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Spiritual Leadership Training Model: Using Learning Communities to Disciple Leaders in a Congregational Setting

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Dedicated to the loving memory of my grandmother, Viola E. Lueck (July 9, 1920 – November 21, 2016), who was a spiritual role model and constant witness of Christ's love throughout my childhood and well into my adult life.

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Finally, above all and in all things, I give thanks for my Lord, Jesus Christ, who has rescued me from sin, death, and the devil, and given me a new and eternal future in His Kingdom. Glory be to Jesus!

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CHRONOLOGY

Submission of MAP Proposal to Concordia Seminary	Sept. 4, 2015
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Learning Community—Leadership: How God Made Me	Oct. 20, 2015
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Learning Community—Leading as Disciples Who Make Disciples	Nov. 10, 2015
Learning Community—Leading through Relationships: Up, Out, In	Nov. 17, 2015
Learning Community—Leading through Conflict and Change	Dec. 1, 2015
Learning Community—Leading as Stewards of God’s Gifts	Dec. 8, 2015
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ABSTRACT

Pierce, Kent D. "Spiritual Leadership Training Model: Using Learning Communities To Disciple Leaders In A Congregational Setting." D.Min. Major Applied Project, Concordia Seminary, 2017. 209 pp.

Over the past few decades a significant shift has taken place in the cultural landscape of the United States and, as a result, in how congregations live out Christ's mission in their unique local context. This project seeks to address the need for spiritual leadership among the laity of the Church. Specifically, the purpose of the project was to develop a model of spiritual leadership formation that will foster a discipling culture within Campus Lutheran Church by helping emerging leaders develop the skills to be spiritual leaders wherever they are. The research of the project assessed how spiritual leadership training enhances the development of emerging leaders within the Church. Participants in an eight-week learning community filled out Likert scale and open-ended question assessment tools before and after experiencing spiritual leadership training. Based on the findings of the research, recommendations were developed for Campus Lutheran Church in terms of how the congregation might best approach the training of future spiritual leaders and foster a discipling culture within the congregation.

CHAPTER ONE

THE PROJECT INTRODUCED

During my first year of ministry as a campus pastor at Kent State University the parish pastor at our church led a leadership training group called Joshua's Men. Over the course of one year eight of us met in each other's homes once a month for a meal, Bible study, and accountability in our respective journeys of Christian growth. We were matched with prayer partners and given monthly reading and writing assignments. Joshua's Men was not only incredibly meaningful in terms of my own development as a spiritual leader, but I also witnessed the spiritual growth of the other men in the group. As each of these men grew in their understanding of their identity as a baptized child of God, and how they were uniquely gifted and set apart to bear witness to Christ, they began to influence others with the message of the Gospel. While many of the materials that were used in Joshua's Men are now outdated or no longer available, the concept of Joshua's Men serves as a significant influence in this project's goal of developing a spiritual leadership training model for Campus Lutheran Church in Columbia, MO.

Problem

Campus Lutheran Church was chartered as congregation in 1959 to provide campus ministry at the University of Missouri, Stephens College, and Columbia College. The congregation is located within a couple of blocks of both the University of Missouri and Stephens College. The current facility was constructed in 1964 and was owned by the Missouri District until 2004. Apart from facility ownership, Campus Lutheran has been a self-supported ministry for almost all its history.

When Campus Lutheran was first established its ministry to the academic community might be best described as a chaplaincy. Most resident congregational members were Lutheran faculty or staff members at the University of Missouri or one of the other colleges in Columbia. The remaining congregational participants were Lutheran college students. Campus Lutheran provided a “home church” away from home—with a familiar liturgy, fellowship with other Lutheran students, and the availability of pastoral care

Over the past two decades a significant shift has taken place at Campus Lutheran. Not only has the congregation grown to view the university and college campuses as a mission field, but it has come to view the larger Columbia community as a part of its mission field as well. To that end, the congregation has been intentional in reaching out to families and singles in the community in addition to faculty, students and staff members at Columbia’s institutions of higher education. The shift toward becoming more outwardly focused is evidenced by the congregation’s approach to staffing; its partnership in a Lutheran elementary school; its outreach ministry among international students and visiting scholars; its commitment to sending people on short-term mission trips; the establishment of a ministry to the blind; and its current involvement in planting a new congregation in the northeast part of the city that is reaching people without any previous background in Christianity

While there is much to celebrate in the missional attitude of Campus Lutheran, several significant challenges remain for the congregation to become all that God is calling it to be. Some of those needs and challenges relate to organizational structure and facility limitations. But the most significant need pressing upon Campus Lutheran right now is that of spiritual leadership among the laity of the congregation.

