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Mentoring Emerging Leaders as It Relates to Senior Leadership Succession

by

Kevin D. Neal

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Thesis Project Approval Sheet

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_____
Page Brooks, Ph.D.
Mentor Name &Title

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Reader Name &Title

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
Kevin D. Neal
Liberty University John W. Rawlings School of Divinity, March 18, 2024
Mentor: Dr. Page Brooks

The purpose of this case study was to explore the effects that a leadership mentoring plan had on the development of emerging leaders within the ministry of the International Ministry Network of Churches (IMNC). This study also sought to determine future leadership readiness regarding succession. This church fellowship currently does not have an established mentorship program in place, and without a successful plan for preparing new leaders for the future of the IMNC, the organization's growth and perpetuity can be potentially impacted negatively. The research was conducted by surveying senior local church leaders within the IMNC to assess their current practices and present an optional mentoring plan. The researcher also presented examples of mentoring leaders and the process of succession expressed by biblical leaders throughout history.

Keywords: succession, mentorship, biblical leadership, leadership development, leadership preparedness, emerging leader, senior leader

Dedication

This dissertation is dedicated to my wife, Patricia Neal, who has been an incredible wife and mother. She has stood with me for forty-one years through good times and bad and encouraged me when I had no one else. She has made me a better man. Thank you, sweetheart, for loving me despite my flaws and shortcomings. God has given me exactly what I needed in you.

Acknowledgments

I acknowledge Jesus Christ, my Lord and Savior, who adopted me into the royal priesthood and called me to a right relationship with him despite my unworthiness. To the one true and living God who called me to be His son, I am nothing without you. The Holy Spirit, my comfort and guide, I am thankful that you never left me, even when I disobeyed. I recognize how blind and incomplete I am without you. In my darkest moments, when I wanted to give up, you gave me strength and encouragement to press on. When I tried to turn back, your love would not let me go. You are my everything.

I want to thank Dr. Page Brooks for his leadership and guidance as my dissertation supervisor and guide at Liberty University. I also thank Dr. Peter Manning for his inspiration, encouragement, and insight. In addition, I am grateful to the remaining Liberty professors who gave me inspiration and words of encouragement to build my confidence. Furthermore, I appreciate the study participants and review committee members who influenced my success in completing this dissertation.

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Abbreviations

DMIN   *Doctor of Ministry*

IMNC   *International Ministry of Network Churches*

IMN   *International Ministry Network*

CHAPTER 1: INTRODUCTION

Introduction

There are various leadership training and coaching opportunities within the International Ministry Network of Churches (IMNC). However, no established mentoring program currently exists to prepare developing leaders for senior leadership positions. The IMNC does not formally address leadership succession among churches within the network, which can often lead to unnecessary contention and division when the inevitable time arises. This research study investigated the effectiveness of implementing a successful mentoring process as a means to prepare emerging leaders for leadership succession in the IMNC.

Scholars within the higher education community recognize mentoring as an essential tool in leadership development.[1] Throughout history, due to its effectiveness, mentoring has proven to be one of the most enriching practices for leader preparation and leadership development. The mentoring process introduces leaders to the experiential process of leadership training. Mentoring focuses not on the theory of leadership but on the practical application, a needed feature of leadership succession.

This study provided data to show the effect experienced senior leaders mentoring incipient leaders have on the preparedness of an organization's stability and perpetuation for generations to come. This study also showed the negative impact on an organization when its leader fails to prepare for their unavoidable exit.

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[1] Lindsay J. Hastings and Hannah M. Sunderman, "Evidence-Based Practices in Mentoring for Leadership Development," *New Directions Student Leadership* 168 (2020): 75.

Ministry Context

The ministry context for this research project focused on the IMNC, which has churches and ministries throughout the United States. The IMNC, initially created as the German District of the Assemblies of God, comprises ten independent churches. The German District Council of the Assemblies of God was organized in 1922 to serve German-speaking Pentecostals in the United States. As the years passed, the adherents of the German District became predominantly English-speaking. Pastor Dan Miller became the superintendent of this district in 2006.

Superintendent Dan Miller renamed the district the International Ministry Network (IMN) because the district no longer served a primarily German-speaking population but had become a district that attracted believers from diverse populations and cultures. The IMN attracted ministers and churches from across the country who sought affiliation and connection. However, the General Council of the Assemblies of God voted to disband the IMN, suggesting that it no longer served a specific population (i.e., German-speaking) and was no longer needed.

Superintendent Dan Miller disagreed with the decision of the General Council and requested that they reconsider. However, the General Council denied his request. Superintendent Miller prayed and gained the agreement of the credential holders of the IMN. He decided to leave the Assemblies of God and continue the IMN district as the International Ministry Network of Churches (IMNC). God developed the diverse relationships in the IMN for the purpose and plan of the Kingdom, and Superintendent Miller was confident in this.

The IMNC developed the organizational paperwork needed to establish its credibility and independence, installed new leadership, and continued the ministry. Although many churches and ministers followed Superintendent Miller into the new fellowship, some decided to stay with the Assemblies of God organization for various reasons. However, most desired to continue in a

relational context with the IMNC, and the IMNC also wished to continue its relationship with the churches and pastors who had built the relational equity to grow this district. The IMNC continues to adhere to the tenets established in the Assemblies of God organization but is no longer connected ecclesiastically.

Superintendent Miller is considered a father figure by many of the pastors and ministers of the IMNC, and relationship is the foundation of the fellowship. The IMNC continues to grow yearly, welcoming new churches and ministries in the United States and abroad. All churches that are a part of the IMNC maintain their autonomy but provide support and remain relationally connected to the fellowship through summits, training sessions, and other gatherings throughout the year.

The IMNC provides services to pastors and church planters who need coaching and financial support to increase the viability of startups and strengthen and develop leaders. Superintendent Miller established a new executive board comprised of six existing credential holders to work with him and provide structure for the fellowship. The executive board comprises two overseers, a general secretary, a treasurer, and a church planting director. Superintendent Miller serves as the general superintendent, with Terrell Taylor as the assistant general superintendent.

Superintendent Miller maintains that God has given him the vision and desire to see the church become an accurate representation of Heaven. He strives to break down the walls of racism, sectism, classism, culturalism, and nationalism that divide the Christian body.

The churches in the IMNC consist of members of several nationalities, cultures, and ethnic groups. The various aggregation of pastors, ministers, and laity necessitates understanding how to communicate with various people groups at a high level. The leaders of the IMNC place a

high priority on creating opportunities to cultivate communication among the fellowship members. They continue to develop strategic plans to open dialogue that addresses the differences in cultures, backgrounds, and perceptions within the churches. Superintendent Miller intentionally chose leaders who shared his vision to work with him, making the fellowship's congruency evident. There are no established programs, however, to consistently ensure junior leadership development on a local or organizational level to carry out the work of the ministry.

Problem Presented

The problem examined in this study was the lack of consistent mentoring of emerging leaders in the local church. This lack of mentoring creates an unstable continuity in the leadership structure. In fact, leaders will only remain in positions for a while. Whether through personal decisions, unforeseen difficulties, or end of life, the leader will ultimately have to relinquish the position. However, surrendering the leadership position does not necessitate abandoning the job.

Organizations, churches, and businesses often abandon leadership positions because no one is prepared to take the lead after the current leader exits. The matter of who can successfully take on the leadership mantle has been an issue since Plato's discourses of philosopher-kings in the *Republic*.[2] Although most recognize the dilemma of leadership succession, too often, the task is left to chance because no one implements proper planning. The answer to solving any problem is to take the first step, which is to talk about it.[3]

There are two predicaments that can be detrimental to the continuity and growth of an organization. The first is to have no succession plan in place at the time of a leader's departure.

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[2] Stewart D. Friedman, *Leadership Succession* (New York, NY: Routledge Publishing, 2017), 116.

[3] Ken Blanchard and Claire Diaz-Ortiz, *One Minute Mentoring: How to Find and Work with a Mentor – and Why You'll Benefit from Being One* (New York, NY: HarperCollins Publishers, 2017), 10.

The second is to employ an ill-advised or defective succession plan. Lesley McClendon states, "Failure to properly prepare a successor for transition is costly." He details the story of Eli and his sons in 1 Samuel chapter 2.[4] Cephas Tushima reveals that "The pattern of leadership succession observed in contemporary Pentecostal and charismatic movements and churches often is characterized by a dynastic succession of the kind more often found in personal kingdoms than in the kingdom of God. Personal kingdoms are used here in reference to the situation where the president and founder of a Christian ministry exercise absolute sole proprietary right and control over its operations and (especially) finances."[5]

Norma Ghamrawi suggested that allowing emerging leaders to lead in leadership development is one of the most valuable ways to identify future leaders.[6] The IMNC structured the fellowship just as many traditional churches are structured. The fellowship centers the local church's leadership around the abilities and gifts of the senior leader. However, the development and mentoring of ancillary leaders are arbitrary at best and unaddressed at worst. This type of omission or mismanagement is detrimental to the perpetuity and strength of the local church.

Jonathan Watson noted, "churches offer leadership training workshops, seminars, and other development opportunities, but overall, missional mentoring has been ignored."[7] Presenting training opportunities without proper mentoring and contextualized apprenticeship

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[4] Leslie McClendon, "Sustained: Exploring Pastoral Leadership Transitions in Light of Old Testament Succession," (DMin diss., Divinity School of Duke University, 2020), 33, ProQuest (2395839357).

[5] Cephas Tushima, "Leadership succession patterns in the apostolic church as a template for critique of contemporary charismatic leadership succession patterns," *HTS Teologiese Studies / Theological Studies* 72, no. 1 (2016): 2, https://doi.org/10.4102/hts.v72i1.2968.

[6] Norma Ghamrawi, "In Principle, It is Not Only the Principal! Teacher Leadership Architecture in Schools," *International Education Studies* 6, no. 2 (2013): 148-159.

[7] Jonathan Watson, "Reproducing Lay Leaders in the Local Church through Missional Mentoring" (DMin diss., Liberty University John W. Rawlings School of Divinity, 2021), 110.

does not prepare leaders to fulfill senior positions when presented to them. Apprentices learn from watching and through the practical application of their leadership duties. Mentors must not be afraid to trust the mentee enough to release them to operate with a portion of the mentor's authority and responsibility.

Mentoring is often seen as an optional duty that no one seems to have the time to commit to. Peter Mason maintained, "Too many churches do not prepare future leaders. Their nominating committees may hastily look through the church directory in their annual search for leaders. This evaluation of potential leaders is often superficial."[8] Internal candidates for senior leadership positions often feel neglected and not seriously considered for positions in senior leadership that may become vacant. This forces them to look outwardly if they desire to be senior leaders. The ideal mentor must possess many traits and skills and a willingness to commit to a mentoring relationship. The mentor should be accessible and supportive to their apprentice. Mentees should feel that their concerns and fears are heard and understood. Mentors must not be so rigid with structured training that they are not sensitive to the protégé's needs and areas of interest.

Mutual respect should be the centerpiece of the mentor-mentee relationship. According to Bob Garvey,

> workplace mentoring is an interesting area because there are many potential difficulties. Workplace mentoring is also a "construction" designed to mimic natural mentoring, so it needs to be as close to that as possible. One of the difficulties is the power dynamics that might be played out in the relationship. The mentoring arrangements need to be carefully considered – and that does not guarantee that the organization will miss the pitfalls! This is because mentoring is essentially a human relationship and as human beings, we are both brilliant at relationships and really bad at them as well! So, firstly, it is important to recognize the potential uniqueness in the

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[8] Peter Mason, *Mentoring the Next Generation* (Maitland, FL: Xulon Press, 2012), 9.

relationships at work. The mentors need training in non-directive, developmental mentoring skills and the mentees (protégés) need orientation towards the scheme.[9]

Separating the positional relationship in an organization from the mentoring relationship with a subordinate is often tricky. However, if the mentoring relationship is to be genuine and practical, the mentor must carry out their responsibility as a mentor as if there was no subordinate relationship. The mentee should feel comfortable asking questions and be vulnerable without fear of repercussion. Charles Wingard suggests that mentees can avoid needless dissatisfaction by making sure that both mentor and mentee have clear expectations for their relationship.[10]

Mentors should see beyond what others see, even what others see in themselves. Leroy Eims once said, "A leader is one who sees more than others see, who sees farther than others see, and who sees before others do."[11] The case is that mentees often seek out their mentors, but this is the reverse of the process Jesus implemented. Jesus chose the twelve disciples because He recognized what they did not see in themselves: "And he went up on the mountain and called to him those whom he desired, and they came to him. And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons" (Mark 3:13-15 ESV). Senior leaders must not only wait for complementary leaders to approach them for mentorship but should also seek out candidates as Jesus did and prepare and train them for a higher calling. An emerging leader sometimes does

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[9] Bob Garvey, "Interview with Bob Garvey," *Mentor UNM Blog*, October 6, 2014, https://mentor.unm.edu/blog/post/106.

[10] Charles Wingard, "Future Pastors Need Mentors," The Gospel Coalition, July 23, 2020, https://www.thegospelcoalition.org/article/future-pastors-mentors/

[11] LeRoy Eims, *Be the Leader You Were Meant to Be: Lessons on Leadership from the Bible* (Colorado Springs, CO: Cook Distribution, 2012), 76.

not recognize the gift of God that resides within. The question often arises, "What is my purpose? What is my calling?" One of the responsibilities of senior leadership is to be discerning and see the potential and leadership gifts inherent within those who serve with them. The problem is that local church leadership in the IMNC does not consistently identify and mentor emerging leaders, providing a defined path of leadership succession.

Purpose Statement

This DMIN action research project aimed to equip church leaders in the IMNC with the tools to prepare their successors through mentoring relationships. Without effective leadership, no organization can gain long-term momentum or recruit and develop functional teams. The local churches in the IMNC have leaders who have recently become pastoral leaders and leaders with extensive experience. However, many, if not all, have lacked the opportunity to have systematic mentoring in their lives by an experienced pastor or senior church leader. The lack of mentoring has led to more leaders needing more skills and tools to mentor their successors effectively.

Emerging leaders often feel they must be fully prepared for the senior leader position if and when presented with the challenge. Experienced veteran leaders must envision this need and accept the challenge of developing a mentoring relationship with emerging leaders. Current leaders will not hold their positions forever. The churches within the IMNC are autonomous and reserve the right to name their successor. Unless the current leaders are not concerned about the legacy left behind and the organization's continuation, they will do well to identify, mentor, and prepare a well-equipped successor. If mentoring brings stability, continuity, and success to an organization, why would a leader resist committing to this process? No reason is valid if the intent is to promote the success and stability of the organization.

A recent study at the De Pree Center revealed that leaders gave primarily four reasons for their reluctance to mentor. The first reason was due to the stigma that is attached to the title. The commitment carries an obligation that only some want to carry. Secondly, many leaders feel they must be more competent to mentor someone. Regardless of the confidence leaders may convey and the charisma they may project, leaders often need clarification on their ability and competence. Third, some leaders prefer to reserve their time for other things, and mentoring requires a time commitment to be effective. Lastly, leaders do not want to feel vulnerable. For the mentoring relationship to be authentic, there must be a level of vulnerability, honesty, and transparency.

This study presents tools that can help ease mentors' apprehension. It helps define and build pathways for emerging and experienced leaders to establish mutually beneficial mentoring relationships to ensure the leadership structure's long-term stability. An emerging leader can only fully develop if given the authority and empowerment to lead.

At the same time, a person may have a title that does not necessarily indicate that they have the essential empowerment to carry out the duties assigned. Lattis Campbell suggested that many are unsure about empowering the leaders around them.[12] The uncertainty could be due to insecurity in their position or gifting. Another possibility is that jealousy of the emerging leader's influence or gifts could influence the senior leader's hesitancy.

Basic Assumptions

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[12] Lattis R. Campbell, *Developing Leaders for the Church: Principles of Leadership Empowerment* (Big Lake, AK: Nyeoia Press, 2013), loc. 845, Kindle edition.

In this research study, I assumed that the chosen participants would be transparent in their involvement and diligent in their duties. This research could only provide relevant and decisive data through honest and consistent participation. There was an assumption that the local church pastors or their designees had the necessary wisdom, understanding, capability, and resolution to perform the duties of a mentor. The assumption was that those chosen to be mentees would have a teachable spirit and be welcoming of this opportunity. Another assumption was that if the mentors and mentees were fully engaged and open to the process, the research would show that a more prepared, confident, and developed leader would result. A prepared leader can assume the prospect of senior leadership without hesitation.

Definitions

This project's foundation was built upon the IMNC framework. The IMNC is a fellowship of a network of spirit-filled, like-minded churches united by love for Christ and the desire to spread His Good News. The terms used throughout this project are standard within Protestant Christianity, more specifically Pentecostalism. The key terms used that may not be immediately familiar in the context of this project include the following:

Assemblies of God (also known as The General Council of the Assemblies of God): A cooperative body of worldwide Assemblies of God national councils of equal standing. The Assemblies of God is the largest Pentecostal fellowship in the world. It is not a legislative organ of any national entity but rather a coalition of commitment to further the gospel to the ends of the world, and thus, it functions as a service agent.[13]

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[13] World AG Fellowship, "Fellowship Overview," last modified November 5, 2022, https://worldagfellowship.org/Fellowship/Overview.

Emerging leader: One who has not been tasked or given the status or authority of a senior leader but is perceived by one or more team members as exhibiting leader-like influence and potential.[14]

Kingdom: Jesus often described the Kingdom of God without explicitly defining it. He illustrated the Kingdom through parables and concepts such as life, glory, joy, and light. The Apostle Paul describes the Kingdom of God as not in food and drink but righteousness, peace, and joy in the Holy Spirit.[15]

Mentee: The person the mentor mentors. The mentee is an apprentice who willingly submits to the guidance and training of the mentor.

Mentor: One who helps facilitate the growth of one who is their junior. Mentoring means teaching and/or advising. Mentoring also involves what we call "uplifting behaviors," namely inspiring, motivating, and encouraging behaviors. The core purpose is to enable the mentee's growth.[16]

Mission: For the purposes of this study, the mission was inclusive of the mission of the Christian Church, which follows the teachings of Jesus. The Apostles focused on a clear and coherent gospel centering on announcing God's redemptive actions through Jesus's death and resurrection.[17]

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[14] Ashley Rabinovitch, "Making Sense of Emergent Leadership," *Poole Thought Leadership*, NC State University, August 17, 2021, https://poole.ncsu.edu/thought-leadership/article/making-sense-of-emergent-leadership/

[15] James Thekkumcherikunnel, "The Concept of Kingdom of God in the Life and Ministry of Jesus" (Ph.D. diss., Sanathana Seminary, 2015), 5, https://www.academia.edu/14562017/Research_paper_on_kingdom_of_god.

[16] William Rothwell and Peter Chee, *Becoming an Effective Mentoring Leader: Proven Strategies for Building Excellence in Your Organization* (New York, NY: McGraw-Hill Education, 2013), 6.

[17] Ed Mackenzie, "Mission and the Emerging Church: Pauline Reflections on a New Kind of Missiology," *Missiology: An International Review* 40, no. 3 (2012): 322, https://journals.sagepub.com/doi/epdf/10.1177/009182961204000307.

