis for discussions of their personal leadership style and ability. They would be able to compare their outcome to common

theories about the dynamics of their generation. Any validation from the collective dynamic of the group would inform the pastor or church leader trainer on how to tailor future instruction oriented toward personal leadership development. In this session, the typical millennial participant would provide data to develop and shape the early stages of the process, specifically during the identification and recruitment phase.

The typical millennial will gain a better sense of himself as a prospective leader. He will use the input and interaction with his peers to gauge his strengths and weaknesses. He should feel comfortable in the collaborative environment. The guided discussion after the event will help him understand how his individual contribution impacted the team's mission accomplishment. The intention is for the participant to see how his individual strengths supported the group effort; while his weaknesses were detrimental. He will consider ways in which he can improve himself to maximize his contribution in future interactions. As the group talks about the personal leadership process, the millennials will be more inclined to have self-directed study to overcome deficiencies. But they will not object to having a mentor or a small group study with others who have shared interests.

The typical millennial will not appreciate any perceived individual aggression or attempts to dominate the exercise. Based on research that indicates they like to work together and want to help each other, the most accepted leader trait will be the participative consensus-building type of leader.[98] Many millennials will take note that at the start of the event most participants tend to be more open to consensus and conciliatory behavior than toward the end of the allowed time. The concepts practiced and learned through the one-hour iteration provide a sound basis for the

---

[98] Aubrey Malphurs and Michael Malphurs. *Church Next: Using the Internet to Maximize Your Ministry*. (Grand Rapids, MI: Kregel, 2003), 56.

selection phase of a leadership development process.

Session One Objectives

At the conclusion of this session the participants will be able to meet the following objectives as they demonstrate the associated tasks:

1. Recognize their natural and learned gifts and ability.

   o Task: List three of their natural leadership gifts and abilities.

   o Task: List three of their learned leadership gifts and abilities.

2. Assess their personal leadership development plan.

   o Task: Describe two strong areas in their leadership development.

   o Task: Describe two weak areas in their leadership development.

3. Assume responsibility for their own personal leadership development.

   o Task: Identify two men in the church they will ask to mentor them.

   o Task: Commit to read two books on organizational leadership teams.

   o Task: Articulate the preferred direction and pace of their development.

4. Understand the impact of leader development within a ministry leadership team.

   o Task: Describe three benefits of a developing leader to the team effort.

   o Task: Describe three effects of a stagnant leader on the team effort.

Strategic Tips, Techniques, and Insight for a Productive Session

- Escape rooms may limit participation below the group size, plan around it.

- Tailor assessment tools to millennial preference to elicit best feedback.

- Individual accountability is inherent in the desire for group acceptance.

- Plan participative bonding events to retain the men's attention.

Session 2: Interpersonal Leadership Development

The goal of the second workshop session is to focus the participants on an interpersonal relationship with one another and those whom they will lead. The ideal Christian leader relationship is framed from when Jesus exemplified and advocated for servant leadership among his disciples.[99] The leader's focus is not on the self but on the good of others. Then as now, Christian leadership principles are often compared with worldly leadership models.

The US Army leadership model offers insight into a worldly system that at times runs parallel with Christian values. The Army model is centered on ten core leader competencies and thirteen attributes designed to develop leader competence and character.[100] The most applicable attribute for this study are the seven Army values. The Army defines a moral and ethical leader as one who displays loyalty, duty, respect, selfless service, honor, integrity, and personal courage. The seven values are compatible with desired Christian leader character traits. Thus, a military museum would be an appropriate site to generate the kind of discussion that compares secular and Christian views of leaders and leadership. Below the researcher compared the military museum with two other venues. Then the researcher presents a typical millennial response to the workshop session and outlined a strategy for interpersonal leadership development based on the response.

Site Selection

Military Museum

A military museum has examples of many men who have proven themselves to be

---

[99] See Matt 20:25-28, Mark 10:42-45, Luke 22:25-26, and John 13:12-17. Jesus teaches the disciples the principle of servant leadership.

[100] US Department of the Army. *Army Doctrine Publication 6-22 Army Leadership and the Profession.* July 2019, 2-1. https://armypubs.army.mil.

leaders in the sphere of warfare as well as other secular ventures in the aftermath of war. These men are portrayed as heroes, and their lived experiences serve as models of leadership in the secular realm. In a drastic reversal of public sentiment toward the US military in the late 1960s and into the 1970s, the contemporary news and entertainment media seem to extol the virtue of military veterans on a regular basis. Ironically, servant-based Christian leadership can also draw parallels as well as contrasts with typical military leadership. Nevertheless, each military leader's success is in relationship to other men. Success in Christian ministry is also determined by the relationship of the leader with the led.

A benefit to using a museum is the potential for hands-on access to the displays and biographical data on real men. The military backdrop adds a sense of urgency and purpose to the actions of the men who are highlighted for heroism. The typical millennial man would appreciate the authentic quality of the stories that are told. By examining the lives of others, the participants may reflect on the forces acting in their lives that are propelling them on a leadership trajectory. By conscious self-reflection now, they can visualize their future selves. If the vision of the future does not look good, they can take deliberate measures now to influence their development. Participants can research leadership traits of historical figures. The demonstrated leadership qualities are not contrived. Each individual had a story behind their decisive or reactionary actions. Some people are compelled into leadership while others are volunteers. The ministry has a similar dynamic for the faithful. The primary learning point to stress is the compulsion to do something for other people or an ideal larger than one's self.

Bravery and selfless service are admirable traits. Military museums typically showcase people of bravery and valor from a secular viewpoint. The workshop session would focus on the people who put themselves in harm's way for the mission, on behalf of members of their unit, or

for love of their country. Follow-on discussion would center around the preparation and the motivation to do what they did. Formal and informal leadership situations suggest different outcomes. The stories of heroes fighting skirmishes, battles, and wars are replete with demonstrated formal and informal leader actions. Additional discussion could highlight what traits secular society applies to the value of a leader and compare it with the concept of Christian servant leadership. The difference can be a fine line at times but an important distinction to make to identify prospective Christian leaders.

Another benefit to using a contemporary military museum is the digital audio-video exhibits and simulations that depict the evolution of the American military. It could be impressed upon the millennials that each generation fought war differently based on the cultural context. Parallels can be drawn to the evolution of the church. In the military and the church, the tactics, techniques, and equipment all differed over time. Technological advances enabled more options without losing sight of the consistent goal of victory over the enemy. Discussion could be generated regarding the impact that technology has on the contemporary church as well as implications for the future. The prospective leaders must address the phenomena of the digital age. The millennial would benefit from a self-directed learning experience in the museum using the integrated technology for research. Often the multimedia presentations have interactive displays which could facilitate an active learning experience. The millennial participant would be predisposed to the material prior to engaging in a discussion.

One drawback to the military analogies is the typical millennial preference for participative and collaborative leadership styles. The American military leader is perceived as authoritative. In fact, the appointed leaders operate under the authority accorded them by virtue of their rank and position. Senior leaders are determined by time in service and time in grade

(rank). The expectation is that over time leaders are selected and promoted based on their experiences. One saying is, "If two soldiers are walking together, one of them is in charge." This concept does not translate well for churches not built on a progressive hierarchy. Ministry leaders may not operate under a structure with clearly defined authorities between them. In those situations, a collaborative environment among peers may be more productive and preferable for millennials. Their tendency toward collaboration and cooperation would be more acceptable among millennials than the traditional rank-based, hierarchical positions in the military.

Another disadvantage in using the military museum is an over-representation of situational leadership examples. The immediacy of a tactical military action, such as a battle against a present enemy, is different from the sustained leadership required over a protracted period of warfare like a strategic campaign. There are periods in the church when decisive crisis management leaders would rise to the top. Comparatively, the majority of time it is the slow, reflective, and steady leader who is most wanted and needed in the life of a church. Additionally, the victorious leader on a battlefield is praised for his immediate success with little consideration for any morally questionable behavior exhibited off the battlefield. It is not as easily translatable for church ministry leadership. A ministry leader's moral grounding is integral to his behavior and is subject to scrutiny at any time. It is not limited to the task at hand.

In addition to the shortfalls listed above, other obstacles may preclude a local church from using a military museum for session two. First, the location, cost of admission, and hours of operation may be prohibitive. Second, the selected millennial prospects may not have sufficient knowledge of military culture for the lesson and expected discussion to be effective. Also, the typical millennial worldview may not appreciate the deference to the military from a socio-political standpoint. For this project, the researcher lives in a robust military community with

several military museums. For those without ready access to a military facility, a sports museum may be more appropriate to conduct session two.

Sports Museum

Similar to the military community in the United States, the world has developed an affinity for champions in the world of sports. Leaders and leadership examples are pulled from team sports. Football, basketball, and baseball are the most popular team sports in America. Each sport has produced a variety of leaders whom they honor in sports museums around the country. The best of them are inducted into their sport's respective halls of fame. A participant discussion centered on the attributes, attitudes, and behaviors that elevate players to leader status would reveal the interpersonal dynamic that made it possible. Similar to the military scenario, the success of the leader is tied to the relationship with the team. Also, the corresponding situational leadership present in playing a game can be compared to the sustained leadership qualities required to endure for multiple seasons.

One of the advantages of a sports analogy is greater familiarity among the targeted population. More young men have played or followed a major sport than have joined the military. A review of the Nielson ratings indicates thirty-eight percent of millennials are sports fans.[101] Less than ten percent of all military veterans are millennials.[102] The familiarity may be incentive for the men to participate in discussions on interpersonal relationships they observe between team leaders and their teams. Team leadership is built on skill and personality. Professional sports are often referred to as "a game of inches," which indicates a narrow band of

---

[101] Dan Singer, "We Are Wrong about the Millennial Sports Fans," *Sports Business Journal* 23, no. 23 (September 18, 2017). https://www.sportsbusinessdaily.com/ Journal/Issues/2017/09/18/Opinion/Singer.aspx.

[102] US Department of Veterans Affairs, "The Veteran Population Projection Model 2018," National Center for Veterans Analysis and Statistics. https://www.va.gov/vetdata/veteran _population.asp.

excellence between the highest caliber players. They all have mastered the fundamentals, and only small margins of error separate the better players, leaders, and teams from the best ones. The interpersonal leadership discussion can draw out what millennials consider to be the fundamentals of church ministry that each should be able to count on the others to know. Then they can identify what leader skills and personality traits they should possess to perform at their highest level. Afterward, they can chart a deliberate path to excellence.