This project seeks to address the need for spiritual leadership among the members and

college students of Campus Lutheran Church. Congregation members are often asked to serve in positional leadership roles without a fully developed awareness of their spiritual role as Christ followers who live under God's reign and rule; and in alignment with the greater cause of pointing others to Christ. While some positional roles are filled by individuals who have experienced leading others in non-church settings, it is often the case that people with no prior leadership experience are pressed to serve as leaders in the church and in roles which are unfamiliar.

Without Biblical guidance and a developing spiritual maturity, aspiring church leaders may remain position-holders who never truly lead their ministry teams. Or, they may experience frustration and burn-out as they give generously of their time and enthusiasm, but fail to motivate others to join with them in their area of service.

Purpose

The Purpose of the Effort of this Project:

The effort of this project seeks to develop a model of spiritual leadership formation that will foster a discipling culture within Campus Lutheran Church by helping emerging leaders develop the skills to be spiritual leaders wherever they are.

While it might seem to make sense to directly address the need for leaders to fill the positional ministry roles that are a part of the operational structure of Campus Lutheran Church, the goal of this effort is to resource as many people as possible to be spiritual leaders in whatever context God may place them. Over time, this approach recognizes a greater potential for helping a discipleship culture develop within the congregation than would be probable by resourcing only those who have already committed to serve in positional leadership roles. By seeking a means for training as many spiritual leaders as possible in an ongoing fashion, it stands to reason

that there will be more people who are ready and willing to step into leadership roles when the needs and opportunities for leadership arise. This would be a superior approach to those that invite, or sometimes even pressure, uncertain and unprepared servants into vacant positions that simply need to be filled.

Finally, providing spiritual leadership training as broadly as possible within the congregation, will mean that more people will have the opportunity to grow in their personal understanding and exercise of discipleship. Resourcing and releasing people as spiritual leaders has the potential to move them from being church attenders and spiritual consumers, to more fully engaged members of the body of Christ who have a heightened awareness and participation in their own baptismal identity.

The Purpose of the Research of this Project

The research conducted for this project seeks to assess how spiritual leadership training enhances the development of emerging leaders within the church. This project will enhance my ability to serve in the lead pastoral role at Campus Lutheran Church and to help the congregation carry out its mission, both faithfully and fruitfully, in our community.

The findings from the research of this project will be used to help the congregation determine if a learning community model offers an effective way of providing spiritual leadership training for congregation members and students. The development of a formal, ongoing spiritual leadership training process, based on solid biblical theology and current best practices within the greater church, is the desired outcome of this project.

Process

The design of the effort for this project will be to develop a spiritual leadership training curriculum for emerging leaders at Campus Lutheran Church within the context of a learning

community. The learning community experience will be designed to foster spiritual leadership growth by encouraging participants in their pursuit of a Biblical understanding of the *Missio Dei*; showing them the importance of modeling a forgiven life in Christ; helping them discover how God resources them to join in His mission; and leading them to seek the Holy Spirit's guidance through prayer. Current Christian leadership training and discipleship training resources will be evaluated and utilized in the development of the learning community curriculum. Since a learning community is meant to be relational, special consideration will be given to incorporate relationship-building elements into the participant experience.

The design of the research for this project will be to develop assessment tools that will measure the before and after perception of the participants' awareness and understanding of themselves as spiritual leaders within the body of Christ. Participants' before and after responses will be organized into logical summaries that will be used to offer conclusions about the overall effectiveness of the learning community, its benefits, and its limitations. The assessment tools will consist of both quantitative and qualitative components, including a Likert scale questionnaire and a set of open ended questions.

Presuppositions

“Spiritual leadership,” by itself, is a vague concept that leaves ample room for a variety of interpretations. This project uses the term “spiritual leadership” in combination with biblical qualities and teachings that are associated with being disciples of Jesus. The following definition from Scott Rische serves as the basis for how this project understands spiritual leadership: “Biblical, spiritual leadership is the ability to influence others to work together for the fulfilling

of God’s mission, vision, and purposes.”¹ Discovering God’s mission, vision, and purposes is a process that involves the study of God’s Word; involves lifting up people and their needs to God in prayer; includes seeking the Holy Spirit’s guidance in discerning the opportunities, challenges, and resources that God has provided for the purpose of advancing His kingdom; and necessitates a heart of Christ-like love for those who are lost.