Pastor: The pastor's role in the local church is to preach and teach the Word of God, provide oversight for the church, and strengthen, encourage, and lead the members to be well-developed disciples of Christ, sharing the gospel with the world. The role of the pastor is defined through the lens of the life of Jesus. Jesus served as the original pastor or shepherd of the Church Universal. Jesus revealed himself as the "head of the Church" and the "Bridegroom of the Church." Scripture shows that "Jesus did five things: (1) Jesus built His relationship with His Father, (2) He preached the gospel of the kingdom of God, (3) He met the needs of people, (4) He made disciples through the power of the Spirit, and (5) He gave His life as a sacrifice."[18]

Superintendent: In the context of this study, a superintendent refers to the District Superintendent. The General Council of the Assemblies of God consists of various districts worldwide, aggregated by geographics or language. Although the IMNC is no longer a district of the Assemblies of God, the superintendent designation is still maintained. Each district council elects a superintendent and other officers deemed advisable by the district membership, such as assistant superintendent, secretary-treasurer, and presbyters. A district superintendent or any elected officer may serve other than full-time at the discretion of the district council.[19]

Limitations

One major limitation of this study was time. It would take approximately twelve to eighteen months to implement a mentoring program and evaluate the results thoroughly. The time restraint for this research limited the thorough implementation of a mentoring program and, thus, the resulting conclusions. Senior leaders would need time to evaluate the emerging leaders

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[18] S. Joseph Kidder, "The Biblical Role of the Pastor," *Ministry Magazine International Journal for Pastors* 4, no. 1 (2009): 3, https://www.ministrymagazine.org/archive/2009/04/the-biblical-role-of-the-pastor.

[19] Assembly of God, "Assemblies of God Constitution and Bylaws," last modified November 5, 2022, http://ag.org/top/about/AG_Const_bylaws.pdf.

in their charge, choose those who show potential and promise, establish a mentoring system, and schedule time for the mentees chosen.

Another limitation was that senior leaders and emerging leaders of the IMNC were involved in implementing this action research, and the participants were all volunteers. Volunteers may choose to refuse participation in the study. Select IMNC church pastors and those they selected as mentoring companions were invited to participate in this study. This research study was limited by both the mentor and mentee participants' willingness and ability to submit to the instructions and parameters of the study consistently. The inability to identify mentors or mentees who qualified in spiritual maturity, ability, and capacity also limited this study. Senior leaders were requested to either identify as mentors themselves or choose someone to serve as the mentor. The mentor selected those who would serve as mentees in this study. As it was impossible to ascertain the depth of one's honesty and transparency, this also limited the scope of this study.

Delimitations

The delimitation of this research study was that it would consist of the local church leaders who made up the IMNC, present and past. The IMNC was also comprised of pastors who had served in their respective leadership positions for ten years or more. Due to similar ministry outlook and focus, the decision to only use the IMNC local pastors to sample as a focus group was also a delimitation. I used the Zoom platform to interface with these local church pastors. The time scope of ten weeks to gather the complete data results was also a delimitation.

Thesis Statement

Leaders must first recognize that the best way for emerging leaders to grow and gain knowledge is not to make mistakes on their own. The best way for emerging leaders to develop

into better leaders is to have a more mature leader mentor them and help them avoid some of the

dangers that the older leader has seen and possibly combatted. Experienced leaders must be

transparent and vulnerable enough to share their scars, failures, triumphs, and victories with

emerging leaders. Mentors must build relationships with those they recognize as having the gifts

and potential to be future leaders. Leaders who recognize the need to develop new leaders and

who do not do so will find themselves jeopardizing the stability and future of the organization.[20]

One dilemma in the male community is that males often need deep relationships with

other males. Men may gather at the game, bar, or barbecue, but the depth of their relationships

rarely goes beyond the surface. Men generally do not want to be vulnerable or reveal their flaws

and shortcomings: "There is a significant need for men to cultivate relationships. The most

important relationship is with God himself. Men also need godly relationships with other men,"

according to Mason.[21] Mentoring can build bridges of friendship for the friendless male.

Transitioning into a leadership role can be quite a task, especially when considering the

existing relationship between the incoming leader and the organization. Various factors like the

leader's personality, traits, and gender play a role in shaping how the organization evolves after

the transition period. An article published in *The Leadership Quarterly* points out that shifts in

leadership often impact company performance, particularly when there is a change in the leader's

gender—whether transitioning from female to male or vice versa.[22]

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[20] Richard Ngomane and Elijah Mahlangu, "Leadership Mentoring and Succession in the Charismatic Churches in Bushbuckridge," *Teologiese Studies/Theological Studies* 70, no. 1 (2014): 1, http://dx.doi.org/10.4102/hts.v70i1.2065.

[21] Mason, *Mentoring the Next Generation*, 10.

[22] Bassam Faraha, Rida Elias, Cristine De Clercyb, Glenn Rowe, "Leadership Succession in Different Types of Organizations: What Business and Political Successions May Learn From Each Other," *The Leadership Quarterly* 31, no. 1 (2020): 8, https://doi.org/10.1016/j.leaqua.2019.03.004.

Important to note is that most successful secular organizations that actively practice mentoring programs enlist developing leaders from within the organization.[23] Enlisting leaders from within is a good course of action. The assumption is that someone from within the organization already knows the company structure, culture, people, and vision. A person within the organization is more likely to have a heart for its legacy and a personal stake in its success.

Mentoring literature has produced two streams of research: (a) the functions of a mentor and (b) the outcomes of mentoring.[24] The two functions that are mentioned most frequently are career-oriented and psychosocial mentoring. The career-oriented functions that are most closely related to the environment explored in the IMNC are sponsorship, coaching, protection, exposure, and challenging work assignments. In their role as coaches, mentors clarify the goals of the assigned mentee and how to reach them. As sponsors, mentors help to craft a good image for their mentees by highlighting their accomplishments and achievements with colleagues, nominating a protégé for critical positions or assignments that require working with other managers, and endorsing a protégé for promotion. Mentors serve as protectors to shield their apprentices from negative influences and contacts that could damage or otherwise tarnish their character and influence with others.

The IMNC is composed of pastors and church leaders committed to building authentic relationships with each other. Many senior pastors within the IMNC have not had the opportunity to develop through a structured mentoring relationship and have had to learn through trial and error. Strong relationships are at the foundation of the existence of the IMNC. However,

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[23] Mason, *Mentoring the Next Generation*, 2.

[24] Samuel Aryee, Thomas Wyatt, and Raymond Stone, "Early Career Outcomes of Graduate Employees: The Effect of Mentoring and Integration," *Journal of Management Studies* 33, no. 1 (1996): 97.

as with any organization, the job is only accomplished if the tools and processes for shaping leaders are present. This researcher believed that with the tools and awareness of the benefit that mentoring imparts to growing leaders, experienced leaders, and the stability it produces in the church, the leaders of the IMNC would enthusiastically pursue ways to implement mentoring programs as a means to establish leadership succession. Mentors would prepare emerging leaders for leadership roles if IMNC church leaders were equipped with the tools to coach their successors through mentoring relationships.

CHAPTER 2: CONCEPTUAL FRAMEWORK

The researcher's goal in this dissertation was to investigate the leadership structure and development of the IMNC, focusing on leadership within churches and the organization as a whole. The study delved into how mentoring in leadership could address the challenge of underleaders transitioning into roles. Additionally, it examined strategies that could enhance the effectiveness and financial stability of both ministry work and organizational leadership.

According to Margaret Ritchie, evaluating an organization's succession handling involves leaders understanding succession planning principles and identifying any gaps in the existing strategy. A defined plan should outline how the organization will manage a leadership transition starting when a leader decides to depart through stages including recruitment, selection of a new leader, and subsequent appointments. The current leadership team must detail all aspects of this plan assigning responsibilities to individuals or teams for overseeing each phase.[25]

While coaching and mentoring share similarities, such as tailored growth opportunities, specific interpersonal skills requirements, and significant impacts on career development, it is important to recognize that they are practices often used interchangeably by individuals. Yasser El Miedany emphasizes the distinction between coaching and sponsorship, with the latter being a form of mentoring. Moreover, in the relationship, the supervisor wields authority or "positional power" over the mentee. This power dynamic is crucial for the supervisor as it enables them to offer guidance, suggestions, and coaching without resorting to directives.[26]

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[25] Margaret Ritchie, "Succession planning for successful leadership: Why we need to talk about succession planning!" *Management in Education* 34, no. 1 (2019): 33-37, https://doi.org/10.1177/0892020619881044.

[26] Yasser El Miedany, "Mentoring: The Art and Science of Helping Adults Learn." in *Rheumatology Teaching*, (Switzerland: Springer Nature, 2019), 435, https://doi.org/10.1007/978-3-319-98213-7.

This researcher examined five themes related to leadership mentoring, including Jesus as a mentor, Paul as a mentor, leaders' preparation, the character of leaders, and choosing a successor.

Literature Review

The importance of mentoring and leadership handover is crucial for the growth and sustainability of organizations. In the context of faith, leadership succession is not a formality but also a theological necessity. This literature review explores the complexities of mentoring and leadership transition within the church, examining frameworks, biblical foundations, and practical applications.

Prepared and qualified leaders are essential in the business world, the community, government, and certainly in the Church of the Lord Jesus Christ. The number of leadership books, conferences, and seminars has increased exponentially in recent years. There is no lack of information and training on the subject, and with such a plethora of resources, it seems there would be an abundance of ready and able leaders to take up the mantle of leadership. However, for one to become a good leader, it takes more than reading books and going to seminars. The acts of leader succession and mentorship revealed in Scripture sometimes need to be clarified. Are these acts of mentorship and succession coincidental or purposely done?[27] A structured pattern is not directly given as to the process of mentorship and succession. Jesus and the

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[27] Ngomane and Mahlangu, "Leadership Mentoring and Succession," 2.

disciples ministered, taught, and demonstrated the way to lead the Church. Observing this, the

early church thrived primarily because of the gospel, church planting, and faithful leadership.[28]

The practice of passing on leadership roles in the church has roots in teachings.

According to Hollinger, Jesus Christ's approach to developing leaders, as depicted in the

Gospels, focusing on Mark, serves as a blueprint for leadership. The mentorship provided by

Christ to his disciples and his systematic method for grooming leaders set a standard for

succession planning that emphasizes developing qualities similar to those of Christ before taking

up leadership positions.[29]

Implementing effective leadership succession plans in churches is not without its

obstacles. Some currently in senior leadership positions are opposed to mentoring emerging

leaders. There are varying reasons why this hesitancy is present. Some leaders have a fear of

becoming vulnerable and transparent, while others feel ill-equipped to mentor someone else.

There are also those leaders who want to maintain their grasp on power and feel that mentoring

someone else would diminish their hold on power. "The Effect of Leadership Succession

Planning on the Stability of Evangelical Churches in Nairobi City County, Kenya," delves into

the utilization of mentorship programs for leadership succession within churches in Nairobi

County, Kenya. Their findings reveal that while such programs exist, the pairing of mentors with

mentees is often inconsistent, leading to gaps in leadership development.[30]

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[28] Phil Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids, MI: Kregel Publications, 2017), 42.

[29] Thomas Hollinger, "Leadership Development and Succession Planning: A Biblical Perspective For An Ethical Response," *Journal of Biblical Perspectives in Leadership* 15, no. 1 (2021): 112-128. https://www.regent.edu/acad/global/publications/jbpl/vol5no1/9hollinger.pdf.

[30] Kepha Nyamweya Omae, David Oginde, & Gladys Njoroge, "The Effect of Leadership Succession Planning on the Stability of Evangelical Churches in Nairobi City County, Kenya," *Eastern African Journal of Historical and Social Sciences* 3, no. 1 (2024), https://doi.org/10.58721/eajhss.v3i1.577.

Emerging leaders should be identified early and prepared for the task. People become great leaders by learning from more experienced leaders, not by accident. Advanced leaders should recognize the need to mentor emerging leaders who are coming behind them. Emerging leaders with skilled mentors are more likely to be better organized and better managers, collaborate more effectively, become excellent problem-solvers, and continue in ministry leadership.[31]

Leadership takes various forms depending on the perspective from which one views it. A unique meaning, structure, and operation of leadership are not unanimously accepted throughout all sectors.[32] This literature review incorporates the views and ideas of scholars worldwide in the field of leadership mentoring and succession as it pertains to the local church and the secular environment.

Mentorship prepares emerging leaders and also prepares the receiving organization to accept the leadership of the incoming leader because they know that the leader has been trained and is well prepared to take on the new role. According to Trites, mentorship eases transitions during succession processes in organizations like camps by stressing the need for leadership preparation.[33] One of the difficulties that organizations face during transition is the instability and uncertainty that the members feel concerning their stability. A mentored leader significantly decreases this insecurity. The Triple M (Mobilizing Meaningful Mentorship) program

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[31] Laura Lipton and Bruce Wellman, *Mentoring Matters: A Practical Guide to Learning-Focused Relationships*, 3rd ed. (Arlington, MA: MiraVia, LLC, 2017), 1.

[32] Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B&H Publishing, 2011), 31.

[33] Benjamin Trites, "Succeeding In Succession: A Leadership Model to Prepare Camp Caroline for Succession" (DMin diss., Sioux Falls Seminary, 2023), 14-15, https://static1.squarespace.com/static/63ca10a08eac92758fa6168a/t/6426f7b72af7ea52237d61ae/1680275385951/DMin+Final+Project+Summary+Paper.pdf.

emphasizes that participants engaged in mentorship are given the opportunity to tackle

challenges and suggest ways to enhance and modify existing processes. Mentees appreciate the

openness displayed by mentors when sharing their leadership journeys. By serving as role

models and encouraging self-reflection, mentors help mentees nurture and hone their leadership

abilities.[34]

Mentoring plays a role in shaping the growth of church leaders, providing a platform for

them to pass on their insights and wisdom to emerging leaders. The Church should provide a safe

development ground for emerging leaders to work in various departments and learn what is

required for them to run efficiently. According to Phil Newton mentoring in a church setting

involves guiding mentees through both administrative aspects of leadership.[35] A well-thought-

out development program should clearly define the educational goals in line with its aims.

Mentoring in leadership helps young leaders showcase their worth by making significant

contributions to their local communities.[36]

Brian Wakeman introduces the idea of various types of mentoring depending on the

context but focuses on the Christian context. He considers that upon delving into the depths of

mentoring philosophies and methods, one uncovers fundamental goals, beliefs, and assumptions.

The essence of mentoring extends to objectives including empowering individuals to make their

decisions and aiding in the development of particular skills. In addition to these objectives,

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[34] Hamida Bhimani, Julia Roitenberg, & Michelle Suarly, "Promising Practices: Triple M-A Coaching and Mentorship Program for Public Health Leadership Development," Health Promotion Practice 22, no. 3 (2020): 304-308, https://doi.org/10.1177/1524839920940707.

[35] Newton, *The Mentoring Church,* 180-185

[36] Mohd Mursyid Arshad, Ismi Arif Ismail, Siti Feirusz Ahmad Fesol & Azman Ismail, "Character Development and Youth Leadership Mentoring," *Pertanika Journal of Social Science and Humanities* 29, no. S1 (2021): 45, https://doi.org/10.47836/pjssh.29.s1.03.

mentoring also encompasses beliefs regarding the concept of truth, desired knowledge for individuals, optimal learning strategies for clients, anticipated group member conduct, and standards for excellence in practice.[37]

Chopra and Sanjay initiate the conversation concerning what they call "mindful mentorship." According to Chopra and Sanjay, mindful mentors see a broader picture for those they mentor. They acknowledge that they don't possess all the solutions, and as a result, they welcome innovation, avoiding the temptation to shape their mentees in their image. When mentors are mindful, they demonstrate selflessness, empathy, and genuineness. They lead their mentees not with their knowledge but with their emotions.[38]

An emerging leader may question how to develop a mentoring relationship and where to look. Most often, emerging leaders look to teachers, senior ministers, or more advanced associates to build this type of relationship. However, David Noir presents another alternative. David challenges those seeking mentoring relationships to look beyond the common places of relationships. He suggests looking into your passion and interest to find someone who shares the interests and curiosities that invigorate you. The innovators that inspire you may be the ones that you need to consider, even if they are not technically in the same field as you.[39] These types of individuals are likely candidates to be mentors.

Since mentoring is indispensable, finding the right mentor is crucial. The mentee's goal is to find someone who helps cultivate their growth. Ellen Buckner explains that mentoring

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[37] Brian Wakeman, "A Christian Perspective on Mentoring," *Transformation* 29, no. 4 (2012): 279, https://doi.org/10.1177/0265378812457752.

[38] Vineet Chopra and Sanjay Saint, Mindful mentorship, *Healthcare* 8, no. 1 (2002): 1, https://doi.org/10.1016/j.hjdsi.2019.100390.

[39] David Nour, "The Best Mentorships Help Both People Grow," *Ascend*, January 05, 2022, https://hbr.org/2022/01/the-best-mentorships-help-both-people-grow.

activities enhance our involvement, broaden our knowledge, hone our enthusiasm, and inspire the upcoming wave of leaders. In addition, leadership mentoring provides us with opportunities for advocacy for our profession and its worldwide mission.[40]

In summary, the literature on mentorship and leadership succession emphasizes the significance of mentorship programs within communities. Biblical examples such as guiding Timothy and Titus provide a foundation for approaches. However, real-world challenges must be addressed to maintain mentoring relationships. Overcoming these obstacles requires an understanding of contexts and a commitment to improving leadership training strategies.

Mentoring can be incredibly draining because it requires mental, emotional, and physical energy from the mentor. It is essential that the mentors do not overextend themselves and become ineffective or risk their own mental or physical health. The authors of *Don't Let Mentoring Burn You Out* identify mentoring as a "high-impact and high-stakes relationship" that goes beyond a person's formal job requirements. The article goes on to argue that regardless of the good intentions of the mentor, when the mentor depletes their energy, it results in burnout, and they become of no use to anyone.[41]

Jesus as a Mentor

Examining the tapestry of history, no one can deny that few figures, if any, compare to Jesus of Nazareth. Jesus' impact on humanity can not be overstated. Jesus was not only a spiritual leader, he was also an incomparable mentor. We observe a masterclass in mentorship as

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[40] Ellen Buckner. "Leadership Mentoring Needed!" *Aquichan* 19, no. 4 (2019): 2 https://doi.org/10.5294/aqui.2019.19.4.1

[41] Ruth Gotian, Christine Pfund, Chaveso Cook, and W. Brad Johnson, Don't Let Mentoring Burn You Out, *Harvard Business Review* July 29, 2022, https://hbr.org/2022/07/dont-let-mentoring-burn-you-out

we view the relationship Jesus shared with his disciples. This relationship provides a template that today's leaders would do well to implement. In this chapter, we examine the practices Jesus used in mentoring his disciples, exploring his methods, his teachings, and the tremendous influence He had on their lives.