In the use of the sporting analogy, the session facilitator will have to guard against the tendency for participants who are devout sports fans to focus too much on their sport and miss the objective of the lesson. The competitive spirit would run counter to promotion of teamwork. Similarly, a focus on individual player ability could impress upon the group that individual achievement is more important than working together. Another fault in using the sports museum is that the majority of participants may not be avid sports fans and do not have the interest level required to recognize the more nuanced aspects of sports. A third alternative is available if the participants are more inclined to business pursuits.

Business Center

Targeted toward a young entrepreneurial spirit, a business leadership center is another viable location for the interpersonal leadership workshop class. In the United States, business tycoons are accorded the status of national and world leaders. It seems most studies on leadership in the US are conducted in or for the benefit of corporate America. Participants would be able explore the same dynamics of appointed leaders versus personal leaders.

As an institution, business interests share common attributes with churches. Leadership development is essential for the long-term success of each enterprise. They each have similar concerns with interpersonal relations, managerial skills, communication skills, customer

relations, personnel development, and other team dynamics. However, one of the advantages to a business theme is familiarity. Although everyone may not be familiar with how they work, everyone in America interacts with a business virtually every day. It is common to everyday life. Every business encounter can be traced to the success or failure of the company leadership. The more successful leaders will create more positive experiences, as is true in church ministry as well. Leaders with strong interpersonal relationships are more effective in ministry than those with weak relationships.

Many churches operate like a typical retail business with a similar hierarchy and corporate structure. Income and expense are budgeted and distributed based on the best return on investment. Churches have their own brands and logos. Ministry marketing strategies target segments of the population as pastors compete for a market share of people likely to attend church. The comparisons are many. Even leadership structures mimic corporations with chairpersons, boards, and committees to oversee the administration of the church. The millennial participants can trace the parallels and adapt the information from the business community to the leadership development process for church.

A potential downside of the business theme is for those who are not familiar with business basics. However, it can be mitigated by keeping the discussions elevated to a level that is common to most participants. Another problem to be cautious of is to approach the leadership develop process as though the church were a commercial entity. The millennial must recognize the differences to avoid a consumer approach to ministry. With adequate precaution, the business center can meet the objectives for session two. Most major cities have some version of a business leadership development center or forum. Smaller cities may meet the need through robust chamber of commerce programs for entrepreneurial and small business interests.

Other limitations may include access to seminar training resources: staff personnel, equipment, and facilities. Another practical concern is the cost of using the facility and hours of operation.

Typical Participant Response to Interpersonal Leadership Session

The typical millennial participant would appreciate the bottom line for the interpersonal workshop session, which is servanthood. They would also understand that the bottom line is different for church ministry from that of the military (or sports or business). Additionally, the millennial would gain perspective on the difference between ad hoc situational leadership and sustained leadership.

The event would generate discussion of how a leader should treat other people entrusted to their care whether by blood, marriage, bonds of friendship, appointed duty, or assumed responsibility. At the top of the discussion points would be the significance of service to others. The participants would share their current outlook on how they treat people in their family, church, and community; and then compare their views with the biblical model of servanthood. They would explore the best way to close any identified gaps within their local church community. The millennials would be motivated to take responsibility for their own individual and collective destiny in leadership.

The participants would learn to discern differences between secular leadership traits and servant leadership traits from a biblical viewpoint. The participants would also discuss the attributes and qualities most needed for different leadership types and styles. Nonetheless, in most cases, the typical millennial would prioritize informal influential leadership over authoritative positional leadership. The participants would reflect on their own informal leader experiences in their family, among peers, and in the community at large. In the process, they

would identify ways to learn or develop their ability to interact with others to avert crisis in leadership situations. Their attraction to the informal leader can be due to a perception that the informal leader is motivated to act by internalized precepts and principles. In contrast, the formally appointed leaders are associated with acting out of a sense of duty toward the responsibilities and interests that come with the authority vested in them.

The directed and active learning aspects of the session would be one of the more effective methods to engage typical millennials. They would review the multimedia exhibits available at the selected venue and augmented with online research. Then they would participate more robustly in a guided discussion to synthesize the data in the light of principles of servant leadership. They would compress their developmental learning curve through the use of the active learning techniques.

Session Two Objectives

At the conclusion of this session the participants will be able to meet the following objectives as they demonstrate the associated tasks:

1. Focus on becoming a better servant leader.

   o   Task: Identify two opportunities to engage in serving others on a weekly basis.

   o   Task: Memorize three Scripture texts on servant leadership.

2. Establish accountability for leadership development as a servant leader among family, peers, and faith community.

   o   Task: Partner with one or two other participants to hold each other accountable.

   o   Task: Get feedback from a family member, a peer, and a member of the leader's faith community about the leader's verbal and nonverbal interactions with them.

   o   Task: Write down three leadership development goals based on the feedback.

3. Know the difference between situational and sustained leadership settings.

 o Task: Describe three traits of a situational leader.

 o Task: Describe three traits of a leader in a sustained environment.

4. Understand the implications of formal and informal leadership requirements.

 o Task: Name three essential informal leadership skills.

 o Task: Name three essential formal leadership skills.

Strategic Tips, Techniques, and Insight for a Productive Session

- Encourage participants to stay ahead through training, practice, and perseverance.

- Task the participants to get feedback (e.g., family, peers, community) before the session.

- Leverage online resources via participant smartphones to enhance leader research.

- Construct an active learning environment as a multiplier.

Session 3: Church Leadership Development

The goal of the third workshop session is to bring the previous discussions on leadership development into relation with the local church ministry. This session is the most essential and practical for the local pastor who seeks input from the millennials in his congregation. The church's purpose and vision statement should be the defining information that guides the form of the leadership development process. The previous seminar discussions highlighted individual leader qualities and attributes using secular venues. The emphasis shifts from primarily individual personal leader and leadership qualities to corporate leader and leadership development requirements within the church community. The existing versus planned church organizational structure would aid the discussion on where leaders will be needed. The

information gleaned from sessions one and two would carry forward as the participants are guided in focused discussion on the local church's leadership gaps. A mature local church is the preferred location for the class on church leadership development. This section is organized similar to that for the two previous sections. The researcher compared the site selection for the workshop, reviewed a typical millennial response, and then the researcher proposed a church leadership development strategy based on the response.

<div align="center">

Site Selection

</div>

Megachurch Campus

A medium-sized church without its own resources would benefit from access to a mature large or megachurch within the community. Preferably, the larger church has processes, programs, and ministry opportunities in place that the small or medium church aspires to attain. Theoretically, use of another church's resources can provide a more objective experience than using one's own facilities. The other benefit is a tangible proven model or ministry approach the participants can use for comparison or observation of a desired ministry end state. The experience would facilitate a dialogue on how the megachurch developed their leaders to create and lead the respective ministries. The effort should provide practical areas of consideration for the participants. The vision becomes visible as the millennial's views of what is and what can be could modify how the Family church plans to achieve its vision. Waters and Bortree suggest that millennials' current view is that they are not satisfied with the status quo of the traditional church but are no less spiritual than previous generations.[103] A megachurch with a comprehensive

---

[103] Waters and Bortree, "Can We Talk?" 200–201.

complement of diverse ministries offers promise the millennials will identify with those elements that will best enhance their spiritual journey and leadership development.

An added benefit to using the megachurch site is that it encourages collaboration with other churches to meet the needs of the greater church community. The experience could change the mindset that churches need to be insular independent operators in the kingdom of God. The sharing of resources to grow and develop leaders locally could improve the effectiveness and congregational impact of all churches involved. For success, the participating churches would need a good working relationship due to the dependence on outside personnel resources.

Without a good relationship, larger churches could siphon off leaders from the smaller church who perceive a better or stronger organization. The effort could be intentional or unintentional. For example, a prospective leader may be exposed to a vacant ministry opportunity in the megachurch about which he may not have otherwise known. To enhance the experience and benefit to Family Church, there may need to be a level of commitment from the participating millennials to remain with their parent church for a reasonable amount of time following their participation in the workshop. Additionally, trust and confidence between churches should be established to provide adequate resources to meet leadership development requirements. The effort has to be scaled in proportion to the leadership gap being addressed. The workshop session should not overwhelm the prospective leaders with programs and ministries that are too ambitious for them to grasp.

Medium-Sized Sister Church

A viable alternative to a megachurch campus is a sister church of comparable size to Family Church. There are numerous medium-sized churches in Fayetteville that would be suitable for a partnership in leadership development. The combining of resources would offset

many disadvantages from the smaller scale of ministries than what a megachurch could offer. The key selection criteria would be a church with ministries that are more mature than at Family Church and ministries that are significantly different but desired at Family Church. The goal is to present leadership situations unfamiliar enough to a majority of the participants in the study but within the scope of the vision set by the senior pastor. The session would explore feasible options to close the leadership gap between the existing ministry and the envisioned one. In at least one respect, the smaller scale could be more advantageous over a larger church because the participants may feel the sister church's ministry programs are within reasonable reach. A larger church, as mentioned above, may prove overwhelming.

However, a similarly situated church of comparable size could indicate a church with comparable leadership development problems among millennials. The millennials may have a lower participation rate in their congregations. Other problems may be shared as well due to limited availability, time, or talent of qualified leaders to facilitate the workshop session. Access to the facilities and staff of smaller churches generally represent a relatively larger commitment compared to a megachurch with paid staff and abundant facility space.

Nevertheless, in spite of scale, a sister church with a different age, race, or denominational demographic would provide enough difference in leadership dynamics to facilitate discussion on the church's most appropriate organizational leadership structure. For example, if the age distribution in the sister church had a significantly higher percentage of millennial participation than Family Church, the situation would suggest a different leadership dynamic was implemented that could explain the difference. A similar comparison and contrast along racial and denominational lines may also highlight a difference in leadership structures.

Typical Participant Response to Church Leadership Session

The entire leadership development workshop is designed to focus ideas regarding the leadership development process, and the typical millennial would find this particular session demystifying. The combined review of the local church organization, structure, and vision with an understanding of basic leader traits will help him to synthesize lessons learned from the previous workshop sessions. It would broaden his perspective on Christian education, church organization, and denominational preference. The result could be a progressive reformation of his mindset. The millennial will provide insight to the discussion on church leadership development from a culturally relevant perspective. The status quo of the church could then be credibly challenged by a millennial educated in the way the church organizes and executes its ministry objectives.

As they visit the other church, the millennials will see the comparison of the present status and the desired ministry end state as a practical and pragmatic way to manifest the vision. The millennial viewpoint would help to refine the vision and make it more tangible. Additionally, their preference for visual and authentic experiences would garner buy-in for the local church's vision. Thus, by seeing themselves in the vision, they increase the likelihood that they will participate and lead some aspect of the effort.