Emerging spiritual leaders who participate in this learning community may include paid ministry staff members, positional leaders elected by the congregation, ministry team volunteers, college students involved with peer ministry, and congregation members who desire to grow as spiritual leaders where ever God leads them. The individuals who participate in this project will represent a wide range of spiritual gifts, natural abilities, Biblical knowledge, motivations, and spiritual maturity. The aim of the learning community is to help each person experience spiritual leadership growth in relationship to their personal starting point. There will not be any standardized goals or outcomes that participants will be expected to meet.

There are three terms that are especially important as they relate to this project. First, the participants in this project will be referred to as “emerging leaders,” in recognition of their desire and potential to grow as followers of Jesus and in their discovery of God’s mission, vision, and purposes. Second, as mentioned previously, it is understood that the term “spiritual leadership” is shorthand for “biblical spiritual leadership,” recognizing an alignment with God’s Word and encompassing the concept that all spiritual leaders are also followers of Jesus who are under development. Finally, “learning community” is understood as follows:

A learning community is a group of students who take a common set of courses together or share a common experience around their academics. Participants in a

¹ Scott F. Rische, “Multiplying Missional Leaders, Part I” (DM-944 Seminar Notes, Concordia Seminary. St. Louis, MO, June 9–20, 2014), 1.

learning community develop a deeper understanding of the courses' subject matter while they build relationships and learn together outside of the classroom.²

² "Learning Communities," Ohio University, n.d., accessed August 15, 2014. <http://www.ohio.edu/learningcommunities/>.

CHAPTER TWO

THE PROJECT IN THEOLOGICAL PERSPECTIVE

Foundations for Understanding the “Sent” Church

Central to any examination of spiritual leadership is a Biblical understanding of the church as the body of Christ and its people as members of the body.

Soon after rising victoriously from the grave, Jesus appeared to His fear-stricken disciples in Jerusalem and bestowed on them a greeting of peace. This peace, however, wasn't meant only for the moment. The risen Christ brings a peace that is meant to go with the disciples as Jesus commissions them to continue His mission and resources them with the Holy Spirit. In John 20:20–23 we read:

When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

Echoing the way in which the LORD God had breathed the breath of life into Adam at creation in Gen. 2:7, Jesus ushered in the new creation by breathing on His disciples, giving them the Holy Spirit and establishing the Office of the Keys (the power to retain and forgive sins). This is a foundational development in the establishment of what would become the Christian church and the missionary work of the members of the body of Christ. Eugene Klug captures the significance of this moment:

Christ has entrusted His most treasured possessions, the keys to the Kingdom of heaven itself, to His beloved, the church. It now possesses all the gifts, powers, privileges, offices gained by Christ for it. As His bride, the church shares fully in His riches, all spiritual gifts and blessings, all that has to do with life and salvation.³

³ Eugene F.A. Klug, *Church and Ministry: The Role of Church, Pastor, and People from Luther to Walther* (St. Louis: Concordia, 1993), 32.

We see the missionary work of the church begin to take shape in Acts 1:8 when Jesus addresses the original eleven apostles (just prior to Judas's replacement by Mathias) and says to them: "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." Starting in Jerusalem on Pentecost, the apostles begin their apostolic vocation of bearing witness to Christ by publicly preaching and teaching people about the salvation won for them through Jesus' death and resurrection.

The Bible provides a solid record of the growth of the church in the days of the apostles:

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. (Acts 2:42–47)

We're told in Acts 6:2 that seven men were appointed to assist with the needs of the growing church so that the apostles could focus on their God-assigned task of preaching.⁴

The apostles were called to go and preach the Good News and the believers all had roles within the community of the church that flowed in response to the apostles' teaching. Deacons were chosen for a special role within the fellowship of believers that assisted, but was distinct from, the work of the apostles. In Eph. 4:11–12, Scripture provides another description of special roles within the Body of Christ: "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of

⁴ Robert J. Scudieri, *The Apostolic Church: One, Holy, Catholic and Missionary* (Fullerton, CA: Lutheran Society of Missiology in cooperation with R. C. Law and Co., 1995), 25.

Christ.”