Christians recognize Jesus as the perfect personification of our heavenly Father, Yahweh. Jesus Christ is the perfect example of how Christians should walk, talk, and live. Jesus commands that if one is to embrace him, they must also deny their own desires, take up their own cross, and follow him (Matt 16:24). Jesus began mentoring his disciples with a simple yet powerful invitation: "Follow me." The call was not just an invitation to walk alongside him physically but a sincere summons to begin a life-changing journey. This was Jesus' first step in a relational process where He would guide, develop, and train his disciples.

The act of calling his disciples was deliberate. Jesus chose individuals from diverse backgrounds—fishermen, tax collectors, zealots—to form a group that reflected the varied human landscape of the existing society. Diversity was crucial because it demonstrated that the call of Jesus, his teaching, and mentorship was for everyone, regardless of their social status or occupation. Jesus showed that extraordinary potential lies within everyone by choosing ordinary individuals, waiting to be unlocked through guidance and mentorship. Jesus began his ministry by choosing twelve disciples whom He mentored for three years, practically twenty-four hours every day. The structure that Jesus used to mentor his disciples was both practical and spiritual. He expressed spiritual truths to them using everyday situations.[42] Jesus built a relationship with his mentees by sharing everyday life experiences with them. Jesus teaches leaders today through

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[42] Regi Campbell, *Mentor Like Jesus: His Radical Approach to Building the Church* (Atlanta, GA: RM Press, 2016), 8.

his example to build up the relationship that mentoring requires. Leaders must experience daily life with their mentees. In the mentoring relationship a significant amount of commitment is required from both the mentor and mentee. The disciples had to trust Jesus enough to relinquish their lives and will to him completely.[43] Relationships are not built in a day but daily. Jesus shared life with his mentees. He traveled with them, showing them how to be a community while living out their ministry.[44] Jesus taught his disciples, and He also prepared them to take on his work after he was gone. He gave them examples and tools to help them accomplish the mission.[45] Jesus taught the disciples in a way that motivated them, but he also supplied them with everything they needed to fulfill their God-given mission.[46] Jesus gave his disciples power and authority to do all He did and promised they would do even more (John 14:12).

Among other things, teaching with parables was part of how Jesus served as a mentor. Jesus' parables are simple stories that invite the listener to glean a deeper meaning than just an illustration of a teaching point. For example, Jesus would not stop with the two-line parable of the prodigal son, celebrating the younger son who returns home. He would proceed to unpack the meaning. Jesus would intently inquire of his disciples what was the deeper meaning. He would effectively say: 'I have told you a story that hopefully makes you think. Now let us reflect on its meaning together so you gain useful insight.' Jesus called to his disciples in a similarly probative manner.

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[43] Christa M. Bonnet, "The Role of Mentorship in the Spiritual Formation of Ecclesial Leaders: An Exploration of Jesus and the Apostle Paul's Mentoring Approaches" (Ph.D. diss., Regent University, 2015).

[44] Craig Kocher, Jason Byassee, and James Howell, *Mentoring for Ministry: The Grace of Growing Pastors* (Eugene, OR: Wipf and Stock Publishers, 2017), 25.

[45] Newton, *The Mentoring Church*, 28.

[46] Jim Shaw, *Successful Local Church Succession: Who, How and When* (Manukau City, New Zealand: Insight Publications, 2019), 15.

Take, for example, the parable of the sower (Matthew 13:1-23). In his words: Behold, a sower went out to sow and, as He sowed, some seeds fell along the wayside, and the birds came and devoured them. Others fell upon a rocky place where they did not have much earth, and immediately they sprang up because they had no depth of earth, but when the sun was up, they were scorched, and because they had no root, they withered away. And others fell among the thickest thorns, and the thorns grew up with them and choked them. But others fell upon good ground and produced a crop: some a hundred, some sixty, some thirty. And he who had ears to hear, let him hear. Some seeds fell on stony ground, others on rocky soil, others on thorny soil, and some fell on healthy soil. All four outcomes represent possible ways of hearing and engaging (or not) with Jesus's teachings. His disciples would have understood that the parable conveys a spiritual reality: not everyone is receptive to the gospel for all kinds of reasons. The parable also prompts reflection on one's own ways of receiving and distilling Jesus's words. How and where do my followers receive them? And why? However, this parable accounts not only for the way that people hear and respond to Jesus's word but also for the way it works on those who disseminate it.

Much of what Jesus' disciples learned from him was conveyed through action rather than words on their part. Jesus' miracles, his works of compassion, and his personal authority over the elements of nature and spiritual forces of evil serve as vivid lessons for those who witnessed them: among others, the disciples. For instance, when Jesus calmed the storm (Mark 4:35-41), his control over the forces of nature displayed his divine might. However, it also provided an occasion for him to teach about faith and trust in him as God's son. These experiential etiologies remained engraved in their memory and provided personal faith experiences.

One of the key factors of Jesus' mentoring was the fact that he continually modeled what He was teaching. More than anyone else in history, we could say that Jesus was a servant-leader, and it is this idea that has become one of the foundational blocks of modern leadership theories. Jesus washed his disciples' feet (John 13:1-17): the sinless Son of God, who was co-creator of the world, went around to 12 men, who were presumably reluctant and washed their feet. It was a shocking thing to do because it reminded them of the enslaved people who would wash the dirt off their masters' feet before a meal. His washing their feet truly made the point that leadership must exemplify service and humility.

Jesus came alongside people of every sort: the oppressed as well as the oppressor, the sick as well as the healthy, the sinners as well as the pious. He reached out to tax collectors, touched lepers, and ate with sinners, all the while offering ways to love, receive grace, and extend hospitality. When the disciples sat down at the Passover table, they had already gleaned from their experience with Jesus how to live out their mission to continue his ministry to the world.

Jesus shows that mentors teach, coach, and share, but they also provide opportunities for their mentees to gain experience through practical applied training. The disciples were not only with Jesus to observe the works he performed. They took part in his ministry little by little, gaining the type of experience one can only get with a mentor.[47]

The function of a mentor is not just to pass down knowledge but to create opportunities for growth and development. This is how Jesus trained the Twelve. He took them from a position of ignorance to that of mastery in His field of expertise (God's work) by getting them involved in

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[47] Michael Wise. "A Biblical Model for Leadership Succession," *National Association of Evangelicals*, February 6, 2020, https://www.nae.org/a-biblical-model-for-leadership-succession.

a real-world ministry. He sent them out in pairs (Mark 6:7-13) and gave them His ability to cast out devils and His authority to preach and heal, and they had transformative experiences, using what they had learned as they went along and developing confidence in the abilities they were being taught.

And, just like the Babylonian disciple of wisdom and knowledge, Jesus also prompts His disciples to ask questions if they are in need of utmost clarification and enlightenment. He is patient and willing to spend time teaching, encouraging the curiosity and desire for learning among His students. For instance, after the parable of the sower, he explains the meaning to his disciples in private (Mark 4:10-20). Jesus was cautious about submitting the disciples to what they could handle. Meryl Herr presents her conclusion that "mentoring is a relationship in which one person intentionally comes alongside another for the purpose of helping them flourish."[48] However, there were times when Jesus allowed the disciples to see that they were not as prepared as they thought. When a man brought his son, possessed by a demon, to the disciples, they could not heal him. Jesus returned to the group and explained why they could not heal him (Matthew 17:14-20). One could quickly become overconfident in the presence of the power of Jesus, observing the miracles he performed. Only when the disciples faced failure did they realize that the power to perform the works of Jesus was not in the vocabulary or the gestures or physical actions. The power was in the spirit of Jesus Christ, which He imparted to them after His ascension. Jesus also promised them, as his successors, that they would have the power to perform even greater works than he did (John 14:12). Jesus consoled his disciples, telling them, "I will ask the Father, and he will give you another Comforter, that he might be with you to the

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[48] Meryl Herr, "Overcoming Our Fear of Mentoring," *De Pree Journal, Third Third Journal*, October (2022): 8, https://depree.org/de-pree-journal/overcoming-our-fear-of-mentoring/.

end of the age: the Spirit of Truth" (John 14:16). This presence is what made succession

possible.[49]

Jesus revealed himself as a mentor who selflessly shared his life closely with twelve men

who were not like him. He did not do this for glory, recognition, or riches. Jesus shared his life

with these men simply because it was the Father's will.[50] As a mentor, one must not expect

recognition or look for what the mentorship process will do for them but recognize that it is a

necessity for the longevity and success of the organization. Jesus always pointed those who

looked to him to God. He showed the disciples the principle of directing others to the will of the

Father and then to the needs of others, as he did with the young religious ruler.[51]

Jesus' commitment to his mentees was not for a weekend seminar or retreat. Jesus

committed the whole of his life to his disciples. He allowed himself to become vulnerable in front

of his disciples. He showed his compassion by crying at the death of his friend Lazarus. Chapter

eleven of the Book of John records this scene and details how Jesus cried in front of his disciples

and a crowd of mourners. Jesus allowed his disciples to see him get angry to the point of

exhibiting physical rage, overturning the tables when he encountered money changers doing

business inside the temple. Jesus showed those he mentored that, while entirely divine, he was

also human and, therefore, had emotions and weaknesses. He did not try to hide this from his

mentees. A mentor must be willing to show his vulnerabilities to those he mentors. Openness

bridges the trust between the mentor and mentee, which cultivates the relationship.

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[49] Wise, "A Biblical Model," 4.

[50] Campbell, *Mentor Like Jesus*, 8.

[51] Tony Dungy, *The Mentor Leader* (Winter Park, FL: Tyndale House Publishing, 2010), 22.

Paul, as a Mentor

The Apostle Paul is considered one of the most prolific contenders for the Christian faith. Paul is given credit for writing approximately two-thirds of the books of the New Testament, even though he was not one of the original twelve disciples. Paul demonstrated the mentorship of emerging leaders by identifying them in their youth and nurturing them through life, teaching them godly principles. Just as Jesus did, Paul built deep friendships with those he mentored.[52] Building a relationship deepens the trust required for the mentor and the mentee to speak openly and give and receive instruction, correction, and criticism. Paul mentored Timothy, as evidenced by his letters recorded in the New Testament Scriptures. He urged him to pass these teachings on to the church and other emerging leaders.[53] Paul did not suggest that Christians follow him mindlessly, but only as they observed his devotion to the principles of Christ (I Cor 11:1).

The mentorship provided by the Apostle Paul to Timothy and Titus serves as an example of transferring leadership skills. Paul's method was representative of the one Jesus used in mentoring His disciples. Paul demonstrated leadership with his mentees and then allowed them to apply these methods throughout the churches as he coached them. In her thesis, "Pastoral Leadership: The Importance of Succession Planning Development and Transition in Our Local Churches," Michelle Jenkins explores this mentor-mentee relationship, illustrating how Paul's intentional mentoring prepared Timothy and Titus for their church roles. This approach highlights the value of hands-on mentorship, where experienced leaders invest time and resources in developing their successors.[54]

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[52] Kocher, Byassee, and Howell, *Mentoring for Ministry*, 26.

[53] Shaw, *Successful Local Church Succession*, 15.

[54] Michelle R. Jenkins, "Pastoral Leadership: The Importance of Succession Planning Development and Transition in Our Local Churches" (DMin diss., Liberty University John W. Rawlings School of Divinity, 2022), 41, https://digitalcommons.liberty.edu/doctoral/3571/.

Paul incorporated the requisite phrase "as I follow Christ" to suggest that mentors must first follow a standard to gain the trust and commitment needed for a mutually beneficial mentoring relationship. Even though Paul was a highly educated Jew, trained under the tutelage of Gamaliel of the Sanhedrin, he considered mentoring Timothy less educational and more spiritual.[55] So, while mentoring within the context of pastoral ministry requires academic elements, the more essential components should be Christ-likeness and spiritual maturity.

Frameworks should be utilized within congregations for mentoring and leadership transition tailored to meet needs and cultural contexts. Paul developed congregations primarily by mentoring Timothy and Titus while preparing them for the gospel ministry.[56] The growth of the New Testament Church was, in essence, a result of the mentorship replication principle. Mentors share their lives and experience with a select group who, in turn, choose others they can mentor. Barnabas and Paul communicated the replication principle in their relationship. The Holy Spirit directed Barnabas to seek out Paul and mentor him by pouring his life into him. Paul paid it forward by seeking out Timothy to pour his life and experience into him.[57] If the process is appropriately applied, all mentored leaders will seek out other less experienced leaders to mentor. Paul did not choose his mentees randomly but intentionally with foresight toward successors. In contemporary terms, Paul built a leadership pipeline to draw church planters,

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[55] Samabhu Rai, "Leadership Succession Pattern in the Pastorals: A Model for Appraising Leadership in the Indian Churches," *Biblical Studies Journal* 4, no. 2 (2022): 199.

[56] Newton, *The Mentoring Church*, 64.

[57] Kenley Hall, "The Critical Role of Mentoring for Pastoral Formation," *The Journal of Applied Christian Leadership* vol. 11, no. 1 (2017): 5, https://jacl.andrews.edu/the-critical-role-of-mentoring-for-pastoral-formation

teachers, and evangelists for work in the cities around the Mediterranean.[58] Paul's choice of mentees was strategic. In the case of both Paul and Jesus, the mentors chose the mentees, not the other way around. The mentors did not wait for someone to request mentoring; they identified the potential in the mentee and sought them out.

Paul aimed to empower his mentees to step into leadership roles of their own. He believed in the importance of preparing others to carry on the ministry's work and take on responsibilities. His mentorship strategy revolved around providing his disciples with the knowledge, abilities, and self-assurance to lead effectively. Paul recognized the potential and possibilities in both Timothy and Titus and understood both his obligation to mentor and their need to be mentored. John Maxwell notes that in order to be a good judge of potential leaders, you must be able to look beyond the person and see the people within their realm of influence, and the greater the influence, the greater the potential for their leadership ability.[59]

Paul's mentoring differed from that of Jesus in that he began his mentoring after Jesus ascended and the Holy Spirit empowered the believers.[60] While Jesus was on earth, the disciples only experienced and exercised borrowed power because they were in the presence of Jesus. After Jesus returned to the Father, the Spirit of Christ was no longer with them but in them. This new power that they now experienced multiplied their efforts exponentially.

Paul's desire was focused on helping people to develop spiritually. His methods were designed to move them from their spiritual immaturity and bring them to spiritual maturity. Paul

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[58] Randal Eugene Smith, "Embracing Intentional Leadership Succession: A Seminar for Senior Leaders of the Southern New England Ministry Network" (DMIN diss., Assemblies of God Theological Seminary, 2016), 22. ProQuest Dissertations & Theses Global.

[59] John Maxwell, Mentoring 101, (New York, NY: Harper Collins, 2020), 33-34.

[60] Bonnet, "The Role of Mentorship in the Spiritual Formation of Ecclesial Leaders."

found joy in seeing those he led flourish and grow into whom God intended for them to become.[61]

Paul's mentorship approach is centered on connections, ethical behavior, intellectual and spiritual advancement, community building, and empowerment. This model serves as a timeless guide for mentoring. His human-centered strategy focuses on developing individuals as a whole, acknowledging their qualities and worth.

In today's world, Paul's mentoring principles can be implemented in fields and areas of study. His emphasis on relationships, honesty, intellectual involvement, community engagement, and empowerment remains relevant in mentoring dynamics today. Whether in education business settings or personal growth journeys. By following Paul's lead, mentors can. Steers others towards progress and enhancement. The technological advancements that are available today provide even greater opportunities for mentoring. Mentoring sessions can take place on Zoom when in-person sessions are inconvenient. Geleana Alston inserts, "Individuals participating in mentoring relationships are encouraged to embrace technology and incorporate innovative tools for engagement with their mentoring partners. Sometimes, the simple text message of "I believe in you" can have a profound impact on the mentor or mentee in that moment."[62]

Paul's impact as a mentor endures over time by offering lessons on nurturing and empowering others. His experiences and teachings underscore the importance of development through mentorship, which goes beyond mere knowledge imparting to nurturing individuals,

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[61] Blackaby and Blackaby, *Spiritual Leadership*, 15.

[62] Geleana D. Alston, "Where Are We Headed? Future Directions for Mentoring, Learning, and Leadership," *New Directions for Adult and Continuing Education* 2020, no. 167–168 (2020):127-132. https://doi.org/10.1002/ace.20404.

comprehensively cultivating meaningful connections, and empowering them to reach their maximum potential.

Leader's Preparation

Preparing for a leadership role in the church involves a process that includes theological learning, mentorship, and hands-on experience. Shannon Nolan-Arañez suggests incorporating mentorship and service in leadership program activities can enhance positive leadership outcomes.[63] Providing knowledge and theoretical expertise without accompanying practical experience will be insufficient for developing an effective leader. This paper delves into the aspects of this preparation, highlighting the importance of education, the crucial role of mentorship, and the value of practical training. Through an examination of sources, this discussion will outline strategies and models for cultivating church leaders who can effectively serve their congregations and communities.

Leaders produce transformational change by instilling a sense of urgency, thereby profoundly impacting the lives of their followers. Achieving innovation and growth necessitates a distinctive approach and mindset, requiring a fresh perspective in conduct, methodology, and attitude.[64]

All people are born with specific gifts and talents that can aid them in creating a better life, community, and world. Leaders may also have gifts that allow them to be more persuasive, charismatic, or intuitive, but more than gifting is needed to prepare them for leadership. Leaders

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[63] Shannon I. Nolan-Arañez, "The Intersectionality of Leadership and Spiritual Development Through Mentoring," *New Directions for Student Leadership* 2020, no. 166 (2020): 97-107, https://doi.org/10.1002/yd.20385.

[64] Jerusha Drummond, "Leadership Formation Through Mentoring in the Old Testament," *Journal of Biblical Perspectives in Leadership* 9, no. 1 (2019): 320.

must learn the art of leadership. Often, leaders lament lacking the skills and preparation needed to fulfill their new assignments. Engaging a mentor is the best way to overcome this sense of lack.[65] While management generally focuses on the stability of the known, leadership delivers values and standards that produce results in the unknown.[66] Life would be fantastic if events always turned out how the mind constructs them or if every project advanced on point. Unfortunately, things do not go as planned. Leaders must prepare for eventualities. Rayford Malone has coined the phrase "the Joshua dilemma" for when an organization weakens or possibly ruins its future because its leaders do not purposefully train those who will carry on the work when the current leadership is gone.[67] Leaders must be trained, prepared, and empowered to fulfill the tasks ahead of them. Empowerment means furnishing the authority, capability, and power to control or influence any situation one may face.[68]

The foundation for grooming church leaders lies in education, which offers an understanding of Christian beliefs, biblical studies, and church history. James Siambi submits that successful leadership planning that determines gaps in leadership, formulates distinct strategies, and puts these plans into action significantly boosts an organization's capacity to keep its leaders. The fundamentals of leadership succession planning have demonstrated a notable link with the characteristics that contribute to retaining leaders in an organization.[69]

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[65] Kocher, Byassee, and Howell, *Mentoring for Ministry*, 55.

[66] John Maxwell, *Leadershift: The 11 Essential Changes Every Leader Must Embrace* (New York, NY: Harper Collins, 2020), 2.

[67] Rayford Malone, *The Joshua Dilemma: Mentoring Servant Leaders to Transition Through Ministry Succession* (Dallas, TX: St. Paul Press, 2017), 21.