The typical millennial would understand that church leadership requires knowledge of the doctrine and the practices of the church. Based on his personal ministry interest and passion, he would eliminate excuses for not knowing any related information. He would be exposed to vast resources available from historical and contemporary sources. He would use digital and traditional means to access the data. After this session, he would be encouraged to pursue ongoing informal and formal avenues of training and education. The millennial would also

welcome mentors and developmental assignments to improve his leadership ability. He would think the guided instruction could accelerate his learning.

Session Three Objectives

At the conclusion of this session the participants will be able to meet the following objectives as they demonstrate the associated tasks:

1. Know the rationale for the common forms of church organization.

   o Task: Align the mainstream denominations with their typical organizational structure.

   o Task: Align the church mission and vision with three Scriptural references.

   o Task: Trace the church structure and hierarchy to its purpose.

2. Identify the leader's best fit into the local church leadership structure.

   o Task: List three ministry areas most compatible with their personal strengths.

   o Task: List three ministry areas most compatible with their interpersonal strengths.

   o Task: Prioritize the top three ministries that appeals to them the most.

3. Relate the doctrine, tradition, and practices of the local church to the leadership development process.

4. Construct a process to start new ministries in the local church.

   o Task: Glean information from two leaders who successfully launched ministries.

   o Task: Identify three best practices to launch new ministries or service projects.

   o Task: Outline two courses of action to launch a ministry in the local church.

   o Task: Visit two sister churches with successful ministries in areas the local church is moving toward but have not implemented.[104]

---

[104] To avoid confusion, first seek approval or permission as needed from the senior pastor or designated authority.

5. Access the system(s) of record for the local church doctrine, tradition, and practices.

Strategic Tips, Techniques, and Insight for a Productive Session

- Consider an exchange of leaders between the supporting and supported church for a predetermine time following a workshop to solidify the lessons learned.

- Tailor the leadership development process to account for multiple ministry tracks.

- Hands-on experience is important for the leader development process.

- Make copies of the articles of incorporation, bylaws, statements of faith, and son on available to the participants as appropriate.

- Maintain a system of accountability for the corporate body of knowledge.

Session 4: Vocational Ministry

The goal of the fourth workshop session is to introduce the candidates to non-traditional means to prepare for vocational ministry while serving in the local church. The overall focus of the workshop is on participants who do not have resources to attend major brick and mortar colleges, universities, or seminaries full-time. Participants who experience a call to full-time ministry can still map a plan to obtain a formal Christian education to further his leadership development. The vocational ministry session will highlight the means for willing participants to exploit local formal opportunities and self-directed study.

Site Selection

Bible College with Theological Library

A Bible college with a theological library would highlight the academic resources available to benefit leadership development for ministry through non-traditional Christian education. Millennials would be exposed to the existence of an abundance of Christian study

material from reliable scholarly sources. It would appeal to the participants with an interest in the historical and doctrinal aspects of Christianity and the church. Completion of Bible college courses in religious studies would increase the knowledge and potentially enhance the teaching ability of the participants. This milestone could significantly increase the young leaders' development. Use of a local Bible college provides an option to attend in person for evening and weekend classes in addition to online offerings.

A corresponding productive library session would include self-directed activity to familiarize the participants with theological material. On a brick-and-mortar site, face-to-face interaction with library staff and physical stacks could initiate discussions on what a good theological library should offer. Follow-up online activity and access to resources could enhance the depth of the discussion. Some libraries may offer concentrated study areas based on denominational preference with access to materials not readily available elsewhere. The use of library resources is suitable for self-directed study, but a guided research-based group discussion on approaches to study would benefit the novice millennial leader who has little background in methods for biblical or theological study.

The main disadvantage for a theological library site is limited ready access to brick-and-mortar facilities to host the session. The majority of full-service libraries are situated on seminary or university campuses. Access could be seasonal based on the school schedule. Also, physical entry may be prohibitive due to its distance from the local church or the school policy may restrict access by non-students. For a modest fee some, but not all, libraries offer limited check-out services to community residents. Local Bible colleges may have library facilities and services adequate for the session tasks but generally do not manage physical collections as large as those found in university and seminary libraries. It is reflective of the contemporary sense that

visiting traditional brick and mortar facilities to obtain knowledge is archaic. It is less attractive to those who prefer material online.

Digital Offsite

One alternative to a local Bible college is to review distance learning options from the universities and seminaries. Numerous accredited institutions have online offerings. Another option is to review packaged Bible study software applications such as Logos Bible Software (Logos.com). It offers access to online courses and a library of thousands of digital books at a fraction of the printed cost. However, these alternatives are not compatible with the leadership development workshop experience or session objectives in this project because they lack the interactive and participative component.

Typical Participant Response to Vocational Ministry Leadership Development Session

The typical millennial would have mixed views concerning the material presented in this session. As a skeptic of traditional institutions, he may see the educational system as another institution not to be fully trusted. In contrast, the typical millennial would appreciate access to knowledge that could further him on his journey toward spiritual maturity. He would also be comfortable with the use of digital means to take courses and acquire books and other online sources of biblical knowledge. He may have a stronger preference for the digital solution because of the relative convenience compared to attending class in person.

The session would also hold appeal for the participants who identify as called by God to ministry. The insight on vocational training through a non-traditional strategy could be the catalyst they need to take the next step towards maturing in the faith. A heightened awareness of Christian and religious materials sourced from a theological library would be pragmatic for the millennial living in a fact-checking culture.

Session Four Objectives

At the conclusion of this session the participants will be able to meet the following objectives as they demonstrate the associated tasks:

1. Leverage local institutes of Christian education as needed.

   o Task: Contact two institutions and obtain a list of course offerings.

   o Task: Visit two libraries sites with significant holdings of theological material.

2. Explore non-traditional/ alternative Christian educational opportunities for ministry leadership.

   o Task: Enroll in one local or online Bible college/university course per semester.

   o Task: Develop a book-a-month reading list for leadership development.

   o Task: Start or join a small group study for ministry leadership development.

Strategic Tips, Techniques, and Insights for a Productive Session

- Develop a recommended reading, listening, and viewing list for the participants.

- Encourage participants to augment internal church ministry classes with coursework from local institutes of learning.

- Vet Christian online resources such as websites, blogs, video channels, and so on for compatibility with church doctrine prior to use in the workshop.

Session 5: Community Leadership Development

The goal of the fifth workshop session is for participants to consider the leadership development process for Christian ministry that falls outside the scope of the local church. The selected setting is a local Christian outreach ministry whose primary mission is to serve the needs of unemployed and homeless men in the community.

The material in this section is organized in similar pattern to the other discussion sections. However, the presented material is comparatively abbreviated as it addresses ministry areas that are administered outside the local church hierarchy. They were included in this research project as a resource for leadership development opportunities that can enhance and broaden the perspective of prospective millennial church leaders.

Site Selection

Outreach Ministry

A locally researched outreach ministry, Operation Inasmuch, for this project provides lodging, meals, and other vital services to unemployed and homeless men who commit to seeking employment and permanent housing. In the process, the staff supports the spiritual needs of the patrons through mentoring programs, small groups, prayer, and moments of devotion before meals. The operation is augmented with meal service, occasional messages, and programs supported by volunteers from local churches, businesses, and other community organizations. In this atmosphere, the millennial can practice hands-on ministry to meet authentic and tangible needs. The collaborative ministry effort is shared between the permanent paid and volunteer outreach ministry staff, temporary local volunteers, and homeless Christian men going through the program. This session can exemplify a group approach to address community issues. It demonstrates that Christian ministry leadership can extend outside the walls of the church facility and beyond the churched community. Facilitated discussion among the millennial participants can focus on identifying elements of a Christian leadership development process that would enable the sharing of talents and abilities with local community support activities such as outreach ministries.

Coordination for a session with an outreach ministry has some drawbacks. The untrained participants may be restricted from interacting with specific types of patrons of the ministry. Special needs populations such as people who require behavioral health services or who engaged in or suffered abuse require specially trained personnel to minister to their needs. Women and children would also require special consideration for a population of male millennial workshop participants. A non-cooperative staff and the normal operating hours could also work against scheduling a session in a particular outreach center.

Community Service Organization

Traditional community service organizations such as the Lions Club, Kiwanis Club, and Rotary Club are good alternatives, if there are no available Christian outreach ministries. Often, they have the same community objectives as the outreach missions with the exception of Christian faith as a mission goal. The primary mission of these organizations is to provide civic service and support and not a deliberate or overt effort to reach sinners. The workshop focus would be on the common notion of commitment to others before self. This Christian principle can be found at the basis of many practical applications of ministry. It is consistent with a pragmatic approach to address real, authentic issues in the local community. At the very least, it would further expand the discussion on where the leadership development process can take a Christian leader.

One fault with a service organization is the non-Christian focus. Often the overriding theme is ecumenical or altruistic without professed tenets of Christianity. Another potential fault is that the institutional framework of a traditional service organization may be rejected by more progressive millennials. Nevertheless, based on the research, the "service to others" aspect would

remain attractive to the typical millennial. If the institutional structure is rejected, the conversation would have to address what alternatives the millennials propose.

Typical Participant Response to Community Leadership Session

The typical millennial will respond positively to the social action part of the community leadership session. He will see the service orientation as an authentic expression of the Christian faith in the real world. The millennial will explore avenues to make real-world needs a priority in the life of the local church community. The discussions will highlight his preference for ministry and service projects that are hands-on with tangible results. The possibility of immediate feedback will motivate him to participate in organized efforts to serve the daily needs of people. His affinity for social action can be met through his Christian service.

During the session, the millennial's interaction with an underserved population would broaden his perspective on the need for Christian leadership in the community. He will begin to imagine practical ways to apply his talents and abilities to address local issues. The participant would compare his Christian education with his lived experience to find any contradictions. He would evaluate the role of evangelism in Christian service oriented toward communal needs.

Session Five Objectives

At the conclusion of this session the participants will be able to meet the following objectives as they demonstrate the associated tasks:

1. Identify opportunities for community engagement.

   o Task: Identify five service opportunities in the local community.

   o Task: Produce a list of viable resources to conduct two ministry events.

2. Commit to community service activities.

o Task: Partner with two or more community ministries to conduct at least one service project.

Strategic Tips, Techniques, and Insights for a Productive Session

- Group solutions, pool resources and allow the participants to complete the tasks individually or corporately.

- Identify local ministries with needs of scale and scope that the participants can fill and hone their leader skills.

- Research and vet unfamiliar ministries in advance for legitimacy and compatibility with Christian values.