Clearly, Jesus entrusted the continuation of His ministry to the apostles, who established categories of ministry work associated with Christ's disciple-making mission. Robert Scudieri, in *The Apostolic Church - One, Holy, Catholic and Missionary*, describes the roles of those called to public ministry and of the laity in the first centuries of the Christian church. Scudieri identifies apostles, in the broad sense, as commissioned missionaries, “authorized for evangelistic work in territories which did not yet know Jesus as Lord.”⁵ He observes that their strategy was itinerant preaching and that their topic was assigned by God, namely to preach: “Jesus Christ and Him Crucified.”⁶

What is interesting about Scudieri's observation of early mission work is that individuals who were not apostles, and who seem to have no special authority, are also actively engaged in spreading the Gospel and establishing new congregations:

Without denigrating Paul's special place 'as a chosen vessel of God,' it can be said that Paul wasn't second, or third to reach the non-Jews with the Gospel. Luke says some anonymous 'natives of Cypress and Cyrene' (Acts 11:20), escaping from the persecution of Christians that broke out after Stephen was murdered, began to work in Antioch among gentiles.⁷

Eventually the original apostles died and the still-young Christian church continued to adapt and grow. House churches gave way to larger gathering places, congregations acquired property, and administrative structures developed.⁸ Scudieri notes that by the third century, “Bishops and presbyters took on greater authority, so that by Constantine's time the Emperor

⁵ Scudieri, *The Apostolic Church*, 25.

⁶ Scudieri, *The Apostolic Church*, 25.

⁷ Scudieri, *The Apostolic Church*, 27.

⁸ Scudieri, *The Apostolic Church*, 31–33.

recognized in Christianity the potential for a very influential ally.”⁹

One key Scripture passage that helps us understand God’s design for His “sent” church is 1 Pet. 2:9: “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” Here God’s Word makes it clear that the public ministry of the church is intimately connected with the service of all Christians. When this passage is understood in relationship to the special offices that were given to God’s people in Ephesians 4, a picture comes into focus of how the roles we describe today as clergy and laity work together in Christ’s service. In this way, the church is “sent” out into the world on God’s mission, in numerous settings and among the diversity of all of humankind, bearing witness to our Lord and Savior, Jesus the Christ.

Recognition of these complimentary roles within the body of Christ is important for understanding how Christ’s mission is carried out by His church, and in terms of this project, for developing a Biblically sound model for training spiritual leaders.

The Mission of the Church

Developing spiritual leaders who embody Christ’s mission, as it is carried out through His church, requires a sound biblical understanding of the *Missio Dei* and the body of Christ. When asked to describe the mission of the church, Christians often point to the “Great Commission,” found in Matt. 28:18–20:

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all

⁹ Scudieri, *The Apostolic Church*, 33.

that I have commanded you. And behold, I am with you always, to the end of the age.”

While this is a place where Jesus clearly speaks about His mission and how His disciples will carry it out after His ascension, it is often conceptualized only as a divine mandate. As such, mission is often understood as an act of faithfulness that is driven by the Law.

Lesslie Newbigin, however, explains that the mission of the Church is more than a mandate; and that it isn't primarily Law-driven, but is a divine endeavor that is rooted in the Gospel.¹⁰ He writes: “Mission begins with a kind of explosion of joy. The news that the rejected and crucified Jesus is alive is something that cannot possibly be suppressed. It must be told. Who could be silent about such a fact?”¹¹

This Gospel-centered understanding of mission has some very practical implications for the pastors and church members who serve together in the body of Christ. While Jesus' directives in Matt. 28:18–20 and in Acts 1:8 are in no way minimized or negated, realizing that the Gospel is the primary driver of Christ's mission should cause congregations to rethink how they teach and train people to understand and carry out evangelistic ministries. After all, our response is quite different if we are primarily answering the question, “How can I best obey Jesus' command?” versus, “How can I let everyone know this amazing Good News that I have because of Jesus?”

Newbigin states that we are baptized into Christ's mission: “To be baptized is to be incorporated into the dying of Jesus so as to become a participant in his risen life, and so to share his ongoing mission to the world.”¹² Since we as members of the body of Christ are baptized into Christ's mission, we best embody that mission when we follow Christ faithfully. This is what we

¹⁰ Leslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 116.

¹¹ Newbigin, *Gospel in a Pluralist Society*, 116.

¹² Newbigin, *Gospel in a Pluralist Society*, 117.

observe happening in the book of Acts as the Christian church grows at an incredible rate. As Newbigin points out, almost all of the Gospel proclamation in Acts happens in response to questions that are asked by non-believers.¹³ This begins right away with Peter's sermon at Pentecost, where the crowd wants to know what is going on and Peter explains that a new reality is at hand in the eternal reign and rule of Jesus Christ.¹⁴