[68] Campbell, *Developing Leaders*, loc 179, Kindle edition.

[69] James K. Siambi, "Leadership Succession Planning and Organization Transition: A Review of Literature," *International Journal of Managerial Studies and Research* 10, no. 3, https://doi.org/10.20431/2349-03490.1003003.

The notion that a person should be a leader simply because of their longevity in an organization is grossly misguided. Ebenezer Afolabi addresses this misconception, sharing that the deep misunderstanding of what authentic leadership encompasses and who is best suited to lead within the church is significant. Spiritual gifts should not be seen as symbols of status. Leading requires commitment, a sense of responsibility, and consistent accountability.[70]

Gone are the days when leaders were chosen based solely on their gifts, talents, popularity, or financial standing. Today's leaders must work toward developing an educational foundation that fortifies the faith and beliefs upon which the Church is built. James Sweeney noted that the skills essential for ministry work are often developed through education, where senior students engage with a curriculum covering theology, pastoral care, and ethics. This educational process equips individuals with the knowledge to guide congregations effectively.[71]

However, education alone does not prepare a prospective leader for the road that lies ahead. Leaders must acquire real-world skills such as communication, decision-making, empathy, and networking, to name a few. The approach promoted in "Leadership as an enabling function: Towards a new paradigm for local church leadership in the 21st century" is to develop church leadership that integrates theological education with practical leadership abilities. This method ensures that leaders not only have a grasp of Christian principles but also possess the skills to apply these principles in real-world scenarios.[72] Experiential knowledge and

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[70] Ebenezer Afolabi, *Leaders as Brokers of Gifts: An Exegesis of Romans 12:4-8 and 1 Corinthians 12: 4-21*, (London, UK: Blessed Hope Publishing, 2021), 2.

[71] James Sweeney, "Professional Competencies for Church Ministry as Perceived by Seminary Faculties, Church Lay Leaders, and Seminary Seniors," (PhD diss., Oregon State University, 1979), 48-51, https://ir.library.oregonstate.edu/downloads/7s75dg94g.

[72] Rob Elkington, Darryl Meekins, & Jennifer Breen, Leadership as an enabling function: Towards a new paradigm for local church leadership in the 21st century, 1-10, https://doi.org/10.4102/ids.v49i3.1911.

understanding are much more powerful than theoretical knowledge. In *Leadership Development of Women Preparing for Ministry*, Loretta Johns and Janice Watson stress the importance of programs integrating elements that allow students to put their theological knowledge into practice in real-world scenarios. This ensures that graduates are not academically equipped but capable of effectively addressing the challenges of leading a congregation.[73]

The organization's weight rests with the leader, and without the proper tools, authority, and training, not only will the leader fail, but the organization will fail. Leadership accountability is a principle that is valid for all organizations. It is the responsibility of both new leaders and the organization to ensure the development of leaders. The failure to develop new leaders is the primary inhibitor of future growth for any organization.[74] Organizations must provide future leaders with the tools and training to increase their value and benefit to it and themselves. However, in the realm of spiritual leadership, the leader must also be saturated with spiritual grace and power to fulfill the purpose of God's Kingdom.[75] Others can teach and sharpen many of the pastoral leader's duties, responsibilities, and agendas. Spiritual grace and power are a part of one's essence that is received and not taught.

Leadership is not only focused on one's gift to influence others but also on one's ability to lead oneself. At Cornerstone University, one of the focuses is to make leaders out of all students. Cornerstone's commitment considers that everyone has a level of personal influence in their own

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[73] Loretta Johns & Janice Watson, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education Vol 15* , no. 2 (2006):111-142, https://doi.org/10.1080/10656210609484999.

[74] John Maxwell, *The Leader's Greatest Return* (New York, NY: Harper Collins Leadership, 2020), 169.

[75] Glenn Plastina, *The Art of Mentoring Emerging Leaders: An Ancient Model for Filipino Spiritual Leaders* (Mt. Olive, NJ: GP Powerhouse, 2020), 80.

context among family, friends, community, and coworkers,[76] and they must be strengthened and developed in the areas of leadership.

In conclusion, preparing individuals for leadership roles in the church calls for a comprehensive approach that incorporates theological education, mentorship, hands-on training, and leadership development initiatives. By addressing these elements, churches can ensure that their leaders are well-prepared to lead their congregations and fulfill their missions. Effective succession planning and continual professional development are also crucial for maintaining capable leadership within the church.

Character of Leaders

The character of a leader is vital to the effectiveness and significance of the organization. Leaders reveal the strength and virtue of their character through their conversation, integrity, and moral reliability. Integrity must always eclipse charisma and charm.[77] Leaders in the church play a role in upholding the integrity, efficiency, and endurance of church leadership. This study delves into the traits that shape the character of leaders, taking inspiration from biblical stories, theological teachings, and modern academic studies. Recognizing these attributes is essential for nurturing and preserving leadership that mirrors the values of Christ and supports the church community with dedication. In a recent study on mentoring, researchers found that males and females described leaders as individuals who exhibit self-discipline, handle their environment

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[76] Joseph Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), 58.

[77] Shaw, *Successful Local Church Succession*, 15.

adeptly, act as role models, and have the ability to inspire positive transformations in the lives of others.[78]

Randall Smith stresses the significance of mentorship in grooming pastoral leaders for succession. Through mentoring aspiring leaders, churches can guarantee a handover of leadership responsibilities and uphold consistency in their ministries.[79]

Organizations often choose leaders because of their abilities, gifts, and potential. The government and corporate environments highlight these characteristics. However, in the religious sector, a leader is most importantly called by God and must display the principles of Christ in the way they live and lead.[80] The example that every Christian leader should follow is that of Jesus. In discussions about leadership, there is an emphasis on developing one's character. Jesus' lessons focus on traits like humility, service, and selfless love. Kenley Hall suggested, "The success or failure of a young minister is ultimately determined not by what they do, but by who they are."[81] The imperative task is to develop the character of the leader early. The first thing that a leader should develop is a Christ-like character based on Scripture and a teachable spirit.[82] A leader can inspire others to perform their duties,[83] and when leaders have a Christ-like character, they provoke inspiration. Moreover, the belief in the imago Dei, which signifies that every

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[78] Amanda Blakewood Pascale & Matthew Ohlson, "Gendered Meanings of Leadership: Developing Leadership Through Experiential Community-Based Mentoring in College," *Journal of Experiential Education* 43, no. 2 (2020): 171–184, https://doi.org/10.1177/1053825920905122.

[79] Randall Smith, "Embracing Intentional Leadership Succession: A Seminar For Senior Leaders of the Southern New England Ministry Network" (DMin diss., Assemblies of God Theological Seminary, 2016), 110-13,
[80] Blackaby and Blackaby, *Spiritual Leadership*, 32.

[81] Hall, "The Critical Role of Mentoring," 5.

[82] Keith R. Krispin, "Christian Leader Development: An Outcomes Framework," *Christian Education Journal: Research on Educational Ministry* 17 (2020): 4, https://journals.sagepub.com/doi/10.1177/0739891319869697.

[83] Malone, *The Joshua Dilemma*, 12.

individual is made in the likeness of God and is tasked with displaying His characteristics,

suggests that Christian leaders should demonstrate traits that reflect God's nature, including

righteousness, fairness, compassion, and affection. Louise Kretzschmar emphasizes the

significance of growth for leaders, emphasizing that ethical conduct plays a vital role in their

success in ministry.[84] Leaders must have a character that unifies the team that follows them.

They must create an atmosphere that unifies the team in purpose and the desire to build each

other up.[85] Having members with conflicting personalities is common for teams, but the leader

should be aware of such characteristics and be able to encourage and stimulate a cohesive

environment that works toward the good of the team. A leader who uses conflicts to play one

member against the other to leverage the conflict for the leader's advantage displays an ungodly

character.

Integrity is a cornerstone of Christian leadership. Leaders with integrity are consistent in

their actions, words, and decisions, aligning them with biblical principles. This quality builds

trust within the church community and sets a standard for ethical behavior. Aubrey Malphurs

identifies godly character, particularly integrity, as essential for authentic Christian leadership.[86]

A prospective pastor must have a teachable spirit. Contrary to what many believe, the pastoral

leader must be proficient in more than preaching on Sunday mornings. Those who feel called to

lead the Church of the Lord Jesus must be willing to hear from more experienced leaders.[87]

Experienced, trustworthy leaders have proven themselves over time; emerging leaders should

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[84] Louise Kretzschmar, "The Indispensability of Spiritual Formation for Christian Leaders," *Southern African Journal of Mission Studies 13,* no. 1 (2006):339.

[85] Dungy, *The Mentor Leader*, 2.

[86] Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker Books, 2003), 18

[87] Newton, *The Mentoring Church*, 132.

lean on this experience. Emerging leaders must learn that, to inspire their followers, they must shift from *doing* to *being*. Trustworthy leaders become an example that inspires and motivates those who are watching them.[88] A leader does not become developed overnight. The time that it takes to develop must be used wisely because time alone does not develop the skills needed to become an effective leader. Established research has shown that mentorship connections play a significant role in shaping one's leadership identity.[89] A leader people can trust and connect with recognizes that they cannot live a life consumed with doing and saying all the right things. A leader people follow and admire realizes they must be the right person.

Choosing a Successor

Selecting a leader, in the church is a crucial matter with significant impacts on the ongoing leadership and sustainability of the church. A successful leadership transition guarantees that the church's core mission, vision, and values remain intact and continue to progress. This study delves into the concepts and methods of mentoring and leadership succession within the church, delving into examples from teachings, past customs, modern approaches, and the importance of mentorship in grooming upcoming leaders. One study reveals that changing leaders does matter for performance. However, leader transition does not come without some pain, and the timing that the change takes place is important.[90]

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[88] Kurt McDonald, "The Foundation of Self: A Biblical Context of Leadership Development," *The Journal of Biblical Perspectives in Leadership* 9, no. 1 (2019): 11.

[89] Gloria Crisp, Kelly Alvarado-Young, "The Role of Mentoring in Leadership Development," *New Directions for Student Leadership* 2018, no. 158 (2018): 41, https://doi.org/10.1002/yd.20286.

[90] W. Glenn Rowe, Albert A. Cannella Jr., Debra Rankin, & Doug Gorman, "Leader succession and organizational performance: Integrating the common-sense, ritual scapegoating, and vicious-circle succession theories," *The Leadership Quarterly* 16, no. 2 (2005): 197–219, https://doi.org/10.1016/j.leaqua.2005.01.001

In historic times, monastic communities evolved into hubs for teaching leadership skills. The *Rule of St. Benedict* highlighted the importance of abbots guiding newcomers to maintain a flow of leadership within monasteries. The Reformation introduced approaches to leadership transition as individuals such, as Martin Luther and John Calvin founded seminaries to educate clergy and leaders.[91]

In today's world, numerous religious groups and independent congregations have established methods for passing on leadership roles. These methods frequently involve training programs, mentorship opportunities, and strategic decision-making. For example, the Roman Catholic Church follows an outlined system, whereas Protestant denominations may opt for adaptable approaches.

An old proverb states, "If you fail to prepare, you prepare to fail."[92] Organizations do this by not planning for a successor. If they lack a succession plan, leaders unwittingly lead their companies to the edge of a cliff, possibly causing the demise of the company and its people.

Unfortunately, many thriving churches are now vacant buildings because the organization did not implement successor planning. Someone held the baton too long or failed to pick it up.[93] Timing is a crucial element in the transition of a leader. While most leaders recognize that succession is inevitable, they often hesitate to discuss it. Therefore, they often wait until they approach their time of transition before they begin the conversation.[94] Senior leaders usually

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[91] Oswald H. Blair, *The Rule of Saint Benedict*, (London: Abbey Press, 1875), 21-31. https://www.google.com/books/edition/The_Rule_of_St_Benedict/7g1AAQAAMAAJ?hl=en&gbpv=1&pg=PR3&printsec=frontcover

[92] H. K. Williams, "The Group Plan," *The Biblical World* 53, no. 1 (1919): 81.

[93] Shaw, *Successful Local Church Succession*, 35.

[94] Jay Passavant, *Seamless Succession: Simplifying Church Leadership Transitions* (Maitland, FL: Xulon Press, 2015), loc. 234, Kindle edition.

have a deep emotional attachment to the congregation and the congregation to the leader. The departure makes this type of transition difficult. Because of these deep connections, both must have time to mentally and emotionally adjust to the proposed change. These emotional changes will necessitate the establishment of new roots. This often requires a grieving process before a celebratory one.[95]

Numerous churches have set up mentoring initiatives to foster leadership growth. These initiatives usually cover the following;

Growth: Prioritizing the enhancement of the mentee's journey through prayer, study, and spiritual practices.

Theological Learning: Delivering theological education to uphold doctrinal integrity.

Hands-on Ministry Experience: Providing training in ministry tasks under the mentor's supervision.

Growth: Emphasizing the development of character, emotional intelligence, and interpersonal abilities. Among the churches that have developed these initiatives are Willow Creek Community Church and Saddleback Church, two of the largest Evangelical megachurches in the United States.

The consideration of timing is also essential because of the uncertainty of life. Sometimes, the least likely people pass away suddenly or tragically. God reveals the time for a successor to emerge. No one person should hold on to leadership forever.[96] A leader attempting to grasp the leadership role beyond their assigned time damages the organization and hinders God's plan. Ensuring smooth leadership transitions in the church requires succession planning. This process involves identifying and nurturing emerging leaders who can step into roles when current leaders

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[95] Passavant, *Seamless Succession*, loc. 540, Kindle edition.

[96] Malone, *The Joshua Dilemma*, 51.

retire or move on. A strategic succession plan includes mentorship, leadership development programs, and practical training. Transition is sometimes necessary for growth to occur. Sometimes, the organization cannot grow because the leaders will not or cannot grow. Some leaders become stuck due to circumstances, personal issues, or elements in life that they cannot change.[97]

It is sometimes uncomfortable to speak or even think of a leader's departure, especially if the leader has led well. However, it is imperative that organizations prepare for the certainty of a leadership transition. The possibility of an organization's ability to continue to exist and grow without a prepared plan is extremely challenging.

Henry Barry proposes a strategy to facilitate leadership transitions in churches, emphasizing the importance of incorporating mentoring and coaching as components.[98] A well-thought-out course of action will establish guidelines for preparing new leadership candidates and also help the organization mentally prepare for the inevitable.

It is significant, when choosing a successor that they are aligned with the values, heart, and direction of the people. New ideas and directions are good and sometimes warranted, but the successor must consider the course the people who make up the organization are currently invested in. Prentis Johnson suggests, "The leadership style and organizational leadership skills of the successor and predecessor are very important in the pastoral or leadership transition and succession process; they can affect the selection process as well."[99]

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[97] Petr Cincala and Allison Sauceda. "Rethinking the Role of Aging Pastors in Ministry," *Journal of Applied Christian Leadership* 13, no. 2 (2019): 8, https://digitalcommons.andrews.edu/jacl/vol13/iss2/9/.

[98] Henry Barry, "Leadership Succession: A Contingency Plan for the Independent Church" (Thesis Executive Summary, Bethel Seminary ST. PAUL, 2011), 1-12, https://www.faithcommchurch.org/wp-content/uploads/2011/05/COLLOQUIUM-THESIS-EXECUTIVE-SUMMARY-MAY-1-20111.pdf.

[99] Prentis Johnson, "Exploring leadership succession planning for Pentecostal church pastors and leaders: A generic qualitative inquiry study" (PhD diss., Capella University, 2017), 6, ProQuest (1973128625).

Despite the efforts put into preparing church leaders, challenges persist. One key obstacle is ensuring that training programs are inclusive and relevant across backgrounds. When it comes to leadership development initiatives, it's crucial to address the needs of groups within the church. Gender issues are often an area of conflict as it pertains to leadership roles and development in the context of the Church. The female demographic has historically been overlooked when it comes to leadership. Emphasizing the importance of equipping women for leadership roles through mentorship and tailored training programs to ensure that all potential leaders, regardless of gender, are well prepared for positions is highlighted in "Preparing Women for Baptist Church Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers."[100] The inclusion of female leadership in a substantial way is well overdue.

In conclusion, selecting a leader within the community involves a challenging yet crucial procedure that guarantees the church's ongoing development and expansion. Through prioritizing mentorship and implementing succession strategies, congregations can groom leaders who possess the necessary skills to lead with honesty and foresight. Addressing obstacles using proven methods and ongoing enhancements can contribute to nurturing a flourishing church community.

Preparing individuals for leadership roles in the church calls for a comprehensive approach that incorporates theological education, mentorship, hands-on training, and leadership development initiatives. By addressing these elements, churches can ensure that their leaders are well-prepared to lead their congregations and fulfill their missions. Effective succession planning

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[100] Deseree Newkirk, and Bruce Cooper, "Preparing Women for Baptist Church Leadership: Mentoring Impact on Beliefs and Practices of Female Ministers." Journal of Research on Christian Education 22 (3): 323–43. https://doi.org/10.1080/10656219.2013.845120.

and continual professional development are also crucial for maintaining capable leadership within the church.

Theological Foundations

The concept of mentoring in the Bible highlights the value of being accountable. Proverbs 27:17 mentions, "As iron sharpens iron, so one person sharpens another, " underlining the importance of having a mentor who not only supports but also challenges growth in areas of life. Accountability plays a role in helping individuals recognize their strengths and weaknesses while striving to enhance them. Moreover, biblical mentoring entails prayer. Seeking guidance. In 1 Thessalonians 5, 17, Paul urges believers to "pray without ceasing, " emphasizing the significance of prayer in mentoring both the mentor and mentee to seek God's direction and wisdom throughout their journey.

Within church settings, leadership development initiatives focus on preparing individuals for leadership roles through a combination of education, mentoring, and practical training. For instance, Maranatha Community Church adopts transformational leadership principles to nurture leaders by providing mentoring support and hands-on ministry experiences.[101]

The tradition of passing on leadership responsibilities has roots in customs. A notable example is observed in the transition from Moses to Joshua. Following Moses leadership, in leading the Israelites out of Egypt he mentored Joshua to take over his position. Deuteronomy 34 9 mentions that "Joshua, the son of Nun, gained wisdom through Moses' teachings" (NIV). This passing on of wisdom symbolizes the transfer of authority and the nurturing of a leader. The

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[101] Michael K. Paul, "The Role of Transformational Leadership in Preparing Youth as Future Church Leaders T" (DMin diss., Bethel Seminary, 2020), 58-59, https://spark.bethel.edu/etd/505.

Scriptures tell us that God communicated directly with Moses, and while Moses was in the

camp, Joshua, his assistant, remained by his side without wavering (Exodus 33:11). Joshua

faithfully accompanied Moses on the journey from the wilderness to the promised land,

following his guidance and serving as his apprentice as they led the Israelites. Additionally,

Joshua was one of two spies out of twelve who scouted the promised land and returned with a

report. Numbers 14:6-8 recounts;

Joshua, son of Nun, and Caleb, son of Jephunneh, were among those who spied out the

land; they tore their clothes. Addressed all Israelites gathered there, saying, "The land we

explored is truly bountiful. If God favors us He will lead us into this land flowing with milk and

honey."The Scriptures reveal the commitment and loyalty displayed by Joshua towards his

mentor, Moses. Joshua's journey took a turn when he learned that Moses would not accompany

them to the promised land, leading him to step into Moses' leadership role and guide the people

across the Jordan River to Canaan.