Session 6: Millennial Leadership Development

The goal of the final workshop session is for the participants to compile a leadership development plan for their personal use in Family Church. Working independently or collectively, they will be expected to incorporate the lessons learned from the prior sessions to draft leadership development plans for ministry leadership positions they aspire to achieve. The researcher will assign notional positions for those who are undecided. The expected outcome for the culminating session of the workshop is data that can be collated and used to produce leader development process templates applicable to other millennials attending Family Church.

Additionally, time will be reserved in the sixth session for the researcher to present the preliminary results of the project toward addressing the problem. It will be an opportunity to get feedback and validate the accuracy of the data collected during the workshop. Lastly, based on the objectives of action research, the researcher will provide the results of the workshop to the pastor and church leaders as input for a strategy to define their future leadership development processes.

Site Selection

The most suitable site for the final session is the Family Church facility. It represents a symbolic gesture of coming home. The venues for the first five sessions are supplemental external resources to augment and not supplant the leadership development elements that exist within Family Church. Notably, one strength of a multi-venue workshop concept is the ability to leverage local assets to enhance the ministry opportunities of the home church. Family Church is the natural repository for the tangible group products produced throughout the workshop. The administrative task of organizing and cataloging the items for future use is best facilitated where the participants can have ready access. It also provides an opportunity to invite other key leaders and stakeholders who support Family Church to attend the portion of the session when the preliminary results are briefed back to the participants. The setting should be comfortable and familiar to everyone but viewed from a renewed perspective.

The researcher would infer the proposed strategy for a millennial leadership development process by collating the collection of plans written by the participants during this session. The plans would indicate typical millennial shortfalls or preferences in the areas of but not limited to that of ministry interests, formal versus informal education, pastoral versus evangelistic orientation, Christian leadership knowledge, hands-on versus theoretical learning styles, and key support personnel. The researcher will validate the compiled strategy with participant feedback during the brief-back of the preliminary findings of the study.

Typical Participant Response

A typical millennial would respond favorably to this session. The most appealing aspect would be the hands-on approach to producing tangible plans of action. He may not appreciate the total implication of completing the workshop until much later. Yet the immediate impact of

receiving support and guidance for leadership development from supportive members of the church community would impress upon him the seriousness of the ministry task at hand. He would renew his sense of dedication and purpose to prepare himself for church ministry leadership. His inspiration would also be boosted by having like-minded men of his age with similar aspirations to lead the charge from a biblical perspective.

Session Six Objectives

1. Assess their personal leadership goals based on ministry interest.

   o Task: Select three personal leadership development activities or positions.

   o Task: Identify up to five key resources needed to close gaps in their leadership development.

2. Construct a working plan of action for leadership development.

   o Task: Produce a leadership development plan of action for one ministry goal.

   o Task: Outline the steps needed for elevation to the next level of ministry.

   o Task: Establish a timeline with milestones in leadership development.

Strategic Tips, Techniques, and Insights for a Productive Session

- Focus the participants on the process versus the specific plan.

- Plan for stakeholders to arrive later in the session to avoid distracting the participants.

- Plan a culminating event to celebrate completion of the workshop.

- Avoid institutionalizing the workshop; it is not an end state but a developmental tool to gain insight to the millennial participants.

Chapter 5

Conclusion

The best candidates to lead Family Church into its next phase are male millennials who attend church on a regular basis and are subjected to a deliberate leadership development process tailored specifically for them. This thesis project addressed the problem with the leadership development and succession process of Family Church within a contemporary cultural context. The researcher visualized for this project a small group of typical millennials as they progressed through a notional leadership development workshop experience. The findings suggest that when properly motivated, millennials can provide valuable insight for church leaders to construct deliberate process maps to address gaps in their leadership development. Without an emphasis on a strategic leadership development process, churches comparable to Family Church with steadily decreasing numbers of millennials in attendance may experience a leader succession crisis, as indicated by the review of recent literature.

How Do the Results of the Research Project Compare to the Literature?

A further review of the literature for this study indicated the Catholic Church is in decline. The images depict the church's struggle for survival in a postmodern, post-Christian world. Collectively, the vision for the future of the church is seemingly without hope. Clergy do not garner the same level of respect among the general population. Christian institutions do not wield the same level of spiritual authority they once did. Attendance is down in all denominations.

Researchers attribute the lower attendance to external and internal forces. Christian communities increasingly face scrutiny that corresponds with an increase in religious diversity due to globalization. The ethical failure of a few high-profile leaders tarnished the public image

of church leaders as moral authorities. Critics have grown more vocal in pointing out the apparent hypocrisy. Many of them also challenge the truth and accuracy of the historical Jesus depicted in the Bible. Additionally, the proliferation of churches and denominational affiliations have left people bewildered and confused trying to sort through the differing doctrines and practices. As a result, members of the congregation have left the church. The literature highlights that millennials in particular are leaving in record numbers. The issue is that millennials are viewed as the source of the next generation of church leaders.

The literature suggests that without significant intervention to stem the rising tide of millennial departures, the catholic church may cease to exist. The premise of this research counters that viewpoint by focusing on the millennials who remain and actively participate in the church. The resulting leadership development workshop concept more narrowly focuses on the leadership potential of the remaining millennials. It draws upon the biblical example of God's first raising up the leadership among his people each time the story indicated they were in a period of decline. A prime example is the passing of leadership from Moses' generation to the generation of Joshua in the culmination of the Exodus from Egypt.[105] The researcher made an informed assumption that some millennials already possess leadership qualities but lack a holistic view of Christianity and missional church operations. The researcher also considered the tendency of millennials to listen to their peers, as indicated by the literature. So, the outcome of any iteration of the workshop is twofold. It exposes the participants to a compressed yet holistic view of missional church doctrine and practices even as workshop activities extract insight from the participants for how best to attract, recruit, select, train, and employ other emerging

---

[105] See Num 13:1-16 when God called for the tribal clan leaders of Israel to spy out the land of Canaan. The process tested their faith in God. Joshua and Caleb remained faithful. Joshua's leadership development continued as he served closely under Moses. In Deut 31:23 God commissioned Joshua to succeed Moses in the leadership of Israel.

millennial leaders. Their active participation is their collective voice to define a sustainable leadership development process for millennials using local community resources.

What Did the Researcher Learn Implementing the Project?

With a few exceptions, the reviewed body of literature seems overly concerned and out of proportion to the scriptural record regarding the number of church attendees. If one accepts the view that the church is an instrument of God with which He accomplishes His tasks, then there is no scriptural basis for concern about the number of people involved at any given period. If anything, the record indicates that God prefers fewer people so that the glory will be appropriately given to Him. In the Old Testament, Judges 7:1–7 records the reduction of Gideon's army to 300 men so that the people of God would not boast against God. There is vivid New Testament imagery of God pruning the vines and breaking off branches, as in Romans 11:19. The Bible also records an account in John 6:48–67 of how Jesus' teaching on the bread of life caused many disciples to forsake him. Yet eleven of the twelve chosen disciples remained faithful and spread the gospel that Christians benefit from today. The inference is that a reduction in people who are not committed to God can spur stronger roots for new spiritual growth among those who remain. The implied message to church members is to strengthen their faith in God and trust that He will cause the increase.

How Might the Results Apply in Other Settings?

The study was designed around millennial participants attending a 400+-member church in a suburban city located next to a major military installation in a southern state. The purpose is to develop a leadership development process for male millennial ministry leaders in a local church. The project's resulting multi-venue workshop concept is a scalable and flexible tool to establish a leadership development process in a variety of other settings. Investigating a change

in the church location or size and varying the gender and age composition of the participants could significantly impact the outcome of the workshop. Nevertheless, each case would produce a ministry leadership development solution unique to the local church community, in alignment with the overall concept of this study.

Alternative Location

An urban environment offers a greater number and variety of venues to support a workshop. A researcher may use an alternative site but keep the session goals in mind to produce similar outcomes as this study. More logistic support assets should be readily available as well. Office supply stores are generally conveniently located in an urban environment with a healthy business community. Characteristically, cities offer robust communication networks that can facilitate rapid sharing of files and message data. Additionally, public transportation would put most venues within easy reach of the participants. In a large city, large churches and Christian education institutions are of sufficient number that enlisting their help to facilitate a session or two should not be an issue.

In contrast, a rural setting would require a more thoughtful approach to achieve credible results. The available venues may be fewer in number and dispersed over a wider area. Public transportation is rare in a rural setting, so a coordinated effort may be needed to get the participants to distant venues. Also, local office supply stores could be limited; however, online shopping has mostly rendered brick-and-mortar retail stores unnecessary. All but the most remote rural US areas have sufficient online communications capability for most workshop-related tasks. However, the communication network must exceed minimal transmission rates to efficiently transfer large audio-video files. Lastly, finding a large church or Christian education institute with similar denominational and doctrinal beliefs within the same rural area may be

unattainable due to the size of the supported Christian population.

Scaled for Effect

The size of the congregation impacts the study beyond its location. Larger churches with over 600 members may have enough internal resources to accomplish the same leadership development goals that a smaller church can only attain with outside assistance. A larger population should consist of a proportionately larger number of participants, facilitators, observers, and contributors. Thus, a researcher in a larger church could run multiple iterations of the workshop simultaneously or sequentially. It would be resource dependent and the cohorts should be limited to a maximum of twelve participants. Since each millennial cohort would be unique, combining the outcome of multiple iterations would increase the probability of representing the entire millennial population in a leadership development process.

Churches with fewer than a hundred members may not have the requisite minimum of ten millennials to participate in a similar study. Alternative measures would be necessary to offset the difference. They could invite participation from one or two sister churches of similar size or solicit a larger church in which to conduct the research. Then the available participants from the home church could participate. Similarly, facilitators, observers, and contributors selected from multiple churches could be used to good effect. Afterward, the results of the workshop could be shared with the leadership of all congregations. Then the leaders could outline a combined or separate leadership development process. The outcome would be dependent on the homogeneity of the participating churches' doctrine, mission, and vision.

Gender Distinction

The literature review revealed a biblical precedent and preference for male leadership in the church. However, this study targeted male millennials for church leadership as a strategy to

make the local church attractive to the predominately male military community, not to exclude females for doctrinal reasons. The researcher also limited the study to male only participants to make the research more manageable. The discussion on the role of females in ministry is outside the scope of the study. But the leadership development workshop is suitable for consideration of an all-female cohort of participants. The session goals and objectives should remain the same, but the preferred venues should be reviewed for suitability with a female audience. For example, a common perception is that females do not share the same level of interest in military matters as males. Therefore, another venue should be selected for that session.

For congregations who use men and women in ministry, a mixed gender cohort of participants can be led through the leadership development workshop together. Similar to the above, the goals and objectives should remain for each session. The venues should be reviewed for mutual interest and ability to meet the objectives. The facilitators, observers, and contributors could be an appropriate mix of men and women to facilitate the workshop sessions.