As followers of Jesus, our baptismal life is, simultaneously, a missionary life. This new life is empowered by the Holy Spirit and refueled by the Means of Grace. When we, as members of the body of Christ, are fed by God's Word and Sacrament and live in accountability with one another, we can't but help to respond as witnesses of God's love for us in Christ. Per our own story, place in life, and spiritual gifts, we bear witness to the Gospel. As we go along the way of our daily lives, we by nature of our new birth in Christ, are at some level engaged in the activity of "making disciples of all nations." It may be argued that the more a Christ follower's life is centered in Jesus and the Means of Grace, the more missional that person becomes; not so much because they are intentionally devising ways to spread the Gospel, but because Christ is so central to their life that they can't avoid talking about Him. James Galvin illustrates what this looks like from within the vocational roles of pastors, teachers, and leaders:

God is active in the world and works through leaders, but we are often unaware when this happens. This is similar to when pastors stand up to preach. They write and rehearse their sermon, then stand in front to deliver it. Alongside of the words they speak, the Holy Spirit works in the hearts and minds of the listeners to bring them to faith and form them spiritually. The pastors are often unaware of the work God is doing through them at the moment. The same is true for teachers. They study their lesson and stand before a Bible class... Again the Holy Spirit works in the hearts and minds of the learners... God works through leaders in a similar way. We enlist followers, make plans, show individual concern, give direction, inspire, monitor progress, and evaluate. Whether we are aware of it or not, the Holy Spirit is using our

¹³ Newbigin, *Gospel in a Pluralist Society*, 117.

¹⁴ Newbigin, *Gospel in a Pluralist Society*, 117.

words and actions to shape lives and accomplish God's will. ...[B]ut he often hides himself while doing so (Isaiah 45:15).¹⁵

Spiritual leadership is not primarily an exercise focused on learning new skills from the business world and adapting them for deployment in a systematized evangelism program. True spiritual leadership, as Galvin describes it, is a God-created relationship of following and leading: "God was leading Adam, and Adam was following God. ...God initiated and Adam responded. God led, Adam followed."¹⁶ This leader-follower dynamic still exists today, but it has broken down because of sin. Yet, the good news, as Galvin points out, is that: "Christ redeems us from the penalty of sin, releases us from the power of sin, and shows us what it means to be a leader."¹⁷

The reality of our ongoing struggle with sin causes us, even more, to seek Christ's forgiveness and rejoice in His grace. As the Holy Spirit is poured into us through God's Word and Sacrament, we are so filled that it spills out from us as Good News to our neighbor.

A Lutheran Understanding of Church and Ministry and the Royal Priesthood

As Christ followers who are learning and growing as spiritual leaders, it is important that we understand God's design for the visible Church on earth and the way that we fit into that design. How does the diversity of members who make up the body of Christ function in unity? With Christ as its head, how do each of the different parts of the body recognize, follow, and lead according to their own special function so that the body is healthy and whole? To help answer those questions, we turn to the theological witness of the Reformation and the confessional writings of the Lutheran church.

¹⁵ James Galvin, *I've Got Your Back* (Elgin, IL: Tenth Power, 2012), 152–53.

¹⁶ Galvin, *I've Got Your Back*, 142–43.

¹⁷ Galvin, *I've Got Your Back*, 147.

Luther and the Reformation

Martin Luther, in the early decades of the 1500's, came to realize that God primarily expresses His power through His Word and not through priests who, supposedly, had achieved some sort of special spiritual status. With this central focus on the Word of God, Luther presented an understanding of the office of public ministry and the royal (or universal) priesthood of believers that departed drastically from the Roman Catholic understanding of church and people that exemplified the Western church in the Middle Ages. Robert Kolb suggests that Luther's teaching regarding the public ministry rests on two presuppositions: 1) that the believer lives in two distinct but inseparable relationships—one with God and the other with fellow humans; and 2) that God accomplishes the restoration of the vertical relationship in the believer's life—the relationship of faith or trust in God—through God's Word of promise.¹⁸ Upon these two presuppositions, Luther emphasizes the public ministry as the God-instituted office of preaching (or teaching) the Word. According to Kolb, Luther understood the relationship between clergy and laity without regard to questions related to power, control, or dominance between the two groups, stating: “Instead, he pursued a definition of the power to serve, both God and one another, within the assembly of God’s people, through God’s Word.”¹⁹ Within the universal priesthood of believers, Luther's theology demonstrated a mutual service of God's people—according to their gifts and vocations—in and through God's Word.