Another notable example is the passing of wisdom and authority from Elijah to Elisha, as

depicted in 2 Kings 2:9-14. Elijah mentors Elisha, sharing insights and spiritual guidance.

Elisha's desire for a " portion" of Elijah's spirit underscores the significance of empowerment in

leadership succession. According to David Keehn, leadership authority historically transitions

from mentor to apprentice through training in the mentor's message and mission. Intentional

leadership training is crucial as growth and progress require effort; it cannot rely on chance.

Existing leaders must take charge of this process consistently for implementation."[102]

Implementing intentional leadership training is essential because growth and development do not

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[102] Dave Keehn, "The Old Testament Roots of Jesus' Leadership Development Methodology," *Journal of Biblical Perspectives in Leadership 9*, no. 1 (2019): 134.

happen by accident or chance. Leadership development must be done intentionally. The existing leadership must take the reigns of this process and be consistent with the implementation.

Keehn also highlights two challenges that hinder organizational transitions: the reluctance of founding leaders to step down and difficulties in developing volunteers within the organization.[103] The inability to smoothly transition leadership within an organization can lead to conflicting authority figures as the current leader faces challenges from aging and stress while the emerging leader brings in ideas, causing uncertainty among organization members. Guiding and preparing leaders for their roles is crucial for the success of any organization or institution. These processes ensure that there is a supply of leaders who can steer the organization towards its objectives.

Leadership mentoring and succession are critical components of any successful organization or institution. These processes involve preparing current and future leaders for critical roles and responsibilities. They ensure that a company, community, or religious institution has a steady flow of capable leaders who can guide the organization toward its goals and objectives.

From a theological perspective, leadership mentoring and succession have their foundations in several key concepts. These include the idea of stewardship, the role of the mentor, and the importance of continuity and tradition. To implement these key concepts, one must begin with an honorable leader. Faithful implementation of these concepts will never be achieved if the leader does not have ethical and respectable principles.

In the context of the New Testament, we witness a transfer of leadership responsibilities in the relationship between Paul and Timothy. Paul affectionately refers to Timothy as his "son

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[103] Keehn, "The Old Testament Roots," 134.

in faith" (1 Timothy 1:2) as he imparts guidance and mentorship. Through his letters to Timothy, Paul shares advice on leadership and teaching doctrine. A guide on developing leadership skills through nurturing is essential.

The story of Matthias being chosen as an apostle to replace Judas in Acts 1:15-26 illustrates the process of succession. The early church relied on prayer. Casting lots to discern God's will and appoint Matthias emphasizing the importance of guidance in passing on leadership roles.

Stewardship is a principle that emphasizes that humans are entrusted with caring for and managing God's creation. This concept is reflected in leadership mentoring and succession efforts aiming to cultivate leaders who will responsibly manage the organizations they lead. A capable leader focuses not on short-term goals but on ensuring the long-term sustainability and welfare of their institution. The role of a mentor holds importance in leadership development and succession. Mentors are viewed as leaders who provide guidance and support to emerging leaders. In contexts, mentors are likened to advisors or mentors.

Maintaining continuity and honoring traditions are aspects of leadership mentoring and succession from a perspective. Religious institutions place value on preserving their customs and passing them down to generations. Often guiding and nurturing leaders to carry the mission of an organization is crucial, for its ongoing prosperity. Besides, the principles involved in leadership mentoring and succession offer advantages such as enhancing organizational stability, fostering innovation, and shaping a strong organizational ethos.

Leadership mentoring and succession are also instrumental in cultivating principled leaders. By stressing the values of stewardship and legacy, these practices instill a sense of duty

and direction in leaders. They also provide opportunities for leaders to exemplify conduct and impart essential qualities like integrity, truthfulness, and empathy.

Smooth leadership transitions within the church succession planning. This involves identifying and nurturing emerging leaders who can assume responsibilities when current leaders step down or transition out. A successful succession plan includes mentoring programs, skill development initiatives, and practical training opportunities.

In summary, the theological underpinnings of leadership mentoring and succession are grounded in concepts like stewardship, mentorship roles, continuity, and tradition. These processes are vital for ensuring the enduring success and viability of any organization or institution.

Creating ethical leaders who are dedicated to the well-being of their organizations, providing leadership guidance, and planning for succession can contribute to a future for all. The issue with volunteer effectiveness often stems from training and preparation, leading to volunteers learning from their mistakes during transitions. Unprepared leaders sometimes assign tasks to volunteers without qualifications or readiness, causing confusion and frustration. In times of leadership transition, emerging leaders may find themselves relying on hands-on training with volunteers when outgoing leaders fail to prepare the organization for change.

The story of King David sheds light on the importance of succession planning in maintaining stability. For a transition of power, it is crucial for the organization to be healthy.[104] The competition among David's sons created an environment that was certain to be explosive

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[104] Wise, "A Biblical Model," 2.

after his death. David designated Solomon the successor. However, David took no action in the household to ensure that the transition transpired without opposition.

Jesus demonstrated planning in transitioning leadership within his ministry by selecting individuals with potential. Those who showed genuine interest in being part of his team. He also bestowed upon the twelve individuals he selected the power and authority to carry out their roles as apprentices and future senior leaders to perpetuate the mission of redemption (Mark 3:13-19). The process of leadership transition that Jesus exemplified went beyond teaching the disciples theology. Jesus did not show them methods. Also assigned them tasks and imparted the message to spread.[105] Jesus' approach illustrates that more than demonstration is required for emerging leaders. It is essential to empower them and allow them to acquire knowledge by putting into practice what they have learned and observed.

The Apostle Paul advised his disciple, Timothy, to pass on the mentorship he received from others. Paul instructed, ". What you have heard from me in the presence of witnesses entrust to faithful men, who will be able to teach others also" (2 Tim 2:22, ESV). Paul was deliberate in his guidance to Timothy. Continuing the tradition of mentoring leaders was crucial for Timothy so they could carry on fortifying the Church and spreading the gospel message; "The ministry is not something we hoard for ourselves. We are entrusted with God's treasure. It is our responsibility to safeguard this deposit and then invest it in others' lives."

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[105] Keehn, "The Old Testament Roots," 138.

Paul emphasized the importance of passing down truths to individuals who can then teach others."[106] One relevant component to note is that Paul specified to whom the truths should be entrusted: "faithful men who will be able to teach others." We must not handle the wonderful Christian truths recklessly.

Paul emphasized the importance of passing down truths to individuals who can then teach others. He considered Timothy as his son, highlighting the mentor's role in empowering and supporting their mentee when they are apart. He reminds Timothy to hold fast to the teachings imparted to him as he teaches the church.[107] This shows that a respected mentor must lend his respect and authority to his mentee so that the mentee can gain credibility with the people he hopes to one day lead. By entrusting Titus with the title of son, Paul exemplified an intimate relationship between mentor and mentee where life experiences and aspirations are shared. The mentor's respect and authority play a role in establishing credibility for the mentee among those they seek to lead in the future. The mentor invests all their energy into the mentee to ensure that the knowledge they impart lasts when the mentor is no longer around.

Theoretical Foundations

Mentoring and its effects on leadership development in corporate, religious, and social environments give diverse data to analyze. Mentoring as a tool for leadership succession is rooted in several theoretical foundations. While many components of each organization differ, much of the basic foundational structure is the same. Leadership mentoring research often

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[106] Warren Wiersbe, *II Timothy*, vol. 2, *The Bible Exposition Commentary* (Wheaton, IL: Victor Publishing, 2003), 244.

[107] William Mounce, *Pastoral Epistles*, vol. 46, *Word Biblical Commentary* (Nashville, TN: Thomas Nelson), 4.

consists of one mentor and one or more mentees establishing a mentorship relationship for a specified period. Religious and secular studies vary in that a study for religious organizations may rely heavily on spiritual and moral implications. Secular studies deal more with productivity, morale, and the business's bottom line. When potential leaders are mentored, they often continue with the organization longer because they feel valued and nurtured. Being mentored also causes them to want to contribute and help the company grow and become successful.[108]

Mentorship is important in communities for developing leadership skills. Nathan Chiroma's study explores how mentoring programs can help cultivate leaders in churches. The research suggests that organized mentorship efforts can boost leadership succession and engage members effectively.[109] Mentoring not only helps the mentor and mentee, but the entire organization run more smoothly and the members are more at ease when mentorship is being observed. Melissa Richardson reveals that "When used strategically, mentoring offers communication channels that cross the structural and restrictive boundaries of complex organizations. These developmental conversations meet some of our most human needs while meeting organizational goals."[110]

In *A Concept Analysis of Mentoring in Nursing Leadership*, the authors suggested that "mentoring involves a voluntary and mutually beneficial relationship." Mentoring is further described as actions to facilitate the purposeful enhancement of one's career, personal growth,

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[108] Anekwe Rita Ifeoma, "Mentorship and Business Performance in Nigeria: The Nexus," *International Journal of Academic Multidisciplinary Research* 3, no. 11 (2019): 10, http://www.ijeais.org/ijamr/.

[109] Nathan Chiroma, "Mentoring: A sustainable means of developing young leaders for the church in Africa" (ThM diss., Stellenbosch University, 2008), 78, https://scholar.sun.ac.za/items/8461a086-09ee-4234-9ea7-bff2a3eb07b5.

[110] Melissa Richardson, "The Ripple Effect," Art of Mentoring, https://artofmentoring.net/the-ripple-effect.

caring, empowerment, and nurturance. Mentoring relationships can be formal or informal

depending on the settings and develop over time. For mentoring to be successful and to produce

personal and professional development, the relationship between the mentor and mentee must be

reciprocal.[111] Mentoring is essential for the growth of church leaders as it offers a space for them

to share their expertise and insight with up-and-coming leaders.

In mentoring discussions, it is implied that mentoring plays a role in a plan for

succession, aiding in the identification and nurturing of promising individuals for leadership

roles. Many companies do not have training programs for mentors, even though mentorship is

widely acknowledged as crucial. The article Effective Attributes of Mentoring in the Current Era

highlights that many believe that simply reaching a position equips someone with the necessary

mentoring abilities automatically. However, due to the emphasis on efficiency and productivity,

at work, the quality of mentoring is often compromised as it demands time and effort.[112]

Effective leadership is essential for the continuity of any organization. Businesses

recognize the need to keep the organization moving along smoothly. However, organizations

often confuse effective replacement planning with succession or talent management.[113]

Successful leadership transition requires more than replacing one leader with another. A

succession plan will succeed with proper training, development, and organizational preparation.

Some organizations need to gain the skills necessary to develop future leaders, and there needs to

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[111] Alexis Kathleen Hodgson and Judith M. Scanlan, "A Concept Analysis of Mentoring in Nursing Leadership," *Open Journal of Nursing* **vol.**, no. 3 (2013): 390, http://dx.doi.org/10.4236/ojn.2013.35052.

[112] David R. Holmes, Carole A. Warnes, Patrick T. O'Gara, & Rick A. Nishimura, Effective Attributes of Mentoring in the Current Era, Circulation 138, no. 5 (2018): 456, https://doi.org/10.1161/CIRCULATIONAHA.118.034340.

[113] Michael Colarusso and David Lyle, "Improve Succession Planning," *Strategic Studies Institute, US Army War College*, Chapter 7, (2014), 126, http://www.jstor.com/stable/resrep12075.10.

be more transparency about when leadership positions will become available. There are five

main considerations that influence succession planning, and they are as follows:

1. Strategy

2. Knowledge management opportunities

3. Organizational culture

4. Leadership development opportunities

5. Management commitment

One can only develop a succession plan if these are conducive to a growing leadership

environment.[114] If unattended, any of these factors can lead to an unsuccessful succession and

organizational instability. The senior leader should define the expectations of the desired leader

and link the succession planning strategy to the organizational strategy. Regarding knowledge

management opportunities, the leader must ensure that knowledge is shared to develop a positive

working environment.

Some of the foundations are;

1. *Theory of learning*: Psychologist Albert Bandura developed this theory, which

suggests that individuals learn by observing, imitating, and modeling others. In the realm of

mentoring it implies that mentees can acquire leadership skills and behaviors by watching and

emulating their mentors.

2. *Social exchange theory*: This theory proposes that individuals participate in

relationships where they exchange resources, like knowledge, skills, and support. In the context

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[114] Muna Al Suwaidi et al., "Determinants Linked to Executive Succession Planning in Public Sector Organizations," *Vision* 24 (2020): 286, https://doi.org/10.1177/0972262920932405.

of mentoring, it indicates a relationship between mentor and mentee where the mentor offers guidance and support while the mentee contributes enthusiasm, dedication, and readiness to learn.

3. *Transformational leadership theory:* This theory asserts that effective leaders motivate their followers to achieve performance and personal growth. Regarding mentoring, it suggests that mentors employing a transformational leadership approach can assist their mentees in developing leadership skills, enhancing self-awareness, and fostering a sense of purpose.

4. *Succession planning theory*: This theory underscores the significance of cultivating a pool of leaders to ensure an organization's long-term prosperity.

The organizational culture becomes significant when a leader opts to hire. In some cases, there is often a requirement for a thorough orientation regarding the organization's culture and history to ensure that the new leader can align with the organization smoothly. When external leaders are appointed, there may be an inclination to reshape the culture to suit their preferences and style. This situation can lead to a struggle within the organization as the established culture embraced by existing members or employees is now being challenged by someone new who has not earned their loyalty.

It is essential for senior leaders to prepare both their successors and the organization for their departure in order to maintain stability. According to Tyson Wahl, academia appears open to embracing mentoring research conducted in non-religious sectors compared to its own

research efforts. Religious counterparts and even the secular world realize the benefits of multiple mentoring.[115]

According to the collaborative mentoring model, the mentor and mentee work in coordination to determine and achieve mutually defined goals. The team focuses on the progression of the overall capabilities of the mentee to include their skills, knowledge, and thinking.[116]   Having the mentee's input helps ensure that their concerns and desires are considered. This also allows the mentee to acknowledge gaps in their skills and training that need to be filled. When selecting mentees, they should be carefully considered and not chosen based on personal preference or charisma. The crucial element to assess is the current preparedness of the available leadership pool. Following the assessment, candidates in leadership with high potential should be evaluated. Lastly, mentoring programs and individual development plans should be prepared.[117]

Fadzliyati Kamarudin and Donnie Adams discuss how mentoring frameworks emphasize role modeling as a crucial component of mentoring. In one framework, the "mentor model," the fifth domain involves sharing experiences within the mentoring relationship. Another framework presents the "role model" strand as its fourth domain. Under closer examination, both elements underscore the mentee's ability to learn from the mentor's actions, achievements, and failures.

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[115] Chadwick Thornhill, "Collaborating Mentors in the Discipleship Process" (DMin diss., Liberty Baptist Theological Seminary, 2021), 52, https://digitalcommons.liberty.edu/doctoral/3057/.

[116] Lois Zachary, *The Mentor's Guide: Facilitating Effective Learning Relationships*, 2nd ed. (San Francisco, CA: Jossey-Bass, 2012), 3.

[117] Al Suwaidi et al., "Determinants Linked to Executive Succession Planning," 286.

The process of mentors sharing or self-disclosing their life experiences and feelings can significantly enrich the mentee or protege's life.[118]

The company and its leaders benefit when senior leaders invest in developing their leaders. The leaders are more prepared for their senior leadership positions, and the members of the organization feel more comfortable that they are in the hands of competent leadership. Studies show a significant difference between emergency succession planning after a sudden departure and one based on strategic planning. The succession after a sudden departure usually results in a high rate of personnel loss. This personnel loss is due to the need for more management commitment in the transition process.[119] This uncertainty experienced within an organization during an unplanned or unforeseen departure can be alleviated if preparations are made beforehand with foresight and intentionality. Jenkins suggested that "the value of succession planning is not just to the body but to the community it serves. A successful transition is essential to the health of the church. When in disarray, many would tend to leave ministries where there is confusion and disorder. A healthy transition shows that the leaders possessed the fortitude to look to the future concerning the administration and continuity of the institution."[120]

Planning with the foresight that senior leadership changes will need to be made in the future would serve any organization well. Unfortunately, it is the tactic of many organizations to simply use the "warm body approach," which entails reacting to a sudden vacancy by quickly

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[118] Fadzliyati Kamarudin and Donnie Adams, Mentoring leaders of tomorrow:insights on the role of college directors, *International Journal of Mentoring and Coaching in Education* 1,no. 1 (2022): 90, https://doi.org/10.1108/IJMCE-05-2022-0034

[119] Al Suwaidi et al., "Determinants Linked to Executive Succession Planning," 287.

[120] Jenkins, "Pastoral Leadership," 88,

grabbing any available leader, regardless of their fit into the organization.[121] However, because

of the intricacies involved in leadership and maintaining organizational fluency, throwing a

warm body that is ill-equipped and unprepared into the mix will undoubtedly make a bad

situation worse. Dan Busby, the president of the Evangelical Council for Financial

Accountability, suggested that succession planning "reflects an ongoing, continuous process that

boards, with the help of their chief executive, implement to create the conditions for the

incumbent leader to succeed, understand the organization's current and future strategy, and

ensure that a sound infrastructure is in place whenever the search for the next top leader is

launched."[122] Planning for the next leader who will take the helm of the organization must be

carefully considered and thought about long before the new leader is needed.

Conclusion

In conclusion, the authors consulted in this research brought unique and varied

perspectives concerning the place and historical precedence of mentoring. The empirical

literature highlighted the value of mentoring to the mentee and the organization's overall health

and growth. Particular emphasis was placed on the mentor's character and heart and the mentee's

willingness to be trained and taught. The authors' examples of mentors also showed the positive

results of the proper mentor-to-mentee relationship. The analysis of the literature indicates that

the conclusion to the mentoring discussion is that mentoring must be intentional. Mentoring must

also be carried out by one who is capable and of able character. Adequately exercised, a

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[121] Colarusso and Lyle, "Improve Succession Planning," 126.

[122] Warren Bird, "Seven Recent Trends in Leadership Succession," *Evangelicals Magazine*, January 30, 2020, National Association of Evangelicals, https://www.nae.org/seven-recent-trends-in-leadership-succession/.

mentoring program yields results that will stabilize an organization and prepare it for a seamless transition when it is time for succession.

Mentoring and passing on leadership roles are crucial for the strength and ongoing existence of the Christian Church. By incorporating teachings from the Bible traditions from the modern approaches churches can establish mentoring and leadership transition systems. These systems guarantee that the Church stays lively, devoted, and equipped to carry out its purpose in an evolving society. In this era of challenges, deliberate mentorship and leadership handover are pivotal for the Church's development and influence.