Age Appropriate

The research literature indicated that the millennial generation seems to be the current concern for the future of the church because they are the largest living generation. However, as the Baby Boomers (b. 1946–1964) age out of ministry leadership, Generation X (b. 1965–1981) is still a viable population for the type of leadership development workshop presented in this study. The youngest, being thirty-nine years old today, overlaps and would relate well with the older millennials. On the other end of the spectrum, the older Gen Xers, who are closer to fifty-five, may require special consideration in the design and implementation of the workshop. The small-group, team-oriented, and participative structure of the workshop in this study was the result of analysis of the most effective means to communicate with millennials. Also, older Gen-

Xers may not respond intuitively or favorably to a high usage of the various multimedia digital formats and requirements presented in this study. All of them were born before the first-generation cellphones became commonplace in the United States (circa 1983). Therefore, the anticipated feedback may be different from millennials, but the same technique would be applied toward identifying a leadership development process mapped to the Generation X demographic.

In summary, the elements of the leadership development workshop have multiple variants that can be applied to meet the specific needs of a particular church. A clearly defined leadership development process for millennials marks the end state for this project. Although, when applied in other settings, or with other variables, the results will be uniquely matched to that setting.

Opportunities for Future Research

The researcher recommends more detailed research regarding elements of the workshop as well as a broader application for the thesis project. The researcher limited the project's scope to only leverage local resources available to the specific church selected for the study. A demographic of the targeted millennial population from which participants could be chosen was the working class. Therefore, to accommodate a robust work schedule, the leadership development sessions were limited to not more than four hours each. This adds flexibility to schedule sessions during the work week. The timing serves the purpose of practical implementation of the project. However, further research can be done to determine the optimal time for each session based on achieving the goals and objectives with millennial participation. Conceptually, a day-long, eight-hour session could produce more data as input to the leadership development process. It would double the time to expose millennials to new leader material, experiences, and information they may not possess. But the optimal time could be somewhere between four and eight hours.

Another consideration for research would be to determine the correlation of the chosen venue to the attainment of the goals and objectives for each session. For this project the preferred venues were proposed to elicit strong reaction and cognitive thinking from the participants. The intent was to increase the retention rate of the material presented by association with landmarks. Some sites also provided backgrounds for object lessons. It is similar to when Jesus, the Master Teacher, taught on the side of a mountain, in a fishing boat, or by a farmer's field.[106] The imagery conjures up specific teachings in the mind of devout students of the Word. The researcher anticipates that some venues are more suitable to stimulate millennials than others for each session.

Along similar lines, the last proposed area for further research is the compilation and validation of best practices for leadership development workshops for millennials. The interactive, small-group, and collaborative format for the research stems from review of the literature on millennials' preference to work together. The effect is to produce church leadership teams versus a single leader as the central church figure. With output of numerous iterations of the workshop from multiple settings, a researcher could prove the best concept. Or in the absence of a single best solution, the leadership could catalog the most suitable format to meet specific requirements. Conduct of the research could be compressed if a researcher networked with other researchers in different sites to gather the required data. The collated and analyzed data could then enable a broader collaborative church community to identify the best practices for the millennial leadership development process.

---

[106] "Sermon on the Mount," Matt 5–7; "Fishers of Men," Luke 5:10; and "The Parable of the Sower," Matt 13:1–13; Mark 4:1–20; and Luke 8:1–15.

Leadership Development Process Map

Whether the research data on leadership development are collected from one or multiple workshops, the collected leadership development information must be assimilated into a useful format to be of value. One of the most effective tools is a process map (Figure 1).
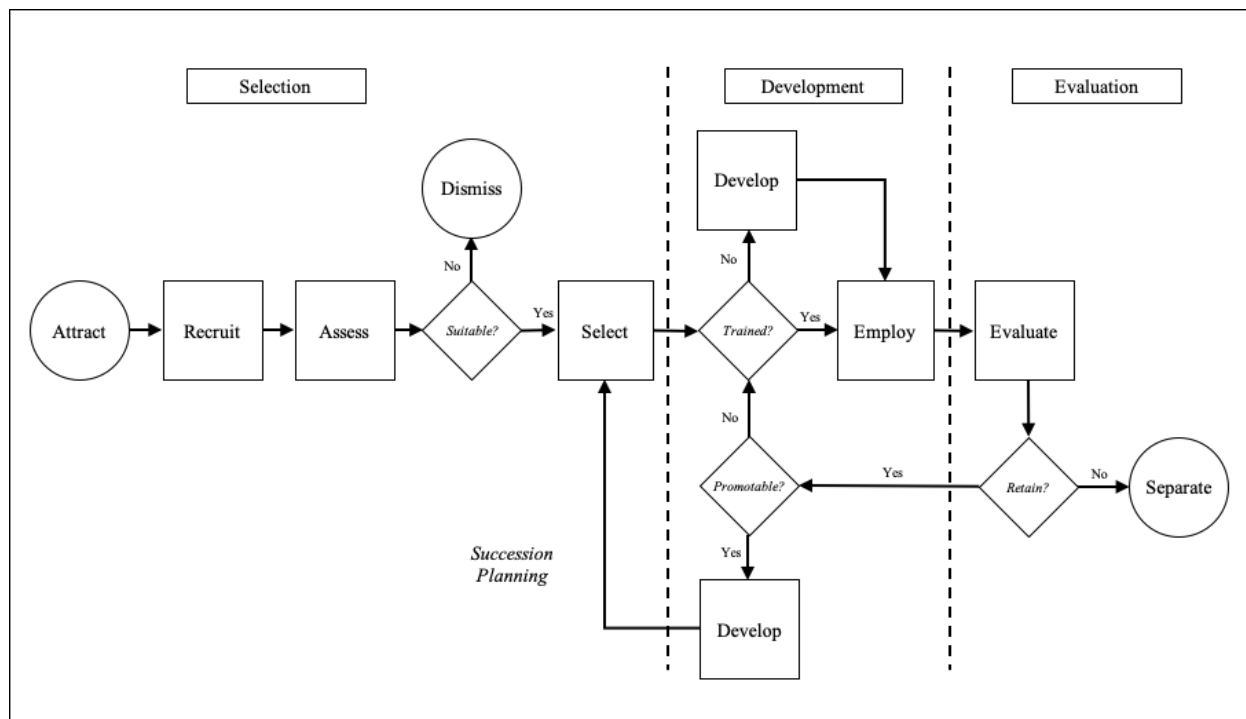
Figure 1. Leadership Development Process Map

Using the results from chapter four, the leadership development process map shown in Figure 1 best portrays the approach to developing millennials in local church leadership. The senior pastor or designated leadership development staff member can use the map to assess and assimilate new leaders into the church. Then the map can become a developmental tool to monitor the progress of every leader in the church to identify ministry gaps and to facilitate decisions for future placement. The leadership development process is considered mapped to millennials when the sub-processes are augmented with information gleaned from the

compilation, analysis, and synthesis of the data gathered from a millennial leadership

development workshop. For example, the recruit stage of the map for a millennial may rely

heavily on digital communication and social media messaging, whereas a baby boomer may

better respond to a face-to-face invitation. Each stage can be tailored to impact the targeted

leader population instead of a one-size-fits-all process.

In this study, the millennial participants culminate the workshop with the production of

personal leadership development plans. The data would be input to a generalized map of a three-

phased leader development process. Figure 1 graphically shows the three main phases: selection,

development, and evaluation. The main phases are composed of sub-processes. The data

gathered throughout the workshop will be used to provide additional detail to incorporate the

process within the local church. The researcher determined that an effective leadership

development process for millennials will require significant changes in how the sub-processes

are implemented. In contrast, little or no change is required to the overall process map.

The leadership development process map is a strategic planning tool in a deliberate plan

for the succession of key ministry leaders. The pastor who accounts for millennial tendencies and

preferences in each sub-process of the map can create a unique succession plan tailored for

millennial leaders. One key interest area of the map is labeled "succession planning" (Fig. 1,

center, bottom), which occurs after the leader is considered promotable and able to assume

greater responsibility. The succession plan comes together in the transitional period between

further development and final selection of the leader for a specific ministry position.

Selection Phase

The information gleaned from workshop session two is most applicable to the selection

phase of a leadership development process. The selection phase consists of four components that

start with attracting and then proceeds to recruiting, assessing, and selecting the prospective leaders. The leader development process dictates that selection should be a continual activity that begins when the church signs up new members and ends upon the separation of that member. The uniqueness of millennials is that the best source to identify prospective millennials for ministry leadership is other millennials. Their high reliance on peer acceptance is key. Previous generations have valued being selected by superiors, whereas millennials place a higher value on being accepted among their peers. The combined data gathered from sessions one and two should provide enough information from the respective viewpoints of the existing church leadership and emerging millennial leaders to make informed decisions on the qualifications of suitable candidates.

Attract the Leader

The scope of this project included millennials who were believers and attracted to the church. The church must attract millennials with leadership potential as the first step of the leadership development process. For the typical millennial, the church must demonstrate an authenticity between its message and its mission. By implication, the churchgoers must not be hypocritical. The church atmosphere must create a sense of belonging for the millennial. The church must have ministry opportunities available for millennials who want to contribute to the good of the church body. The church must include millennials during its assessment of its attractiveness.

Recruit the Leader

The recruiting step of the process begins with the church's need for ministry leaders. The existing or anticipated shortfall is the basis for generating interest in prospective millennials to fill them. The recruitment process for typical millennials could be successfully executed via an

online presence such as digital and social media platforms. Digital communication is a cultural norm; whereas previous generations valued face-to-face communication. Arguably, face-to-face is still the more intimate form of communication but may be a significant factor to influence millennials. The church will effectively recruit the typical millennial through one-on-one interaction. Also, the church should leverage other millennials in the process to further enhance its effort.

Assess the Leader

The assessment step is defined by the evaluation of the leader's knowledge, skill, and ability for the church work. It is an ongoing activity throughout the leadership development process. The assessment can be informal or formal. The choice should be based on the significance of the roles and responsibilities the leader is to perform. The decision should also be based on the level of risk the church will assume with the less than formal assessments. Nonetheless, the typical millennial will respond favorably to individual self-assessments delivered through a digital or multimedia platform with immediate feedback. A broad assessment can include background checks for sensitive areas of church ministry (e.g., children, financial, security services). The baseline question whether the candidate is suitable for a ministry leadership position.