Lutheran pastors during the time of the Reformation occupied the public preaching office given to the church and, accordingly, administered the Sacraments. This by no means, however,

¹⁸ Robert Kolb, “The Doctrine of Ministry in Martin Luther and the Lutheran Confessions.” In *Called and Ordained: Lutheran Perspectives on the Office of the Ministry*, ed. Todd Nichol Mark Kolden, 49-66 (Eugene, OR: Wipf & Stock, 2004), 50

¹⁹ Kolb, “Doctrine of Ministry,” 51

eliminated or diminished the role of lay workers occupying professional roles within the church. Case in point is Luther's esteemed colleague, Philipp Melanchthon. Melanchthon, a layman, was a prominent figure in the Reformation and spent his entire career as a theologian on the faculty of Wittenberg University. With Luther's support, Melanchthon served as a teacher of pastors and was a significant contributor to the Confessional writings of Lutheranism. Gene White points to the altar triptych in the chancel of St. Mary's Lutheran Church in Wittenberg as an illustration of both the nature of Melanchthon's service and Luther's approval: "...on the left panel Philipp Melanchthon (a layman) baptizing an infant, which is a Sacrament, and Martin Luther observing as Junker Jorge."²⁰

During Luther's time, and in the years following, there are other examples of lay theologians serving at Wittenberg University. Martin Chemnitz was a layman when he began his service on the Wittenberg faculty as a professor of theology in 1544, before being ordained later that same year.²¹ White lists others too: Abraham Calov, Johannes Meisner, Johannes Andreas Quenstedt, Martin Chaldenius, John Heinrichson Berger, and Johann Deutschmann.²² The service of these men in church professions, arguably in leadership roles, outside of the pastoral office demonstrates that the early Lutherans recognized that God leads some who are not called to be pastors to serve in other leading roles within the visible church.²³

According to Luther, ministry was an essential function of Baptism—with a distinction between secular and spiritual offices. All Christians are called to roles of ministry by virtue of

²⁰ Gene White, "A Presentation of Lay Leadership and Teaching in the History of the Early Church and the Lutheran Church to the Present Time" (<http://stand-firm.blogspot.com>. n.d.), accessed August 5, 2013, http://www.soundwitness.org/misc/Lay_Leadership_and_Teaching_White.pdf, 9.

²¹ White, "A Presentation of Lay Leadership and Teaching," 11.

²² White, "A Presentation of Lay Leadership and Teaching," 11.

²³ White, "A Presentation of Lay Leadership and Teaching," 11.

their Baptism, but not all are called to the public ministry of the Word. Eric W. Gritsch and Robert W. Jensen, in *Lutheranism, The Theological Movement and Its Confessional Writings*, explain: “Luther clearly distinguished between the 'spiritual estate' of baptism and the various holders of a special 'office.' Consequently, there are secular and spiritual offices, such as the secular function of princes and the spiritual function of priests; both princes and priests have their different duties.”²⁴ So for Luther, there was simply one ministry of the Word, but it was exercised privately by lay Christians as vocation and opportunity demanded, and publicly by special ministers (whether called pastors, bishops, or by another title) who were called by a congregation of Christians in a particular time and place. Gritsch and Jensen write:

Luther consistently kept his reflections on the two ministries in dialectical tension, avoiding the temptation of deriving the one from the other. Neither the promise of salvation in Christ, nor its communication through the ministry of the word, can be reduced to the question of a political relationship between congregation and pastor, between 'common' and 'special' ministry. Both remain in creative tension with each other as organs of the one body of Christ in the world.²⁵

Luther and the Lutheran Confessions emphasize that the Office of Public Ministry is a divine office given to the church for the preaching of the Word, administration of the Sacraments, and exercise of the Keys. However, neither Luther nor the Confessions spelled out any exact terms for electing, ordaining, and installing ministers of the Word. While the circumstances of the Reformation might not have called for such specificity, generations of later Lutherans would become engrossed in debating these matters.

Orthodoxy, Pietism, Rationalism, and Confessionalism

The period of seventeenth century Orthodoxy and the Pietistic movement that followed it

²⁴ Eric W. Gritsch and Robert W. Jensen, *Lutheranism: The Theological Movement and Its Confessional Writings* (Philadelphia: Fortress, 1976), 111.

²⁵ Gritsch and Jensen, *Lutheranism*, 112.

show how the role of lay members of the church can be minimized or expanded by the influence of theologians and the context of the times. This fluctuation also demonstrates the importance of having a sound biblical understanding of the *Missio Dei* and the priesthood of all believers.