Mentoring leaders is crucial for effective leadership succession. By investing in the development of future leaders through mentorship, organizations can ensure a smooth transition of power, maintain continuity, and sustain long-term success. Mentoring provides aspiring leaders access to experienced mentors who can guide them in developing the skills, knowledge, and behaviors necessary for effective leadership. Through mentoring, future leaders can gain insights into the organization's culture, values, and goals and develop a deeper understanding of the challenges and opportunities they may face as leaders. Additionally, mentoring can help identify and develop diverse talents, ensuring that the leadership team reflects the diversity of the workforce and the wider community.

It must be recognized that no two mentorship scenarios are the same. Therefore, although a mentorship framework should be developed, the experience for the relationship will be different in each implementation of the framework. Tyson Wolf indicates that mentors seem to fulfill the role of functional models in the growth process, unity, and the use of spiritual gifts; their experiences serve to enhance the mentee's spiritual transformation.[123] An older and more

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[123] Tyson Wahl, "Collaborating Mentors in the Discipleship Process," (DMin diss., Liberty University John W. Rawlings School of Divinity, 2021), 43, https://digitalcommons.liberty.edu/doctoral/3057.

experienced individual guiding the way for his less experienced counterpart is a tale heard the world over. Examples of mentoring have been seen in every discipline of society. The National Academies of Sciences, Engineering, and Medicine determined that in every mentoring dynamic there's a bond that forms. Certain actions from both the mentee and mentor typically lead to mentoring, even if it is a casual setup. These actions involve setting goals, establishing trust, keeping communication open, and empowering the mentee to take charge of their growth.[124]

Leaders in the church play a role in maintaining the integrity and impact of their ministry. The principles outlined in the Bible and theology offer a framework for identifying characteristics of Christian leadership, such as honesty, modesty, empathy, discernment, and responsibility. Despite the obstacles that leaders may encounter, deliberate focus on growth, guidance from mentors, and ongoing learning can nurture the cultivation and endurance of these attributes. By embodying these virtues Christian leaders can effectively serve their congregations while reflecting the values exemplified by Christ.

Becoming a leader in the church involves a comprehensive strategy that combines theological learning, mentorship, hands-on experience, and leadership training. By focusing on these aspects, churches can prepare their leaders to effectively lead their communities and carry out their purposes. It's crucial to have succession plans and ongoing professional growth to uphold a competent leadership team in the church.

The basis of mentorship and leadership succession in the church is firmly grounded in examples and theological beliefs. By embracing and implementing these core elements, churches can establish mentorship initiatives and succession strategies to maintain the strength and

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[124] Maria Dahlberg & Angela Byars-Winston, "The Science of Effective Mentorship in STEMM, *National Academies of Sciences, Engineering, and Medicine*, (Washington D.C.: National Academies Press, 2019), https://www.ncbi.nlm.nih.gov/books/NBK552775/.

authenticity of their leadership. Despite facing obstacles, deliberate and well-organized

mentorship programs and succession plans can effectively tackle these challenges. Foster the

growth of moral church leaders. Ultimately, by prioritizing mentoring, organizations can build a

robust leadership pipeline, nurture a culture of continuous learning and development, and create a

legacy of leadership excellence that endures long after the current leadership team has moved on.

Constance Milton discusses her observation that people consistently uphold their values

and beliefs, demonstrating integrity at all times. She asserts that in a mentorship dynamic, the

partakers choose to participate by both leading and guiding others through a mix of support and

constructive criticism, striking a balance between pressure and relief.[125] This understanding

helps to maintain a mentorship framework that helps to direct the mentee but does not attempt to

alter their values and beliefs.

CHAPTER 3: METHODOLOGY

In this chapter of the thesis, the researcher discusses the methodology and research design

used in this study. The research included in this study was qualitative in design and entailed

extracting data from questionnaires, surveys, and interviews conducted with volunteers who

agreed to serve as mentors and mentees. The questionnaires for the mentees can be found in

Appendix A, and those for senior leaders can be found in Appendix B. The senior

leaders/mentors took an after-action review survey, which can be found in Appendix C.

The mentors in this study all currently served in senior leadership positions and chose a

volunteer to mentor. The mentors in this study were also senior leaders who comprised a cohort

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[125] Constance Milton, "The Ethics of Personal Integrity in Leadership and Mentorship: A Nursing Theoretical Perspective," *Nursing Science Quarterly* 17, no. 2 (2004): 116-120, https://doi.org/10.1177/0894318404263261.

and met weekly to discuss the differences and challenges they faced in the mentoring process. Each senior leader in this study was challenged to create succession documentation and prepare a plan for the next senior leader. This researcher did not expect a successor to be chosen during this study due to time restraints but hoped that this exercise would help these senior leaders identify the type of leader needed to continue their work. As the senior leader mentored others, it further exposited the values, qualities, and needs that a successor would need to successfully meet the challenge of taking the helm of the church or organization. This qualitative action research aimed to gain greater clarity and understanding of the elements surrounding the mentoring process.[126]

Intervention Design

Mentors were initially selected from the IMNC senior pastors. In the case of inadequate participation of the IMNC senior pastors, the researcher made selections from other senior pastors. The researcher intended to enlist no more than twenty mentors to participate in this study. The study required at least eight mentors to adequately explore this research's assumptions. All selections within the IMNC were only made with the approval of the General Superintendent, Dan Miller. Upon the approval of Superintendent Dan Miller, the selected senior pastors also needed to agree to the conditions and provisions of this research study. The IMNC senior pastors were chosen because of the researcher's membership in the organization. Mentors were offered training and given the parameters of the mentoring relationship. The training consisted of a virtual dialogue via Zoom, which concluded with a question-and-answer period.

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[126] Ernest T. Stringer, *Action Research*, 4th ed. (Los Angeles, CA: SAGE Publications, 2014), 36.

The mentor was responsible for building rapport with the mentee chosen and for establishing times for mentor-mentee meetings to develop the mentoring relationship.

Mentor training was conducted using resources from the Radical Mentoring organization. There was a mixture of videos, homework, discussions, and connecting with the tools on the website. A mentoring guide from Radical Mentoring provided additional insight into the training and presented pertinent materials and strategies for the mentors. Although this was strictly voluntary, mentors were offered the opportunity to join the Radical Mentoring online groups and employ additional training.

The screening process for candidates for this study began the week following Institutional Review Board (IRB) approval. The participants in this study were informed about the research, and their participation was requested through phone, email, and text messages. The researcher made initial contact by email or text to establish availability for a short phone call to detail the forthcoming project. The participant's status was confirmed upon verbal consent and by signing a consent form.

After the designated mentors had been established and they had chosen their mentees, the researcher collected the data for this research through surveys and questionnaires consisting of open-ended questions. Interviews were also conducted via phone and virtually using Zoom or other video platforms. The researcher conducted interviews with mentors and mentees to extrapolate the effectiveness and response to the mentorship program. They then recorded and analyzed variances in the respondents' impressions of the mentoring program.

Mentees were expected to have a general respect for the mentor and their experience and authority. Mentors were expected to show respect and consideration to the mentee and to build a relationship built on trust, honesty, and transparency. The mentor needed to intentionally build

an environment where the mentee felt safe to ask questions and share areas of weakness or incompetence. The mentors needed to create the proper atmosphere for the relationship to develop.

The methodology in this qualitative research study explored the impact of effective mentoring early in the leadership journey, how to determine if a mentee was suited for senior leadership, and, if so, what facet of senior leadership offers a more seamless transition process. This research also explored the effect that preparing a succession plan has on the senior leader and the stability of the organization or church. This study showed the regularity or scarcity of succession planning among senior leaders and how it affects the ongoing mission and structure of the organization. The fact that a succession plan is needed for an organization to achieve and maintain success was stressed to the senior leader participants. Peter Drucker once said, "there is no success without a successor." When leaders train and mentor a successor, they not only protect the organization's future but also safeguard against instability that often results from the succession.

The intervention created a data-based objective view of the succession problem. This revealed how implementing a successful mentorship program would affect the organization's stability. This intervention also forced senior leaders to address the need for succession planning. Often, the senior leader finds it difficult to envision the organization continuing without them at the helm. Failure to see the organization's future outside of the current leader's own leadership is especially true when the senior leader is also the progenitor of the organization. The senior leaders must embrace their own mortality and the possibility of declining vision and effectiveness, as unpleasant as it may be.

Implementation of Intervention Design

The implementation of the intervention design underscores the meticulous execution of the research procedures, with a focus on the sequential tasks involved in preparing for the intervention design's implementation, carrying out the intervention design procedures, and engaging in reflective analysis of the intervention design process.

Preparations to Implement the Intervention Design

Following the final authorization from Liberty University's IRB to conduct this study, the researcher received consent from their mentor to proceed with the study and approval from the General Overseer of the IMNC to select dates to engage the senior church leaders in the research. The researcher determined a seven-day preparation period to be set prior to initiating the implementation of the intervention design. During the week-long period of preparing to implement the intervention design, the researcher focused on two primary tasks: (1) preparing the research resources and (2) recruiting the research participants. Upon selecting a start date for the intervention plan and one week of preparation prior to the research launch, the following timeline was established:

Authorization from IRB: 2024

Preparations to implement the intervention design: January 19–25, 2024

Implementation of the intervention design: January 26–March 15, 2024

Preparing the Research Resources Sequence

The researcher organized the preparation of research results based on task significance and estimated time requirements for each task. The tasks for preparing research resources included the following:

Surveys: As the primary tool for research engagement, data collection, and statistical analysis, the researcher explored various internet-based survey resources and identified Survey Monkey as the optimal choice. After creating an account, the researcher developed five distinct surveys corresponding to the three phases of the intervention design. They input survey questions, previously crafted in a Microsoft Word document, into SurveyMonkey and formatted them to meet the platform's requirements.

Support resource repository: To optimize the procedure and improve participants' engagement, the researcher decided to centralize all research materials in a single, easily accessible repository. After considering various options, Google Drive emerged as the preferred choice due to its user-friendly interface and template-based editing capabilities. The researcher chose a specific template to streamline the research project, encompassing essential resources such as (1) an introductory Zoom meeting for participants, (2) an official consent form, and (3) five research surveys. Each resource was conveniently accessible with a simple click. The participation orientation Zoom and formal consent form were directly emailed to participants for seamless accessibility.

Zoom meeting: Realizing the importance of offering guidance to prospective research participants at the outset of the intervention plan, the researcher opted to deliver a comprehensive overview of the project via a Zoom meeting. Through a virtual face-to-face meeting, the researcher effectively conveyed the project details and clearly outlined the participation process.

CHAPTER 4: RESULTS

Overview

The contents of this chapter offer the findings of this qualitative study on the efficacy of mentoring and its effects on emerging leaders. This chapter also reveals the perceived and actual impact that mentoring has on the perpetuity and growth of the local and universal church. The researcher compiled the data presented within this research model for analysis through a series of seven stages. These seven stages included obtaining approval from the Liberty University IRB, obtaining buy-in from senior leaders and overseers, identifying qualified candidates, distributing recruitment letters, conducting individual interviews, submitting surveys and questionnaires, and writing transcriptions.

The data were collected from various senior and emerging leaders located throughout the United States and consisted of four themes:

1. Mentoring is a dynamic relationship that facilitates personal and professional growth.

2. Participants feel prepared to take on roles with a timeline for preparedness.

3. Goal to inspire and empower others while continuing my own growth as a leader.

4. Tools and strategies include building relationships with senior leaders and attending relevant workshops and conferences.

The data collected from the senior leaders consisted of four separate and distinct themes as follows:

1. Even with formal training and mentoring, the feelings of preparedness were low at the beginning.

2. Mentoring others is common and includes setting an example and helping others grow.

3. Organizational readiness for transition varies, with some form of succession planning indicated.

4. Intervention is something other leaders should take part in, with emphasis on the importance of planning and mentoring.

Survey Respondents

The intent was to have the participants in this study derive initially primarily from the ordained clergy members of the IMNC, a Pentecostal fellowship, and home to churches across the United States and some foreign countries. This researcher was familiar with the fellowship through currently being a member of the organization. However, due to a lack of sufficient volunteers within this fellowship, the researcher recruited ordained clergy from other reformations to broaden the scope and perspectives of the research study.

The researcher ultimately recruited senior leader respondents from other reformations from the following organizations:

- Cooperative Baptist Fellowship

- Church of God in Christ

- Nondenominational Pentecostal

Each respondent was either serving in a position of senior leadership or had served in senior leadership in the recent past. Most of the senior leaders had several years of experience as the senior leader of a church or ministry.

The respondents who were emerging leaders also varied in their affiliation. The emerging leaders were recruited from the following organizations:

- Church of God in Christ

- Church of God

- Assemblies of God

The experience found among the emerging leaders was three to six years. All of the emerging leaders had attained ordination, but none had ever formally held a senior leader position. While some expressed a desire to progress in their leadership pursuits, others were content to grow but remain in their current position.

Emerging Leaders

The emerging leader or apprentice is necessary for the church's continuation and growth. No organization can remain viable without constant and consistent leadership, and because all senior leaders face mortality issues or some other form of incapacitation, the organization must have prepared leaders to replace them when needed. Emerging leaders need mentors to help prepare them to take on these roles and provide a seamless transition when the time arrives. As coaches, mentors clarify a protégé's goals and methods of implementing these goals. Mentors provide good press for the protégé by discussing the project's accomplishments with colleagues, nominating a protégé for critical positions or assignments that require working with other managers, and endorsing a project for promotion. Mentors also shield a protégé from negative publicity or from potentially damaging contact with other persons of influence.[127]

Emerging Leaders and Mentoring Relationships

The data shows that the emerging leader participants in this study recognized the need for mentoring relationships and their impact on their personal and professional growth (see Table 1).

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[127] Aryee, Wyatt, and Stone, "Early Career Outcomes of Graduate Employees," 97.

The majority of respondents recognized that mentoring had given them a greater perspective on leadership roles but desired to incorporate more relation-building events with more advanced and experienced leaders. A few admitted to having no formal mentoring. The emerging leaders shared their perception of mentoring as being a dynamic relationship that facilitates personal and professional growth while utilizing the biblical mentoring examples as the prototype.

Table 1

EL Theme 1 Data Analysis Summary

Theme
  Category
    Code
	Files	References

EL Theme 1: Mentoring is a dynamic relationship that facilitates personal and professional growth	1*	32*
Programs currently not implemented that would facilitate reaching goal	1*	12*
a direct path for growth or elevation	1	2
mentoring-meetings	1	4
none N-A	1	4
training classes	1	2
What experience of mentoring accomplished	1*	10*
experienced mentoring	1	1
mentoring aided in gaining greater perspective	1	5
mentoring aids in helping others transition	1	1
mentoring facilitates reaching goals	1	1
no formal mentoring	1	2
What mentoring looks like	1*	10*
biblical examples of mentors	1	2
dynamic relationship facilitating personal and professional development	1	5
learning from example	1	3

* Indicates an aggregated total

Readiness for Senior Leader Roles

The emerging leader respondents all suggested that they were not fully prepared for the role of senior leader. However, 70% percent felt that with the experience and knowledge gained over time, they would feel comfortable accepting a senior leader role. Nearly all respondents had spoken with a senior leader who felt unprepared when they accepted their role. While every leader is different in their capacity to learn and adapt, the participants' projected timeline required to prepare for a senior leader position varied from six months to five years (Table 2).

Table 2

EL Theme 2 Data Analysis Summary

Theme Category *Code*	Files	References
EL Theme 2: Participants feel prepared to take on role with timeline for preparedness varying	1*	30*
Speaking with other senior leaders who were unprepared when they accepted their roles	1*	10*
No	1	1
Yes	1	9
Perception of preparedness for role	1*	10*
ready through experience, knowledge, and skills	1	7
unready and needing more experience	1	3
How long it should take to prepare for a higher position	1*	10*
3-5 years	1	2
6 months to a year	1	5
timeline varies according to individual circumstances and organizational dynamics	1	3

* Indicates an aggregated total

Emerging Leaders' Goals

The emerging leader participants acknowledged that their current position was not simply a hurdle they needed to grudgingly traverse to reach their desired station. The current station of one's life is to be used to grow and to serve others to the extent that the position allows. A few of the emerging leaders indicated that they were currently positioned in the role that they felt called to occupy. Other respondents embraced their current role as a time to inspire others, prepare for greater responsibility, and support the mission and goals of the organization (Table 3).

Table 3

EL Theme 3 Data Analysis Summary

Theme
    Category
        Code
	Files	References

EL Theme 3: Goal to inspire and empower others while continuing own growth as leader	1*	21*
Goal in current leadership position	1	11
fulfill God's will for position	1	1
grow leadership capacity and prepare for greater responsibility	1	3
inspire and empower others	1	4
support the mission, vision, and goals of the organization	1	3
Plan to get to desired position	1*	10*
continue growth through experience and training	1	6
in position	1	2
pray for direction	1	1
working to empower staff and leaders	1	1

* Indicates an aggregated total

Tools for Building Mentoring Relationships

Most emerging leaders recognized the need for strategies to enable them to be successful in the quest for a higher-level position. One of the strategies recognized as most needed was building mentoring relationships with senior leaders. The tools required to build relationships with senior leaders are vast and varied. The emerging leader respondents identified several tools they felt would enhance the mentoring relationship. The most common was being open to growth and change.

Some of the tools identified by the respondents were currently implemented, while others were lacking. More relevant workshops and conferences were among the most needed implementations identified (Table 4).

Table 4

EL Theme 4 Data Analysis Summary

Theme Category Code	Files	References
EL Theme 4: Tools and strategies include building relationships with senior leaders and attending relevant workshops and conferences	1*	21*
Strategies that will help in quest for new position	1*	10*
build relationships with senior leaders	1	4
openness for growth and change	1	3
position self to fill organization needs	1	1
set goals with dates and times	1	1
Unsure	1	1
Tools/programs that will help in reaching goal position	1*	11*

Theme
    Category
        Code
	Files	References

a project management tool	1	1
attending relevant workshops or conferences	1	5
availability to help others	1	2
become familiar with process and procedures	1	1
connecting with other leaders	1	2

* Indicates an aggregated total

Senior Leaders

Senior leaders shared their experiences of feeling inadequate and needing guidance, especially at the beginning of their appointments. The subject of preparing emerging leaders was also discussed during the interviews with the senior leader respondents. The preparedness that each respondent admitted to fluctuated, but all agreed to a certain degree of uncertainty.

Initial Preparedness

The educational training that the senior leader respondents attained prior to their appointment ranged from no formal training to a terminal degree in the field. Many of the respondents had many years of field experience before being appointed as senior leaders, but they still felt they were not completely prepared. Respondent 1 stated that he felt "you could never be completely prepared," but also that his senior leader gave him tools that helped him prepare for senior leadership. Another respondent stated that he had different pastors throughout the stages of life, and each imparted a different and essential element of senior leadership.

Over half of the senior leader respondents felt that formal mentoring would have made a difference in their preparedness for the position. Seventy percent of the respondents stated that

they had spoken to other senior leaders who felt unprepared for the position when they accepted

it (Table 5).