Select the Leader

The leader selection process is the matching of the leader to an identified position he will fill. Many sources can be used for the selection. The pastor and other senior leaders can handpick men they want to develop. Current members who form a group may elect a man to be the leader for their group or a man can volunteer to lead it. The pastor and the local leadership team should identify existing and anticipated ministry vacancies to establish the scope of the leadership

recruitment effort. A strategic plan for succession of the church should include ministry leader position descriptions. Then the recruitment and evaluation of a candidate can be matched against a ministry need and those who are to be led. Early selection relative to the need allows more time for the prospective leader to be in pre-ministry training, the next phase of the leader development process.

Development Phase

Leadership development is an ongoing activity for successful employment of a ministry leader. The process map at Figure 1 depicts two points at which development is most essential in the lifecycle of a leader. The first is prior to or concurrent with their initial ministry leader position. The second is in the transition from one level of leadership to a higher level. Both are described below in relation to the ministry position of employment.

Develop the Leader

During the selection process, the leader would be assessed to identify any training or developmental shortfalls that would prevent immediate employment into a ministry position. If there are shortfalls, then the church would implement a leadership development plan to overcome those shortfalls. Though the decision to immediately place a leader into position would not preclude concurrent or on-the-job training. A deliberate development plan will ensure the leader is trained in the ministry's mission, values, vision, and objectives. The plan will also address underdeveloped or missing knowledge, skill, or ability. The training and preparation for leadership is an iterative process. Thus, the leadership development process requires multiple progressive training and development cycles.

The first cycle begins with the initial selection for a ministry position. The typical millennial has some leader experience outside of a church context prior to selection. For him, an

on-the-job experience combined with mentorship and self-directed study could be sufficient. He could also participate in relevant church-sponsored group training such as a small-group leader orientation or workshop. The millennial will develop his leadership skills and ability as he leads the ministry.

The second cycle of significance is upon determination that the leader is ready to assume more responsibility. The promotion potential of the leader becomes evident after successful execution of assigned tasks and projects while in a ministry leader role. To capitalize on the potential, the leader should undergo a round of advanced development and selection for a higher position. In this situation, the leader may be required to obtain advanced knowledge through completion of courses at a local Bible college or attendance at a denominational convention. In other instances, directed study or attendance at a seminary may be desirable. A traditional institutional setting and delivery of coursework would not appeal to the typical millennial. However, he would have less objection to classes that were online, involved active learning, or that combined in-class presence with online coursework. Nevertheless, the effort should be made to prepare the leader prior to selection and placement into a higher-level position.

Employ the Leader

To employ the leader is to provide him with a specific role, duties, and responsibilities. The level of responsibility should correspond to the pre-assessed training and experience of the leader. The church must consider whether the position is paid versus volunteer and whether it is full or part time. As a practical matter, the position should have a specified period of employment to include a probationary period. The benefit to the church and the leader is that neither would be locked-in to an indefinite situation. The typical millennial would prefer the

opportunity to opted out of the position. Additionally, the agreed-upon term would facilitate the use of an evaluation period to assess the development of the leader.

Evaluation Phase

After each term or designated period of employment, the leader is to be assessed. The church culture and the significance of the ministry will influence whether this is a formal or informal activity. The church and the leader benefit from the outcome.

Evaluate the Leader

To evaluate a ministry leader, the church must establish leadership standards. Each job or task should have objective measures to which the leader can conform. False expectations can derail solid programs and processes. The typical millennial will respond best to behavior-based feedback presented in a manner that is supportive and affirming. His generation is characterized as having been raised in an environment where everyone can be successful. The millennial will prefer training or retraining for any shortfall and may not recover as well from a stern rebuke or corrective measure. Informal feedback by a senior leader or trainer can be critical, immediate, and direct yet must be considerate. Formal feedback in writing on periodic basis by supervisory leader or trainer will accommodate documentation of the leader's progression. Leaders with multiple direct reports benefit from the practice of writing down the results, especially if the evaluated leader is in the position for a long time. It establishes a departure point for future reviews and helps to formulate a pattern of performance. Each formal session should end with a plan of action for development that addresses the responsibility of both parties.

The evaluator should address both the performance and will of the leader. The evaluation of a typical millennial leader should establish two-way communication. In that dialogue, the willingness of the leader to continue in leadership must be declared by the leader and discerned

by the evaluator. Internal and external motivational factors may impact the success of the leader. Therefore, it is an essential component of the evaluation leading up to the decision on whether to retain or separate the leader.

The evaluation process is a tool to develop leaders for additional responsibility based on their knowledge, skill, ability, and willingness to do the work. In terms of employment, it is also a decision-making tool. It is used to decide whether the leader is (a) retained as a leader, (b) promotable, (c) to be trained for the next term or position, as illustrated in Figure 1.

If the leader is retained but not promotable, then he may be re-employed in the same or a lateral leader position at the same level of responsibility after any training concerns are addressed. If the leader is retained and ready for promotion to higher levels of responsibility, then he would enter a deliberate developmental process in preparation for the new position. After the development, he would go through the selection process to match his capability with a new ministry position. However, if the leader is not retainable, then he will go through a separation process.

Separate the Leader

Leader separation can be directed or voluntary. Churches can dismiss leaders from ministry leadership for infractions, incompetence, and otherwise not meeting the needs and expectations of the church. Similarly, leaders can voluntarily remove themselves from ministry leadership due to a lack of motivation, lack of preparation, or other personal issues. The typical millennial is at the age of when young adults start families and careers. New responsibilities in those areas can impact the will and ability of non-vocational ministry leaders to commit to further leadership for a season. Other reasons for separation may be the health of the leader, or the transient nature of employment opportunities such as military service or construction work.

Nonetheless, the church must handle the separation process with sensitivity and understanding of life factors. Separation in this context is not dismissal from the church or Christianity, but from an active leader role within the local church ministry, even if only temporarily. If the separation is temporary, the church should have an exit plan that allows for the continued development of the leader for future re-integration into the leadership structure of the organization.

Thus, the leadership development workshop concept that evolved from this study, when coupled with a process map, has multiple applications for the development of millennials and others in a twenty-first century Christian leadership context. The flexible and adaptable process can also be applied for multigenerational leadership development. Christian leadership is best perpetuated through the strategic succession of senior leaders who prepare emerging leaders who follow them. The process is accelerated and streamlined when a bottom-up approach, as evidenced in the workshop format, informs the senior leaders of the best approach to guide the next generation of Christian leaders.

Bibliography

Allen, John H. *A Primer for New Mentors: A Guide for Mentors to Assist Young & Inexperienced Ministers to Become Effective Leaders in the 21st Century*. Grandbury, TX: John H. Allen and Associates, 2000.

Arai, Tosh. "Teaching Leadership in Lay Training." *The Ecumenical Review* 45, no. 4 (October 1993): 408–10. https://doi.org/10.1111/j.1758-6623.1993.tb02885.x.

Bacq, Sophie, Frank Janssen, and Christine Noël. "What Happens Next? A Qualitative Study of Founder Succession in Social Enterprises." *Journal of Small Business Management* 57, no.3 (July 2019): 820-844. https://doi.org/10.1111/jsbm.12326.

Baumgartner, Erich. "Do We Need a New Approach to Christian Leadership Development?" *The Journal of Applied Christian Leadership* 11, no. 1 (Spring 2017): 16-25. https://digitalcommons.andrews.edu/jacl/vol11/iss1/1.

Bird, Michael. "We're All Called to Be Priests: You Don't Have to Wear Vestments to Do Gospel Ministry." *Christianity Today* 60, no. 5 (2016): 68–71. ATLA Religion.

Blank, Lester C., and J. Mark Ballard. "Revival of Hope: A Critical Generation for the Church." *Christian Education Journal* 6, no. 2 (Fall 2002): 7–28. ATLA Religion.

Bolton, Fred C. "Use of the After-Action Review to Improve Learning." *Assessment Update* 28, no. 2 (April 18, 2016): 3–15. https://doi-org/10.1002/au.30051.

Carter, Judith Corbett. "Transformational Leadership and Pastoral Leader Effectiveness." *Pastoral Psychology* 58, no. 3 (June 2009): 261–71. https://doi.org/10.1007/s11089-008-0182-6.

Clinton, Robert J. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. Colorado Springs, CO: NavPress, 2012.

Creswell, Jane. *Christ-Centered Coaching: 7 Benefits for Ministry Leaders*. St. Louis, MO: Lake Hickory Resources, 2006.

Deitsch, Christopher M. "Creating a Millennial Generation Contextualized Church Culture." MDiv Thesis Project, Liberty University School of Divinity, 2012.

Dimock, Michael. "Defining Generations: Where Millennials End and Generation Z Begins." *Pew Research Center* 17 (2019): 1-7. https://pewrsr.ch/2szqtJz.

Easum, William M. *The Church Growth Handbook*. Nashville, TN: Abingdon, 1990.

Erlacher, Jolene Casellius. "Millennials in Ministry: The Experiences, Values and Vision of Rising Church Leaders." EdD. Dissertation, University of St. Thomas, 2012.

Espinoza, Benjamin D. "Between Text and Context: Practical Theology and the Ministry of Equipping." *Christian Education Journal* 14, no. 2 (Fall 2017): 391–404. https://doi.org/10.1177/073989131701400211.

Fagerstrom, Douglas L. *The Ministry Staff Member: A Contemporary, Practical Handbook to Equip, Encourage, and Empower*. Grand Rapids, MI: Zondervan, 2006.

Gantt, David M. "Common Areas to Integrate Young People into Active Church Ministry Roles." DMin Thesis Project, Liberty University School of Divinity, 2018.

Gillies, Susan E., and M. Ingrid Dvirnak. *Empowering Laity, Engaging Leaders: Tapping the Root for Ministry*. Series Editor J. Dwight Stinnett. Living Church Series. Valley Forge, PA: Judson, 2012.

Green, Daryl D. "Developing Young Leaders in a Dysfunctional World: An Exegetical, Leadership of First Timothy." *Journal of Biblical Theology* 1, no. 2 (April 2018): 5–20. ATLA Religion.

Hertz, Karl H. "The Role of the Laity in American Christianity." *Mid-Stream* 22, no. 3–4 (July 1983): 326–41. ATLA Religion.

House, Paul R. *1, 2 Kings*. Vol. 8. *The New American Commentary*. Nashville: Broadman & Holman Publishers, 1995.

Hinson, E. Glenn. "Historical Patterns of Lay Leadership in Ministry in Local Baptist Churches." *Baptist History and Heritage* 13, no. 1 (January 1978): 26-34.

Kimball, Dan. *They Like Jesus but not the Church: Insights from Emerging Generations*. Grand Rapids, MI: Zondervan, 2007.