Orthodoxy

During the seventeenth century Lutheranism entered what came to be known as the period of scholastic Orthodoxy.²⁶ This time of Lutheran orthodoxy resulted largely from the attempt of Lutherans to defend themselves against the Roman Catholic assertion that “Lutherans could not lay claim to various marks of the true church, among them apostolicity and catholicity, because Lutherans did not engage in missions overseas and their churches were not to be found in all parts of the earth.”²⁷ Prominent Lutheran theologian, Johann Gerhard (1582–1637) countered this charge by neatly separating the missionary activity of the church from its claims to apostolicity and catholicity, teaching that “the only necessary mark was the true and catholic faith determined by adherence to the rule and norm of the Holy Scriptures.”²⁸ He also contended that the Great Commission had no continuing validity in its original form, arguing: “It had been intended for the original apostles, but the apostolate had expired in its original sense, and the apostles had no real successors.”²⁹ The Lutheran Theological Faculty at Wittenberg affirmed Gerhard's views in its own response to the inquiries of a Lutheran layman in 1651.³⁰

²⁶ James A. Scherer, *Gospel, Church, and Kingdom: Comparative Studies in World Mission Theology* (Minneapolis: Augsburg, 1987) 66.

²⁷ Scherer, *Gospel, Church, and Kingdom*, 67.

²⁸ Scherer, *Gospel, Church, and Kingdom*, 68.

²⁹ Scherer, *Gospel, Church, and Kingdom*, 68.

³⁰ Scherer, *Gospel, Church, and Kingdom*, 68.

A layman named Justinian Wetz (1621–1668) challenged the orthodox view of mission work and called on Christians to preach the Gospel to heathen by sending out volunteer student evangelists.³¹ This, of course, not only challenged orthodoxy's view of mission, but it also involved the deployment of lay persons into active ministry roles involving proclamation of the Word. Wetz became a martyr of this cause when he was denounced by members of the Imperial Diet meeting in 1664.³² The Lutheran orthodox theologians of this period left almost no room for the lay members of the universal priesthood of believers to participate actively in ministry leadership roles of the church.

Pietism

Pietism was, in many ways, a reaction to the missionally dead orthodoxy of the seventeenth century. Believing that Luther had completed the job of reforming church doctrine, pietists saw it as their task to reform evangelism, Christian unity, and church life.³³ The principles of Pietism took their form in Philip Jakob Spener's 1675 essay, *Pia Desideria*, in which he proposed extensive individual and group study of the Bible, and the intentional involvement of the spiritual priesthood of the laity in ministry.³⁴ Spener was not overly concerned with theological theory. Instead he emphasized the active practice of Christianity.

Pietism became a strong missionary force within Lutheranism through the guidance of August Hermann Francke at the University of Halle in the 1700's. Under Francke's leadership foreign mission work began in India, and a *diaspora* ministry among Lutherans in Pennsylvania

³¹ Scherer, *Gospel, Church, and Kingdom*, 69.

³² Scherer, *Gospel, Church, and Kingdom*, 69

³³ Scherer, *Gospel, Church, and Kingdom*, 71.

³⁴ Scherer, *Gospel, Church, and Kingdom*, 71.

took shape with the help of Henry Melchoir Muhlenberg.³⁵

While Pietism positively ignited a mission movement among Lutherans and actively involved the laity in the ministries of the church, it also demonstrated some weaknesses. James A. Scherer observes: “In making mission work the special concern of spiritually regenerated groups and individuals, rather than the task of the entire church, pietists contributed to a divorce between church and mission.... Pietism activated many laypersons in mission, but it did not establish a genuine universal priesthood based on Baptism.”³⁶

Rationalism

In its later years, Pietism allowed its original spiritual underpinnings to become replaced with a secular emphasis. During the 1800’s the theology of the church was increasingly becoming secularized by a movement known as Rationalism. Robert C. Schultz describes how the rationalistic theological agenda sought to undermine the authority of Scripture: “[they] reinterpreted Biblical and confessional concepts to make them more acceptable to man’s reason.”³⁷ Schultz goes on to describe how Rationalism’s willingness to abandon biblical truth in order to achieve unity among men eventually led to the forced unification of the Lutheran and Reformed churches in Prussia.³⁸

Confessionalism

Just as the extremes of orthodoxy eventually led to the reaction of the pietistic movement,

³⁵ Scherer, *Gospel, Church, and Kingdom*, 71

³⁶ Scherer, *Gospel, Church, and Kingdom*, 73.

³⁷ Robert C. Schultz, “The European Background,” in *Moving Frontiers: Readings in the History of the Lutheran Church-Missouri Synod*, ed. Carl S. Meyer (St. Louis: Concordia, 1964), 50.