Table 5

SL Theme 1 Data Analysis Summary

Theme Category Code	Files	References
SL Theme 1: Even with formal training and mentoring, feelings of preparedness were low at the beginning	1*	47*
Help or mentoring before accepting position	1*	9*
No	1	2
Yes	1	7
Formal training possessed for position	1*	11*
4 college degrees	1	2
Bible School-Seminary	1	4
many years of experience	1	3
terminal degree in the field	1	2
Preparedness when position accepted	1*	9*
no one is fully prepared at the beginning	1	2
took 6 months to feel prepared	1	2
took 8 plus years	1	2
yes prepared	1	3
Mentoring making a difference in leadership preparedness	1*	9*
mentoring makes a difference	1	5
to some degree	1	1
would have made no difference	1	3
Speaking with other senior leaders who felt unprepared when they accepted their roles	1*	9*
No	1	2
spoke with a few	1	4
spoke with many	1	3

* Indicates an aggregated total

Mentor Responsibility

While the majority of respondents recognized the responsibility of mentoring others as a necessary requirement of being a senior leader, only 50% of respondents admitted to exercising a mentoring relationship outside of their immediate family. The categorization of mentoring was assorted among the respondents, but most agreed that the foundational principle was to be an example (Table 6).

Table 6

SL Theme 2 Data Analysis Summary

Theme Category *Code*	Files	References
SL Theme 2: Mentoring of others is common with mentoring, including setting an example and helping others grow	1*	18*
Mentoring of others outside of family	1*	9*
no opportunity	1	2
not formally	1	2
staff and younger ministers	1	5
Mentoring is setting an example and helping others grow	1*	9*
accessibility and unwavering support	1	3
caring and sharing of life	1	2
setting an example-helping others grow	1	4

* Indicates an aggregated total

Succession Planning

The discussion concerning succession planning was complicated because of the varied procedures, or lack thereof, that were in place both in local churches and in the diverse organizations encountered. The respondents acknowledged the need for succession planning but,

in many cases, felt that either a) the church was not at a stage where it was needed, b) there were

no suitable candidates at this time, or c) they did not have the final say in succession (Table 7).

Table 7

SL Theme 3 Data Analysis Summary

Theme
  Category
    Code
	Files	References

SL Theme 3: Organizational readiness for transition varies with some form of succession planning indicated	1*	18*
Actions to ensure a successful transition	1*	9*
N/A non-answer	1	3
seeking successor	1	3
study church constitution	1	1
succession plan	1	1
successor appointed by someone else	1	1
What would happen in your church/organization if something traumatic happened to you and you were not able to continue leading	1*	9*
church would experience setbacks	1	2
N/A	1	3
others in position to carry on	1	4

* Indicates an aggregated total

Organizational Intervention Needs

Numerous organizational leaders demonstrate reluctance towards implementing a

succession plan, a sentiment often rooted in either delaying the acknowledgment of their

inevitable retirement, death, or incapacitation or a sheer hesitance to pass leadership roles to the

next generation. This researcher discovered that respondents in this study recognized the need

for a conversation within the organization on the subject of leadership succession and were

anxious for it to begin. The respondents agreed that all organizational leaders should take part in this or some other type of leadership training process. The respondents also recognized the importance of planning for the life of the church (Table 8).

Table 8

SL Theme 4 Data Analysis Summary

Theme
  Category
    Code
	Files	References

SL Theme 4: Intervention something other leaders should take part in with emphasis on importance of planning and mentoring	1*	21*
Difference taking part in this process has made in view of role as senior leader	1*	7*
emphasized importance of mentoring	1	3
increased intentionality about ministry future	1	1
None	1	1
reassured with succession in place	1	1
reminder of how exposed ministry is	1	1
Takeaways from this process	1*	14*
importance of proper planning	1	3
mentoring is a necessary part of overall church administration	1	3
ministry continues after leader loss	1	1
other senior leaders should take part in a similar training-process	1	7

* Indicates an aggregated total

Combined Audience

The results from the combined audience survey revealed results that drilled down on the results from previous surveys and brought a new perspective of both senior leaders and emerging leaders. The survey consisted of 52 males and 40 females throughout the United States who ranged in age from 18 to 60. Over 50% of respondents agreed that senior leaders and emerging

leaders should trust each other and, therefore, that trust must be a significant component of the mentoring relationship. Nearly 75% of respondents suggested that they were at least somewhat happy with their current senior leader, while 62% of respondents stated that the communication between senior and emerging leaders was good in their organization.

The emerging leaders varied greatly on the amount of one-to-one contact they felt was needed with their mentor. Nearly 15% of respondents did not feel comfortable meeting with their mentor outside of the work environment. At the same time, the majority of respondents acknowledged that they understood that senior leadership includes mentoring; 22% of respondents stated that they were not interested in mentoring someone else. A surprising 85% of respondents stated that they felt at least somewhat comfortable asking someone to formally become a mentor to them. While 40% of respondents preferred to have a mentor who was similar in background and gender, 29% preferred a mentor who was dissimilar to themselves (Table 9).

Table 9

Combined Audience Survey

Questions and answer options	N	%
Are you interested in finding a mentor or advocate?		
Yes	64	70%
No	28	30%
Senior leaders and emerging leaders trust each other.		
Strongly disagree	7	8%
Disagree	5	5%
Neutral/Neither agree nor disagree	22	24%
Agree	46	50%
Strongly agree	12	13%
I want to be considered a leader at my organization		
Strongly disagree	2	2%
Somewhat disagree	3	3%
Somewhat agree	35	38%
Strongly agree	52	57%

Table 9, continued

Questions and answer options	N	%
How happy or unhappy are you with your senior leader at your job?		
Somewhat unhappy	10	11%
Neither happy nor unhappy	15	16%
Somewhat happy	33	36%
Very happy	34	37%
Communication between senior leaders and emerging leaders is good in my organization.		
Strongly disagree	7	8%
Disagree	13	14%
Neutral/Neither agree nor disagree	15	16%
Agree	38	41%
Strongly agree	19	21%
Do you have someone you can count on to provide useful advice on your career, often called a mentor?		
Yes	74	80%
No	18	20%
How often would you like to meet with your mentor?		
Less often than once a month	8	9%
About once a month	19	21%
About every two weeks	24	26%
About once a week	27	29%
More than once a week	14	15%
How comfortable would you be meeting with your mentor outside of work (over dinner or coffee)?		
Not at all comfortable	3	3%
Not so comfortable	10	11%
Somewhat comfortable	31	34%
Very comfortable	30	33%
Extremely comfortable	18	20%
Are you interested in serving as a mentor or advocate for someone else?		
Yes	72	78%
No	20	22%
If you met someone you would like to be your mentor, how comfortable would you be asking them to formally mentor you?		
Not at all comfortable	3	3%
Not so comfortable	11	12%
Somewhat comfortable	37	40%
Very comfortable	23	25%
Extremely comfortable	18	20%

Table 9, continued

Questions and answer options	N	%
Which of the following are you looking for in a mentor or advocate? (Select all that apply).		
They are similar to me (similar background, gender, etc.)	37	40%
They are not similar to me (different background, different gender, etc.)	27	29%
They are more senior than I am	38	41%
They are in a role that I would like to have some day	43	47%
They are in an industry complimentary to mine, but not my industry	12	13%
They are interested in talking about personal issues as well as professional ones	29	32%
They are only interested in talking about professional issues	15	16%
They work at my company	17	18%
They do not work at my company	10	11%
Gender		
Male	52	57%
Female	40	43%
Age		
18–29	11	12%
30–44	45	49%
45–60	36	39%
Major U.S. area		
East North Central	19	21%
East South Central	6	7%
Middle Atlantic	26	28%
Mountain	4	4%
New England	2	2%
Pacific	8	9%
South Atlantic	11	12%
West North Central	8	9%
West South Central	7	8%
Household Income		
$0–$,9999	4	4%
$10,000–$24,999	6	7%
$25,000–$49,999	11	12%
$50,000–$74,999	13	14%
$75,000–$99,999	13	14%
$100,000–$124,999	14	15%
$125,000–$149,999	12	13%
$150,000–$174,999	6	7%
$175,000–$199,999	3	3%
$200,000 and up	8	9%

After Action Review

The After Action review showed that 72% of senior leader respondents believed that their organization or church would remain stable if the person whom they mentored became the senior leader. This result was consistent with the 86% who felt that the person whom they mentored would be able to take the organization to a higher level. All respondents acknowledged that they felt comfortable, to some degree, discussing succession before entering this process (Table 10).

Table 10

After Action Review

Questions and answer options	N	%
How confident are you that your organization or church would remain stable if the person you mentored became the senior leader after you?		
Not confident	1	14%
Somewhat confident	1	14%
Mostly confident	2	29%
Very confident	3	43%
Do you believe that the one person that you mentor will be able to grow the organization and take it to a higher level?		
Not confident	1	14%
Mostly confident	4	57%
Very confident	2	29%
How comfortable did you feel talking about succession before the mentoring process?		
Mostly comfortable	2	29%
Very comfortable	5	71%

Figure 1

Q1 After Action Review

Q1 How confident are you that your organization or church would remain stable if the person you mentored became the senior leader after you?

Answered: 7   Skipped: 0
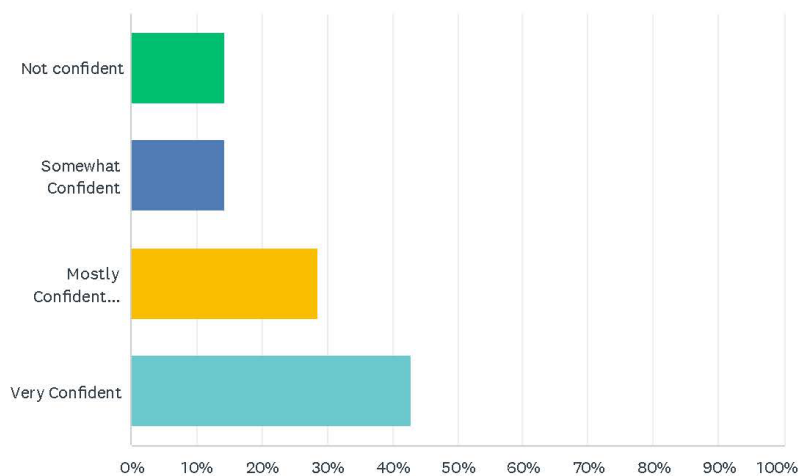
ANSWER CHOICES	RESPONSES	
Not confident	14.29%	1
Somewhat Confident	14.29%	1
Mostly Confident	28.57%	2
Very Confident	42.86%	3
TOTAL		7

Figure 2

Q2 After Action Review

Q2   Do you believe that the one person that you mentor will be able to grow the organization and take it to a higher level?

Answered: 7   Skipped: 0
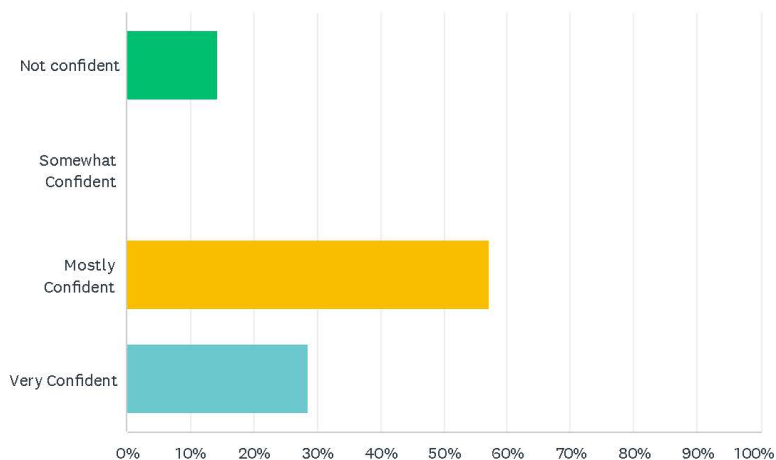
ANSWER CHOICES	RESPONSES	
Not confident	14.29%	1
Somewhat Confident	0.00%	0
Mostly Confident	57.14%	4
Very Confident	28.57%	2
TOTAL		7

Figure 3

Q3 After Action Review

Q3 How comfortable did you feel talking about succession before the mentoring process?

Answered: 7   Skipped: 0
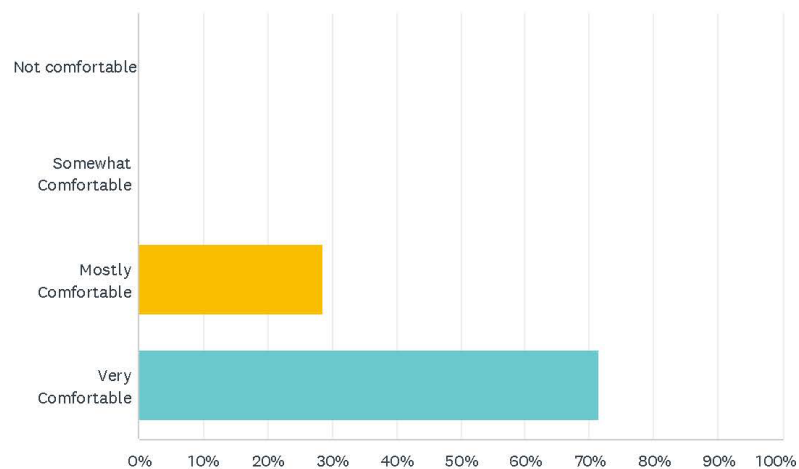
ANSWER CHOICES	RESPONSES	
Not comfortable	0.00%	0
Somewhat Comfortable	0.00%	0
Mostly Comfortable	28.57%	2
Very Comfortable	71.43%	5
TOTAL		7

CHAPTER 5: CONCLUSION

The purpose of this study was to examine the existing consideration of mentorship in the IMNC regarding emerging leaders. The researcher also explored the preparedness and consideration for senior leadership succession. There was currently no standard procedure established for the mentoring of emerging leaders or for senior leadership succession for the local church.

A comprehensive exploration of the senior leader's mentorship paradigm was employed. It was discovered that leaders must recognize the value of guiding emerging leaders rather than allowing them to make mistakes on their own. The following fundamental truth was uncovered: mentorship plays a pivotal role in shaping the trajectory of leadership potential.

The argument presented underscores the notion that emerging leaders require the wisdom and guidance of more seasoned leaders to develop into adept and resilient individuals. This mentorship dynamic of a more experienced leader guiding an emerging leader aids in steering emerging leaders away from potential pitfalls. It also imparts invaluable insights garnered from the mentor's own experiences. Transparency and vulnerability are essential in the mentor/mentee relationship, fostering a rich environment for shared lessons, both in triumphs and challenges.

The responsibility of experienced leaders extends beyond achieving personal success to recognizing and nurturing the potential in others. By actively engaging in mentorship, leaders contribute to the perpetuation of knowledge, ensuring that the organization is fortified with a continuous stream of capable leaders. The need for leaders to invest time and effort to build relationships with emerging talents is paramount, as it lays the foundation for a legacy of effective leadership.

Senior leaders have an imperative to develop new leaders. In their study titled "Exploring Increasing Complexity in Leadership Development," the authors suggest that the prevailing notion is that improving a leader's expertise, capabilities, and skills will result in more effective leadership.[128] Failure to recognize and act upon this obligation can imperil an organization's stability and future. The consequences of neglecting this duty are not to be taken lightly. The collapse of this responsibility may manifest in a leadership vacuum, hindering growth and innovation. According to Jenny Cobb, CEO at strategic consultancy (JTC Associates) Nashville, TN, "For effective succession to take place …., you have to be able to counsel future leaders in a one-on-one format."[129] Therefore, leaders must embrace the responsibility of mentorship, understanding that cultivating leadership potential is an investment in the sustained success of both individuals and the organization as a whole. Rebecca Graystone observes, "Succession planning not only prepares your organization for the future but also helps retain high-quality talent in the present."[130]

Andrew Barton notes that various models of mentoring and leadership succession are practiced within the Christian church, each tailored to address specific organizational needs and cultural contexts. He proposes a contingency plan for leadership succession in independent churches, emphasizing the necessity of a strategic approach to succession that incorporates mentoring and coaching as integral components. This study explores succession planning

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[128] Sofia Kjellström, Kristian Stålne, & Oskar Törnblom, Six ways of understanding leadership development: An exploration of increasing complexity. *Leadership* 16, no. 4 (2020), 434-460. https://doi.org/10.1177/1742715020926731.

[129] Bridget McCrea, "Filling the Vacuum," Campus Technology, July 01, https://campustechnology.com/Articles/2010/07/01/Filling-the-Vacuum.aspx?Page=2

[130] Rebecca Graystone, Why You Need a Plan, *Journal of Nursing Administration* 49, no. 7/8 (2019): 343-44, https://doi.org/10.1097/NNA.0000000000000764.

practices in institutions, underscoring the importance of mentorship and coaching in preparing leaders for roles. Collaboration and peer guidance are emphasized as elements in cultivating emerging leaders.[131]

In light of the evidence presented, it is clear that most leaders acknowledge the transformative power of mentorship and how it contributes not only to the development of individuals but also to the longevity and prosperity of the organizations they serve. The establishment of a functioning mentorship program is crucial to the growth and survival of any organization. As we conclude this exploration, the call to action for leaders is resounding: to recognize, mentor, and secure the future through the cultivation of leadership excellence.

The central argument posits that the most effective way for emerging leaders to grow and gain knowledge is not by making mistakes in isolation but rather through the guidance and mentorship of more experienced leaders. The mentorship process involves a deep level of transparency and vulnerability, with experienced leaders sharing their scars, failures, triumphs, and victories to shape the learning journey of their mentees.

The importance of mentorship lies not only in its capacity to foster individual growth but also in its broader implications for organizational stability and the future. Leaders who recognize the need to develop new leaders and who actively engage in mentorship contribute significantly to the longevity and success of their organizations. The passing down of knowledge, wisdom, and practical insights not only enhances the capabilities of emerging leaders but also ensures a seamless transition in leadership.

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[131] Andrew Barton, "Preparing for Leadership Turnover in Christian Higher Education: Best Practices in Succession Planning," *Christian Higher Education* 18, no.1 (2019): 37-53, https://doi.org/10.1080/15363759.2018.1554353.

Moreover, the need for senior leaders to plan for succession and seriously consider their departure from their roles cannot be overstated. By acknowledging the importance of grooming the next generation of leaders, senior leaders contribute to the sustainability of their organizations. Succession planning becomes an integral part of organizational strategy, mitigating potential disruptions and ensuring a smooth transfer of leadership responsibilities.

In essence, the mentorship of emerging leaders is a fundamental investment in the future. The insights shared, the skills transferred, and the relationships built during this mentorship process create a legacy that outlasts individual careers. Organizations that neglect the development of new leaders risk jeopardizing their stability and future. It is incumbent upon leaders to recognize their responsibility in cultivating the potential of others, thereby fortifying the foundation on which the organization stands. In doing so, they not only secure the future of their institutions but also contribute to the broader landscape of effective and sustainable leadership.

The discussions with the senior leaders commissioned to take part in this study revealed that nearly all the senior leader respondents felt that a formal, strategic mentoring plan is essential for the continuity and vitality of any organization. All the senior leader respondents admitted that the mentoring they received, if any, was never through a formalized program and was sporadic at best.