Kurz, Christopher J., Geng Li, and Daniel J. Vine. "Are Millennials Different?" In *Handbook of US Consumer Economics,* edited by Andrew Haughwout and Benjamin Mandel, 193-232. Cambridge, MA: Academic Press, 2019. https://doi.org/10.1016/B978-0-12-813524-2.00008-1.

Malphurs, Aubrey, and Michael Malphurs. *Church Next: Using the Internet to Maximize Your Ministry*. Grand Rapids, MI: Kregel, 2003.

Malphurs, Aubrey, and Will Mancini. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. Grand Rapids, MI: Baker Books, 2004.

McMaster, Jeffrey S. "The Influence of Christian Education on Leadership Development." *The Journal of Applied Christian Leadership* 7, no. 1 (2013): 68–84. ATLA Religion.

Miller, Linda J. and Chad W. Hall. *Coaching for Christian Leaders: A Practical Guide*. St. Louis, MO: Chalice, 2007.

Moss, Brian Keith. "Leadership Development in the Local Church: An Intentional Strategy for Developing Leaders at Every Level." DMin Thesis Project, Liberty University School of Divinity, 2014.

Nador, Joshua. "Developing Missional Church Leaders through Spiritual Fathering in Liberia." PhD diss., Fuller Theological Seminary, School of Intercultural Studies, 2019. ProQuest Dissertations & Theses Global.

Nesbit Sbanotto, Elisabeth A., and Craig L. Blomberg. *Effective Generational Ministry: Biblical and Practical Insights for Transforming Church Communities.* Grand Rapids, MI: Baker Academic, 2016.

Ngomane, Richard M., and Elijah Mahlangu. "Leadership mentoring and succession in the Charismatic churches in Bushbuckridge." *HTS Teologiese Studies* 70, no. 1 (2014). http://dx.doi.org/10.4102/hts.v70i1.2065.

hts.v70i1.2065Niemandt, Cornelius Johannes Petrus. "Transformative Spirituality and Missional Leadership." *Mission Studies* 33, no. 1 (March 2016): 85-103. https://doi.org/10.1163/15733831-12341435

O'Neal, Robert A. Jr. "The Black Church and the Current Generation: A Program to Address the Decline of African American Church Attendance in Johnston County of North Carolina." DMin Thesis Project, Liberty University School of Divinity, 2019.

Page, Sydney. "Whose Ministry? a Re-appraisal of Ephesians 4:12." *Novum Testamentum* 47, no. 1 (January 1, 2005), 26-46. https://doi.org/10.1163/15685360536026631.

Panaccio, Alexandra, David J. Henderson, Robert C. Liden, Sandy J. Wayne, and Xiaoyun Cao. "Toward an Understanding of When and Why Servant Leadership Accounts for Employee Extra-Role Behaviors." *Journal of Business and Psychology* 30, no. 4 (2015): 657–675. https://doi.org/10.1007/s10869-014-9388-z.

Patterson, Stanley E. "Biblical Foundations of Christian Leadership." Pt. 1. *Journal of Applied Christian Leadership* 10, no. 2 (October 2016).

Phipps, Kelly A. "Spirituality and Strategic Leadership: The Influence of Spiritual Beliefs on Strategic Decision Making." *Journal of Business Ethics* 106, no. 2 (March 2012): 177-189. https://www.jstor.org/stable/41426665.

Ramalingam, Ben. *Tools for Knowledge and Learning: A Guide for Development and Humanitarian Organisations, Overseas Development Institute Toolkit.* London: Research and Policy in Development Programme, 2006. https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/188.pdf.

Reed, Jordan, and Joseph R. Ferrari. "Permanent Deacons and Non-Profit Directors: Comparing Leadership Styles among Facilitators of Community Agencies." *Review of Religious Research* 59, no. 1 (March, 2017): 21–9. https://doi.org/10.1007/s13644-016-0262-5.

Robinson, Bernard P. "Patterns of Ministry in the New Testament Church." *New Blackfriars* 83, no. 972 (February 2002): 73-85. https://doi.org/10.1111/j.1741-2005.2002.tb01792.x.

Royal, Dameion. "Increasing the Involvement of African American Men at Contending for the Faith Church in Wilson, North Carolina." DMin Thesis Project, Liberty University School of Divinity, 2017.

Rutt, Steven. "Roland Allen's Apostolic Principles: An Analysis of his 'Ministry of Expansion.'" *Transformation* 29, no. 3 (July 2012): 225–43. https://doi.org/10.1177/0265378812449973.

Schwarz, Ann C., William M. McDonald, Arshya B. Vahabzadeh, and Robert O. Cotes. "Keeping up with Changing Times in Education: Fostering Lifelong Learning of millennial Learners." *Focus* 16, no. 1 (Winter 2018): 74-79. https://doi.org/10.1176/api.focus.20170004.

Scuderi, N. F. "Servant Leadership and Transformational Leadership in Church Organizations." *The Journal of Applied Christian Leadership* 8, no. 1 (2014): 119. ATLA Religion.

Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011.

Singer, Dan. "We Are Wrong About the Millennial Sports Fans." *Sports Business Journal* 23, no. 23. September 18, 2017. https://www.sportsbusinessdaily.com/ Journal/Issues/2017/09/18/Opinion/Singer.aspx.

Stringer, Ernest T. *Action Research*. 4th ed. Los Angeles: Sage, 2014.

Stuhr, Walter M. "Black Power in the Church: On Whose Terms? A Case Study of Lay Leadership. *Lutheran Quarterly* 21, no. 2 (May 1969):122-29. ATLA Religion.

Thompson, George B. Jr. *Futuring Your Church: Finding Your Vision and Making It Work*. Cleveland, OH: United Church, 1999.

Townsend, John Sims, and Frank B. Wichern. "The Development of the Spiritual Leadership Qualities Inventory." *Journal of Psychology and Theology* 12, no. 4 (Winter 1984): 305–13. ATLA Religion.

US Department of the Army. *Army Doctrine Publication 6-22 Army Leadership and the Profession*. Washington, DC, July 2019. https://armypubs.army.mil.

US Department of the Army. *Army Regulation 11-3 Army Lessons Learned Program*. Washington, DC, June 2017. https://armypubs.army.mil.

US Department of Veterans Affairs. "The Veteran Population Projection Model 2018." National Center for Veterans Analysis and Statistics. Accessed September 14, 2020. https://www.va.gov/vetdata/ veteran_population.asp.

van Dierendonck, Dirk, and Inge Nuijten. "The Servant Leadership Survey: Development and Validation of a Multidimensional Measure." *Journal of Business and Psychology* 26, no. 3 (2010, 2011): 249–67.

Waters, Richard D., and Denise Sevick Bortree. "'Can We Talk About the Direction of This Church?': The Impact of Responsiveness and Conflict on millennials' Relationship with Religious Institutions." *Journal of Media and Religion* 11, no. 4 (October 2012): 200–215. https//doi.org/10.1080/15348423.2012.730330.

White, James Emory. *Meet Generation Z: Understanding and Reaching the New Post-Christian World*. Grand Rapids, MI: Baker Books, 2017.

Wyk, Barry van. "The Application of Ephesians 4:11 in the Recent Missional Debate with Reference to Scripture." *In Die Skriflig* 52, no. 3 (2018): 1–8. https://doi.org/10.4102/ids.v52i3.2305.

APPENDIX A

Recruitment Letter/Script Templates

Letter to Presenters

Dear [*Presenter Name*]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to address leadership development for male millennial Christian leaders in Family Church, and I am writing to invite eligible experts on leadership development to join my study as presenters.

The leadership development expert must be a Christian adult male and a recognized authority in leadership. The ideal candidate is published and has been awarded a doctoral degree in ministry or organizational leadership. Experts will be asked to develop and facilitate a dynamic 60-minute interactive presentation on a select ministry leadership development topic (based on their expertise). After the presentation, the expert must be able to contribute or field questions for the participants in a researcher-led discussion for up to 60 minutes based on the presented material. It should take approximately two hours to complete the presentation and follow-on discussion. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

In order to participate, please contact me at [*telephone number or email@liberty.edu*] for more information.

A consent document is attached to this letter. The consent document contains additional information about my research. You do not need to sign or return the consent document. Your active participation will be consent.

Sincerely,

[*Firstname Lastname*]
Graduate Student
Liberty University

Letter to Observers

Dear [*Observer Name*]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to develop an effective ministry leadership development strategy for young male millennial Christian leaders. I am writing to invite you as a senior adult male Christian to assist in documenting my study as an Observer.

Participants in the study will be adult Christian men between 20-39 years of age, and active participants (attend weekly services at least twice a month) at Family Church. Participants will be asked to attend a six-week ministry leadership development workshop. During the workshop they will be asked to participate in the following activities:

- Complete a video interview (20 minutes
- Attend talks on leadership (1 hour/week)
- Participate in discussions (1.5 hours/week)
- Participate in a group leader exercise (1 hour)
- Write journal entries (10 minutes per session)
- Participate in outreach ministry (2 hours)
- Conduct role play (situational)
- Build process map (ongoing)
- Take a post-workshop survey (15 minutes)
- After-action review (60 minutes)

As an Observer, you will be asked to gather data on the participant's actions and responses throughout the workshop. An individual schedule will be worked for Observers based on your availability. I will collect the written, video, and audio field notes from Observers at the end of each weekly session. It should take approximately six weeks to complete the project. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

A consent document is provided for your use. The consent document contains additional information about my research. After you have read the consent form, and agree to participate, please contact me at [*telephone number or email@liberty.edu*].

Sincerely,

[*First name Last name*]
Graduate Student
Liberty University

Contributors Script

Hello, my name is [*First name Last name*].

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to develop an effective ministry leadership development strategy for male millennial Christian leaders in Family Church. I am inviting you as a [*young female / senior member*] to assist in my study by answering a few questions. I want your perspective on young male Christian leadership. Your contribution will be anonymous, and I will not publish your name as part of the study. Are you willing to participate?

APPENDIX B

Informed Consent and Confidentiality Statements

Participant Consent

Title of the Project: A Legacy of millennials: Discovery of a Leader Development Process
for Family Church in North Carolina

Principal Investigator: [*First name Last name*], Graduate Student, Liberty University

Invitation to be Part of a Research Study
You are invited to participate in a research study. In order to participate, you must be Christian
male, 20–39 years old. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in
this research project.

What is the study about and why is it being done?
The purpose of the study is to address a demographic gap between the leaders and the led within
the church. One goal of the study is to create a strategy to recruit, develop, and employ young
adult males 20–39 years old in ministry leadership roles within Family Church. The study results
should provide a viable plan of action for the church leadership to cultivate the next generation
of leaders from internal resources.