In an article in *Frontiers in Psychology*, the authors stated that "leadership is one of an organization's greatest assets and understandably needs to be developed."[132] This development must be continually replicated throughout the life of the organization if it is to survive and grow.

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[132] James H. Moore and Zhongming Wang, "Mentoring Top Leadership Promotes Organizational Innovativeness through Psychological Safety and Is Moderated by Cognitive Adaptability," *Frontiers in Psychology* 8 (2017): 1, https://doi.org/10.3389/fpsyg.2017.00318.

The continuity and growth of an organization depend upon the replenishment of leadership in a timely manner.

Research Implications

The power and consequence of mentoring have become apparent as it relates to leadership succession and the continuity and growth of any organization or church. The success that mentorship presents when implemented correctly has been documented throughout history. Many cases were presented in the literature review that proved the efficacy of mentoring emerging leaders. Christian leaders are presented with examples of biblical figures such as Jesus and the disciples, Jethro and Moses, Moses and Joshua, Eli and Samuel, Samuel and Saul, and the list goes on. Even though a mentoring relationship does not guarantee the success and growth of a church or organization, the prospect of success is dramatically increased as opposed to a leader who has not been mentored. Mentoring depends on both the mentor's and the mentee's willingness to be open and honest.

This research shows that many leaders are entering into positions of senior leadership without proper mentoring or substantive training. The lack of adequate mentoring from more experienced leaders often leads to feelings of uncertainty, inadequacy, and often failure to maintain or grow the organization or church. Although many senior leaders have been able to navigate their roles and responsibilities without adequate mentorship, it has not come without unnecessary difficulties and pitfalls.

All those seeking to become a church leader should engage in some type of formal biblical training. Biblical education from credible institutions will provide essential, foundational elements for a church leader. However, there are some elements of emerging as a church leader that are not

taught in institutions or universities. These elements can only be gained through the shared knowledge of experience from a senior leader.

The significance of genuine connections and authenticity in relationships is a recurring theme in contemporary literature. This literature underscores the importance of traits like willingness, vulnerability, and trust in fostering meaningful relationships. These fundamental elements of mentorship were echoed in the study, where mentors and mentees frequently explored the significance of relationships and the willingness to be vulnerable and trust each other. The research revealed that these elements are crucial for cultivating a solid mentorship bond. Absent these relational aspects, the mentee may hesitate to embrace the support and empowerment needed to become a leader within the educational institution and their personal endeavors.

Establishing a universal objective of fostering development within a mentoring program will assist mentors in delineating a purpose and trajectory for their mentorship sessions. One of the principal hurdles in the mentorship journey lies in the recognition of its need and practical application. This study found that while many of the respondents recognized the need for mentorship, some of them were not open to providing mentoring to others. This unwillingness or hesitancy to provide the training that is so desperately needed for other leaders places the perpetuity and growth of the local church in peril. Lance D. Erickson and James W. Phillips wrote that "religious-based mentors may actually be more important for educational outcomes than mentors who come from other social contexts because of the unique organizational and cultural characteristics of religious organizations pursuit of understanding Christ through

Scriptures is often underscored."[133] The study's findings highlighted a realization that mentorship fosters an environment that cultivates knowledge, experience, and the needed Christ-like character. These traits must be passed on to emerging leaders throughout the church to maintain its effectiveness and viability for generations to come.

Emerging leader focus groups encouraged the leaders to evaluate their personal commitment and willingness to engage authentically within mentorship sessions. Consequently, the emerging leaders empowered each other to recognize their individual contributions to the mentorship dynamic. This led to the conclusion that emerging leaders must be open and teachable.

A notable aspect that proved beneficial during the research implementation was the utilization of personal interviews. During this phase, the senior leader respondents were able to reflect on their past experiences as they grew in their leadership capacity and responsibility. This reflection caused them to realize the profound need for mentoring and succession planning in a more significant and realistic way. This researcher recognized the value of these sessions as the respondents became more relaxed and transparent. The comparison of the surveys the mentors and mentees submitted showed that they all recognized the power of mentorship. However, there were some discrepancies as to precisely what mentorship looks like and how it is to be implemented. This researcher believed that developing a mentorship program that encompassed a comprehensive understanding of the needs and desired outcomes of the participants would dramatically change the direction and competency of the leadership within the church or organization.

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[133] Lance D. Erickson and James W. Phillips, "The Effect of Religious-Based Mentoring on Educational Attainment: More than Just a Spiritual High," *Journal for the Scientific Study of Religion* 51, no. 3 (2012): 570.

The most significant challenge encountered during this project emerged during implementation, as many of the senior leader respondents found it challenging to prioritize and set aside time for the interviews to discuss this fundamental issue. Due to the challenges with the stakeholders in this research endeavor, the researcher was prompted to consider additional modifications beyond the original framework. Insights gleaned from participants illuminated areas of enhancement that had not initially been addressed within the research scope.

The proposal to allocate time for mentorship discussions during additional meetings was not found to be feasible for this study because of the limited timing and scheduling difficulties. The initiative's aim was to develop a cohort of senior leaders who would foster a supportive environment where the mentors could mutually encourage each other in their mentorship endeavors. The other objective was to induce senior leaders to make an intentional effort to identify emerging leaders who had the potential and proclivity to become senior leaders. These initiatives enabled the researcher to assess the mentorship relationships and support both senior and emerging leaders on their journey.

Establishing a safe and nonjudgemental environment fostered a sense of camaraderie among senior leader participants and motivated them to fully engage in the process. Providing anonymity in the survey process allowed participants to feel free to express their feelings and insights without fear or inhibition.

The emerging leader respondents expressed excitement and relief to have the opportunity to express their needs and viewpoints concerning growth and progression in leadership. The emerging leaders also acknowledged the high regard for mentorship with senior leaders, often expressing the need for mentoring beyond their assigned organization or church. For the researcher, this realization emphasized the ultimate objective of the research project: to witness

senior leaders embracing emerging leaders and implementing mentorship within local churches and organizations. This aspiration served as the driving force behind the researcher's efforts.

Research Applications

As previously indicated, the researcher desired to see senior leaders embracing emerging leaders and implementing mentorship within the local churches and organizations. This research was not limited to application only to the local church, as it can speak to various organizational settings. This mentorship model can be applied within a church setting throughout multiple ministries. The research implementation was guided by foundational principles drawn from Ephesians 4:11-16 and 2 Timothy 2:2. These verses emphasize the universal imperative to both receive and impart mentorship. Adopting a mentorship model inspired by these principles, or a variation thereof, could greatly benefit any church or ministry. This researcher used this model within the context of his local church. The researcher identified two men in their twenties who had sensed a call to pastoral ministry. This researcher intentionally entered into mentor relationships with these young emerging leaders for the express purpose of equipping them for future leadership roles. These emerging leaders were challenged to examine their sphere of influence to see if there was a young man whom they could begin faithfully pouring into and equipping for a future leadership role.

The application of the mentorship model resulted in the reevaluation of the mentorship methods currently employed by the senior leader respondents in this study. Many of the senior leaders began their ministry experience without the advantage of a structured and defined mentorship program. One respondent stated, "A lot of my mentoring was through the school of hanging around. My bishop always included me in meetings and allowed me to see things

happening and see him in action." Another respondent acknowledged, "My mentoring was essentially a matter of watching the senior leaders perform ministry in the church."

The senior leader respondents affirmed that most of the mentoring was not achieved through an intentional, structured format but rather through a "catch what you can" method. It is not clear whether those whom the senior leaders looked to for mentoring avoided sharing themselves in a meaningful way intentionally with their mentees or if there was simply a lack of understanding as to what a young mentee needs in order to become a healthy senior leader.

It was not uncommon for a senior leader to lack a complete understanding of what mentorship looks like and how to implement it with emerging leaders. There were continuing debates on the definition of mentorship and how it is functionally implemented. *The Blackwell Handbook of Mentoring Integrating Multiple Mentoring Perspectives* discusses that the four characteristics most commonly found in definitions of mentoring are: (a) mentoring is a relationship between a person with more experience and a person with less experience; (b) although the mentoring relationship is often reciprocal, the mentoring pair focuses on growth in the mentee; (c) mentoring relationships are ever-changing; and (d) mentors are different from other notable relationships, such as coaches and teachers.[134] The researcher approached this study using these shared understandings of the mentoring relationship.

It was the expectation of this researcher that this study helped solidify a common understanding of what mentorship means and how it is effectively implemented to develop leaders who are prepared to succeed current senior leaders.

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[134] Steve Bearman et al., "New Directions in Mentoring," in *The Blackwell Handbook of Mentoring* (Hoboken, NJ: Wiley-Blackwell, 2010), 375-396. https://doi.org/10.1111/b.9781405133739.2007.00023.x.

Research Limitations

This study was confined to a narrow demographic of emerging and senior leaders situated in a distinct geographical locale. As stated, these leaders were recruited from a limited number of reformations. Therefore, the findings obtained may not be universally applicable, as they could potentially differ within other reformations, diverse geographic contexts, or among more varied demographics. Upon reviewing the existing literature concerning mentorship within institutions of biblical higher education and identifying a discernible gap, it is imperative to acknowledge the constraints of this research endeavor. Throughout this project, the researcher discovered no academic or scholarly sources that specifically addressed the aspect of equipping mentorship within such institutions.

Variations in outcomes might also have arisen if the research had been conducted with a different student body and a diverse pool of mentors. The level of commitment to mentorship exhibited by the administration, faculty, and staff significantly influenced the findings. In instances where there was a lack of priority or absence of commitment to fostering mentorship among leadership or faculty, the results could have varied considerably. Additionally, the willingness of mentors to implement changes aimed at enhancing the focus on equipping future leaders played a pivotal role in shaping the research outcomes.

Despite the researcher's endeavors to interpret the collected data objectively, there remains a possibility that another individual analyzing the same data might arrive at a different conclusion. The primary objective was to avoid introducing bias favoring the promotion of equipping mentorship. The utilization of qualitative research methods served to mitigate the introduction of bias. The researcher aimed to assess whether the implementation of suggested

changes would lead to a more profound equipping experience and an enhanced appreciation for mentorship within both the local and universal church community.

As noted, the varying life stages and levels of commitment among respondents acted as external factors that inevitably influenced the research outcomes. These factors could only be partially mitigated. It often takes senior and emerging leaders a significant amount of time to recognize the value of mentorship, and once recognized, their commitment and willingness to engage with the mentorship relationship typically intensify.

It is essential to recognize that mentors are susceptible to external influences themselves, such as life circumstances and additional stressors. These external factors pose uncontrollable limitations. Each participant in the mentorship program was a unique individual, influenced by the realities of living in this world and the context of their own surroundings. Human beings are flawed by nature and are also inherently different, with varied emotions, observations, and understanding, and this cannot be disregarded. While the aspiration for every believer is spiritual maturity, these external factors significantly impact day-to-day mentorship interactions.

Moreover, the capacity of mentors to effectively invest in and equip their mentees is inherently limited. Senior leaders often have several emerging leaders whom they oversee, not to mention the church's day-to-day spiritual and administrative duties. The senior leader needs time to identify those emerging leaders in their charge who have the potential, desire, and gifts to become a successful senior leader. Practical constraints sometimes necessitate experienced mentors to take on more than one mentee. This constraint inevitably limits the time available for each mentee beyond the mandatory mentor meetings.

Further Research

While this research study has concluded, the analysis of mentorship and its effects remains worthy of focused attention and refinement. Previous research has shown that outstanding, successful, and prominent men tended to report having a mentor.[135] As today's senior leaders face aging and retirement, it would be interesting to know how many emerging leaders they have formally mentored.

Using Jesus Christ as the perfect example, it was He who called out the disciples, his mentees, and not the other way around. As we learned in this study, 15% of the respondents stated that they would be uncomfortable, to some degree, asking someone to be their mentor. If these emerging leaders are not recruited and made comfortable, they may never receive the mentoring required to become successful senior leaders.

A study into emerging leaders who have been formally mentored and how they pay it forward by mentoring other emerging leaders would also be beneficial. It was this researcher's belief that when a senior leader has been mentored and is equipped with the tools to mentor others, they will feel a need and an obligation to share what they have received. The joy of sharing one's life, experience, and knowledge with someone who will multiply it with others cannot be overstated. It is not only the responsibility of senior leaders to mentor those who will succeed them but also the greatest joy one can experience in service.

Another area of future research is mentorship and diversity and inclusion. The survey revealed that many of the emerging leaders did not feel comfortable with a mentor who was different from themselves. There is a noticeable difference in the makeup of the senior leadership

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[135] Jim Lee, Hannah Sunderman, and Lindsay Hastings, "The Influence of Being a Mentor on Leadership Development," *Journal of Leadership Education* vol, 19**.** (2020): 45, https://doi.org/10.12806/V19/I3/R4.

in our world, as well as our churches, when compared to the demographics of society. This research could study the disparity between females and minorities in senior leadership and the lack of sufficient mentorship opportunities among these groups. There is no lack of qualified leaders in these groups, yet the disparity remains evident. It seems that male mentors and mentees more readily accept the value of equipping mentorship. Future research can examine how mentorship programs can be designed to support underrepresented groups and foster inclusive leadership practices. Such a study can provide practical recommendations for organizations and policymakers to enhance diversity and inclusion within mentorship programs. It can also serve as a launch pad for other areas for future research to build upon the findings of this study and address remaining gaps in knowledge.

Finally, an area of potential future research could be the barriers to effective mentorship. Such research could address the barriers that hinder effective mentorship, such as a lack of time, mismatched mentor/mentee pairs, or an organizational culture that does not support mentorship initiatives. Research could explore the multifaceted barriers that impede effective mentorship relationships in various professional and educational contexts. Mentorship is recognized as a crucial mechanism for personal and professional development, yet numerous challenges hinder its effectiveness. By employing a mixed-methods approach, including surveys, interviews, and literature reviews, a study could categorize and analyze these barriers comprehensively. The findings would enhance mentorship programs and foster more supportive and fruitful mentor/mentee relationships.

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APPENDIX A: EMERGING LEADER SURVEY 1

Emerging Leaders in the Local Church Survey

1. What do you consider the most important tools in preparing for senior leadership?

2. Would you take a senior leadership position if you did not feel properly prepared?

○ Yes

○ No

3. If offered a senior leadership position, would you take it?

○ Yes

○ No

4. What are the potential results of taking on senior leadership unprepared?

5. What responsibility do senior leaders have in preparing emerging leaders?

6. Do you feel that most senior leaders are equipped and willing to mentor emerging leaders? Why or why not?

Done

APPENDIX B: EMERGING LEADER SURVEY 2

Emerging Leader Questionnaire

* 1. What is your goal in your current leadership position?

2. What is your plan to get to your desired position?

3. What are some tools or programs that will help you reach your goal position?

4. Are there any programs that are currently not implemented that you think would help you reach your goal? Which ones?

5. What are some strategies that will help you in your quest for the new position?

6. How long should it take to prepare you for the higher position?

7. Have you spoken with other senior leaders who were unprepared when they accepted their roles?

8. If you were offered the position right now would you be prepared to take it? Why?

9. Have you ever been mentored by someone? Who and what do you feel mentoring accomplished?

10. What does mentoring look like to you?

Done

APPENDIX C: SENIOR LEADER QUESTIONNAIRE

12/3/22, 8:21 PM

Senior Leader Questionnaire

1. How long have you held your current position?

2. What formal training have you had for your position?

3. Do you feel that you were fully prepared when you accepted your position? If not, how long did it take?

4. Before you took your position, did you have any help or mentoring from more experienced leaders?

5. Have you spoken with other senior leaders who felt unprepared when they accepted their roles? How many?

6. Do you believe mentoring would have made a difference in your leadership preparedness? Why?
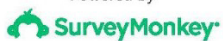
7. Have you ever mentored someone outside of your family? Who and why or why not?

8. What does mentoring look like to you?

9. What would happen in your church/organization if something traumatic happened to you and you were not able to continue leading?

10. What have you done to ensure a successful transition if you were to pass away unexpectedly?

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APPENDIX D: AFTER ACTION REVIEW

1. How confident are you that your organization or church would remain stable if the person you mentored became the senior leader after you?

   Not confident   Somewhat Confident   Mostly Confident   Very Confident

2. Do you believe that the one person that you mentor will be able to grow the organization and take it to a higher level?

   Not confident   Somewhat Confident   Mostly Confident   Very Confident

3. How comfortable did you feel talking about succession before the mentoring process? Not comfortable   Somewhat Comfortable Mostly Comfortable   Very Comfortable

4. What difference has taking part in this process made in how you view your role as senior leader?

5. Do you think that other senior leaders should take part in a similar training or process?

6. What are your takeaways from this process?

APPENDIX E: ADD TITLE

* 1. Are you currently an emerging leader or desire to be a leader in your organization?

[⬍]

* 2. Are you interested in finding a mentor or advocate?

◯ Yes

◯ No

* 3. Senior leaders and emerging leaders trust each other.

◯ Strongly Disagree

◯ Disagree

◯ Neutral/Neither agree nor disagree

◯ Agree

◯ Strongly Agree

* 4. I want to be considered a leader at my organization

◯ Strongly agree

◯ Somewhat agree

◯ Somewhat disagree

◯ Strongly disagree

* 5. How happy or unhappy are you with your senior leader at your job?

◯ Very happy

◯ Somewhat happy

◯ Neither happy nor unhappy

◯ Somewhat unhappy

◯ Very unhappy

* 6. Communication between senior leaders and emerging leaders is good in my organization.

○ Strongly Disagree

○ Disagree

○ Neutral/Neither agree nor disagree

○ Agree

○ Strongly Agree

* 7. Do you have someone you can count on to provide useful advice on your career, often called a mentor?

○ Yes

○ No

* 8. How often would you like to meet with your mentor?

○ More than once a week

○ About once a week

○ About every two weeks

○ About once a month

○ Less often than once a month

* 9. How comfortable would you be meeting with your mentor outside of work (over dinner or coffee)?

○ Extremely comfortable

○ Very comfortable

○ Somewhat comfortable

○ Not so comfortable

○ Not at all comfortable

* 10. Are you interested in serving as a mentor or advocate for someone else?

○ Yes

○ No

* 11. If you met someone you would like to be your mentor, how comfortable would you be asking them to formally mentor you?

○ Extremely comfortable

○ Very comfortable

○ Somewhat comfortable

○ Not so comfortable

○ Not at all comfortable

* 12. Which of the following are you looking for in a mentor or advocate? (Select all that apply).

☐ They are similar to me (similar background, gender, etc)

☐ They are not similar to me (different background, different gender, etc)

☐ They are more senior than I am

☐ They are in a role that I would like to have some day

☐ They are in an industry complimentary to mine, but not my industry

☐ They are interested in talking about personal issues as well as professional ones

☐ They are only interested in talking about professional issues

☐ They work at my company

☐ They do not work at my company

☐ Other (please specify)

APPENDIX F: IRB APPROVAL LETTER

May 17, 2024

Kevin Neal
Page Brooks

Re: IRB Application - IRB-FY23-24-1825 Mentoring Emerging Leaders as It Relates to Senior Leadership Succession

Dear Kevin Neal and Page Brooks,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study/project is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

For a PDF of your IRB letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word **research** with the word **project** throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office