What will happen if you take part in this study?
If you agree to be in this study, I would ask you to do the following things:
1. Participate in a pre-workshop one-on-one video-taped interview. (20 minutes)
2. Attend a six-week leader development workshop. Segments of the workshop will be recorded
on digital audio, video, and photographic medium.
  – Session 1: Personal Leadership Development (4 hours)
  – Session 2: Interpersonal Leadership Development (4 hours)
  – Session 3: Church Leadership Development (4 hours)
  – Session 4: Vocational Leadership Development (4 hours)
  – Session 5: Community Leadership Development (4 hours)
  – Session 6: millennial Leadership Development Strategy (4 hours)
3. Journal your leadership development workshop experience in written or oral form (1 hour at
10-minutes/ session)

How could you or others benefit from this study?
The direct benefits participants should expect to receive from taking part in this study are an
introduction to ministry leadership development for prospective leaders and strengthened
leadership development skills and techniques for mature leaders.

Benefits to society include the inspiration and preparation of adult male millennial Christian men
to assume personal, church, and communal ministry leadership roles.

What risks might you experience from being in this study?
The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life."

How will personal information be protected?
The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only I will have access to the records.

- Participant responses will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-protected computer and may be used in future presentations. After 3 years, all electronic records will be deleted.
- Interviews and focus group discussions will be recorded and transcribed. Recordings will be stored on a password locked computer for 3 years and then erased. Only I will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?
Participants will not be compensated for participating in this study.

Is study participation voluntary?
Participation in this study is voluntary. Your decision whether 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 those relationships.

What should you do if you decide to withdraw from the study?
If you choose to withdraw from the study, please contact me at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from group discussion data, will be destroyed immediately and will not be included in this study. Discussion group data will not be destroyed, but your identifiable contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?
The researcher conducting this study is [*Firstname Lastname*]. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [*email@liberty.edu*]. You may also contact his faculty sponsor, [*Dr. Firstname Lastname*], at [*email@liberty.edu*].

Whom do you contact if you have questions about your rights as a research participant?
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

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. I will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

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, video-record, and photograph me as part of my participation in this study.

_____

Signature & Date

_____

Printed Subject Name

Presenter and Contributor Consent

Title of the Project: A Legacy of millennials: Discovery of a Leader Development Process for Family Church in North Carolina

Principal Investigator: [*Firstname Lastname*], Graduate Student, Liberty University

Invitation to be Part of a Research Study
You are invited to participate in a research study. In order to participate, you must be a Christian affiliated with Family Church and [*a woman 20-39 years old / over 40 years old*].

I will describe the study and give you an opportunity to ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?
The purpose of the study is to address a demographic gap between the leaders and the led within the church. One goal of the study is to create a strategy to recruit, develop, and employ young adult men aged 20-39 years old in ministry leadership roles within Family Church. You are asked to participate [*by conducting a presentation*] / [*in a survey*] / [*in a focus group discussion*] to provide generational insight on what is expected and needed from the emerging generation of leaders in the church. The information will be combined with other study data. The overall study results should provide a viable plan of action for the church leadership to cultivate the next generation of leaders from internal resources.

What will happen if you take part in this study?
If you agree to be in this study, I would ask you to do the following: {*delete the non-applicable options below*}

[Option 1] *For Presenters*: Provide a one-hour presentation on a ministry leadership development topic to millennial aged (20-39 years old) men in Family Church. Then support up to one hour of a follow-up question and answer session.

[Option 2] *For millennial Women*: Participate in a short oral survey on ministry leadership of the millennial aged (20-39 years old) men in Family Church.

[Option 3] *For Seniors (over 40)*: Participate in a group discussion on ministry leadership of the millennial aged (20-39 years old) men in Family Church. The discussion will take approximately one hour and portions of it will be recorded on video for educational purposes.

How could you or others benefit from this study?
Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include the inspiration and preparation of the young adult males in Family Church to assume leading roles in church ministry.

What risks might you experience from being in this study?
The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?
The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only I will have access to the records. After 3 years, all electronic records will be deleted. Participant responses will be kept confidential through the aggregation of individual responses to the group. Confidentiality cannot be guaranteed in focus group settings.

Is study participation voluntary?
Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Family Church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?
If you choose to withdraw from the study, please contact me at the phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, and your contributions to the focus group will be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?
The researcher conducting this study is [*Firstname Lastname*] You may ask any questions you have now. If you have questions later, you are encouraged to contact him at phone [*telephone number*] You may also contact the researcher's faculty sponsor, [Dr. *Firstname Lastname*], at [*email@liberty.edu*].

Whom do you contact if you have questions about your rights as a research participant?
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

Your Consent
Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact me using the information provided above.

APPENDIX C

Pre-workshop Leadership Assessment

Interrogatory for 15-minute audio-video response

Purpose: to gather information on past and present religious/church experiences, leader development, and spiritual outlook. The researcher will allow the participant to choose two or three prompts from the list below to record a 15-minute response.

1. Describe your past leadership experience in church ministry.
2. What leadership role(s) have you had?
3. Describe your present leadership experience in Family Church. What leadership role(s) do you currently occupy?
4. Describe your experience with leadership training and development.
5. How committed are you to personal leadership development? Explain.
6. What do you hope to gain from a leadership development workshop experience?

Self-Assessment Survey

1. Circle the letter that most closely represents the size of any group of people you have led for longer than 6 months.

    a. (1- 5) b. (6-10) c. (11-20). d. (21-50). e. (over 50)

2. Select up to two options listed below on how people you have led would characterize your leadership style.

    ☐ Situational (adaptable)

    ☐ Transactional: (work = compensation)

    ☐ Autocratic: (individual in control)

    ☐ Democratic: (collaborative)

    ☐ Laissez-faire: (hands-off)

    ☐ Coaching-style: (developing others)

    ☐ Servant: (putting others before self and organization)

3. Servant leaders demonstrate the nine behaviors and attributes listed below.

    - putting followers first
    - creating value for the community
    - persuasive communication style
    - emotional healing
    - empowers followers
    - helping followers grow and succeed
    - active listening
    - behaving ethically
    - conceptual skill (*possessing adequate knowledge of the organization and tasks at hand so as to be able to effectively support the growth and well-being of organizational members*)

    a. Out of the listed attributes of a servant leader, which are the top 3 that come naturally to you? Explain Why.

    (1). _____(2)._____(3)_____

    b. Out of the listed attributes, which are the top 3 that you need to work on?

    (1). _____(2)._____(3)_____

    c. How will you actively work on them during this 6-week workshop?

4. Think of a servant leader you admire. What attributes do they demonstrate?

5. How would you personally explain leadership development to someone who has no idea what it is?

6. What outside organizations and communities are you involved in that serve to improve your ability to lead a ministry in your local church?

7. What activities are/were you involved in that hinder your ability to lead a ministry in church?

8. How willing are you to take a leadership position in the church?

    a. not willing   b. somewhat willing   c. willing   d. very willing

9. How likely are you to volunteer to lead a ministry project or work that needs to be done, without being asked?

    a. not likely   b. somewhat likely   c. likely   d. very likely

10. Are you mentally and spiritually ready and able to lead a ministry project in this church?

APPENDIX D

Millennial Generation Handout

A review of relevant literature indicated a general consensus that the millennial generation (individuals born from 1980–2000) share traits heavily influenced by growing up during the explosive growth of digital technology introduced in the late '70s. The impact of advanced technology on global communication, easy access to information, and increased diversity led to a challenge of traditional institutional knowledge in multiple spheres, to include religion. The Christian church is no exception. As a result, millennials collectively have left the church in notably large numbers. This study is a focus on the millennials who remain in church to see if there is a difference between them and those who leave. The table below is a summary of what researchers have put forth as some of the common traits of millennials.

Review the trait in the center column of the table and then place a check mark in the columns to the left (under Self) to indicate whether you agree or disagree that the trait accurately describes you. Then place a check mark in the columns to the right (under Others) to indicate whether you believe the trait applies to a majority of your peers. Leave it blank if you neither agree or disagree. Ask for clarification of any trait you do not understand.

Self		Common millennial Trait	Others	
Agree	Disagree		Agree	Disagree
		Unchurched but spiritual		
		View high level of hypocrisy in Christians		
		Heavily parented		
		Team oriented, like to work together		
		Self-absorbed		
		Suspicious of institutions		
		Will listen to authority figures		
		Look for authentic people		
		Technologically adept, but not geniuses		
		Prefer texting to talking on the telephone		
		Prefer group learning		
		Non-competitive nature; cooperation is more the norm		
		Accept diversity and inclusiveness		

APPENDIX E

Survey and Discussion Questions

Survey of Females, 20–39 Years Old

> Five multiple-choice survey questions and up to three short answer questions will capture millennial-aged females' general perspective regarding church attendance, young male leadership, and leadership development at Family Church

1. Describe the character of men in your generation in Family Church.

2. Based on their character, do you see them as ministry leaders in the church now or in the future? Explain.

3. What would it take for you to follow a man in your generation in church ministry?

4. What do you look for in a male ministry leader within your age group?

5. What are the qualifications for a male ministry leader in your age group?

Discussion with Senior Adults, 40+ Years Old

> The intent is to capture the senior adult pre-workshop perspective on selection and leadership development for millennial-aged men in the church. Similarly, the discussion will get their perspective on the ideal multigenerational relationship between the prospective young male adult leaders and the preceding generations.

1. Describe the young men aged 20–39 years old in Family Church.

2. Do you have regular social interaction with male members of the church (nonfamily members) who are 20–39 years old?

3. Would you characterize the young men you know aged 20–39 years old in Family Church as current or future leaders of the church? Explain.

4. What do you recommend be done to set the young men apart as future ministry leaders?

5. How can a young male ministry leader best serve the elderly church community in the next 10 years?

6. What are the qualifications of a young male ministry leader?

7. What qualifies a young male for ministry leadership?

APPENDIX F

Observation Guidelines

1. No interaction with the participants to preserve the integrity of the study.

2. Take copious notes and observations to facilitate discussion at the end of the session.

3. Upload any audio or video recordings to the private website. Delete any material stored on personal recording devices.

4. Maintain confidentiality of the sessions. Do not discuss the proceedings with anyone outside of the session without permission of the researcher.

APPENDIX G

After-Action Review

Questions

1. What was supposed to happen?
2. What happened?
3. What went right/wrong?
4. What did you learn?
5. What are your recommended actions?

AAR Response Template

Name of Session:	
Date of Event:	
One or two sentences giving the background / scope to the experience:	
Session leader:	
Number of Participants:	
Key Words: (maximum of 10 that would enable future users to re-find this learning)	
Specific Actionable Recommendations (SARs)	Quotes