³⁸ Schultz, “The European Background,” 55.

by the middle of the 1800's the emptiness of Rationalism was giving way to the biblical renewal of Lutheran confessionalism.³⁹ It is within this setting of confessional renewal that the LCMS would come into being

Under the leadership of a Dresden pastor named Martin Stephan, 665 people emigrated from Germany to America in the fall of 1838.⁴⁰ The promise was freedom to practice their faith in adherence to the teachings of Scripture and the Lutheran Confessions. But before the end of the Saxon immigrants' first year in the United States, a contest for authority between clergy and laity would define and give birth to what we know today as the Lutheran Church—Missouri Synod.⁴¹

C.F.W. Walther and The Lutheran Church—Missouri Synod

The circumstances of Martin Stephan and the Saxon immigrants who came to America prompted the issue of the relationship of the public ministry and priesthood of believers to become a prominent concern among the founders of the LCMS. Stephan had successfully insisted upon establishing a hierarchical form of church structure prior to the Saxon Lutherans' arrival in the United States.⁴² However, after only a short time Stephan was deposed for leading a scandalous life, causing a crisis for the Saxons.⁴³

Digging deeply into God's Word, under the leadership of C. F. W. Walther, the Saxons would soon come to understand that Stephan's claim to be their supreme leader in both secular

³⁹ Schultz, "The European Background," 61.

⁴⁰ Walter O. Forster, *Zion on the Mississippi: The Settlement of the Saxon Lutherans in Missouri 1839–1841*. (St. Louis: Concordia, 1953), 2.

⁴¹ Forster, *Zion on the Mississippi*, 2.

⁴² Forster, *Zion on the Mississippi*, 2

⁴³ Forster, *Zion on the Mississippi*, 2

and spiritual matters was unscriptural.⁴⁴ John Drickamer explains: “After Stephan had been deposed, there was a great deal of confusion among these immigrants about church and ministry. Many were terrified that they had cut themselves off from the true church and any valid ministry by their immigration. Doctrinal clarity was granted them only after Walther showed in the Altenburg Debate (April 1841) that they could, in spite of past sins, form true Christian congregations and validly call pastors.”⁴⁵

Walther had studied intensely for the Altenburg Debate, had arrived at the historic Lutheran understanding of church and ministry, and held tightly to this Biblical stance throughout his pastoral career.⁴⁶ In response to a number of doctrinal disagreements among American Lutherans, the LCMS asked Walther to produce a treatise on the issue, which resulted in the publication of Walther's book, *Kirche und Amt* (Church and Ministry) in 1852.⁴⁷ August Suelflow states the significance of Walther's work: “Many discussions have been held in the Lutheran Church—Missouri Synod on the impact *Church and Ministry* has had on the church. The title page of the first edition, published in Erlangen, Germany in 1852, declares that it is 'the voice of our church in the question of church and ministry.’”⁴⁸ The synodical convention held in Milwaukee, Wisconsin in 1851 resolved that the manuscript of *Kirche und Amt* would be the “unanimous confession” of the LCMS.⁴⁹

⁴⁴ August R. Suelflow, *Servant of the Word: The Life and Ministry of C. F. W. Walther* (St. Louis: Concordia, 2000), 163.

⁴⁵ John M. Drickamer, “Walther on Church and Ministry,” in *C. F. W. Walther: The American Luther*, ed. John M. Drickamer, Glenn E. Reichwald, and Arthur H. Drevlow (Mankato, MN: Walther Press, 1987), 69.

⁴⁶ Drickamer, “Walther on Church and Ministry,” 69.

⁴⁷ Suelflow, *Servant of the Word*, 164.

⁴⁸ Suelflow, *Servant of the Word*, 164.

⁴⁹ Suelflow, *Servant of the Word*, 164.

Key Teachings from *Church and Ministry*

In *Kirche und Amt* Walther underscores that the church is grounded solely on God's Word and that the pastoral office is mandated by God for the sake of the church, and that other offices may derive from the pastoral office in order to fulfill a God-pleasing purpose and function.⁵⁰ He organizes Part One of *Kirche und Amt* around nine theses concerning the church, and Part Two around ten theses concerning the Holy Ministry or the Pastoral Office.⁵¹ Walther carefully demonstrates the soundness of each thesis by including support from three categories: 1) Scripture Proof, 2) Witness of the Church in Its Official Confessions, and 3) Witness of the Church in the Private Writings of Its Teachers.⁵²

Lay Ministry and the Twentieth Century LCMS

Like the pendulum swing between the dearth of lay involvement during the time of Lutheran Orthodoxy and the revival of laity's role during the heyday of Pietism, the rapidly changing context of the twentieth century also resulted in shifts that saw the laymen and laywomen of the church mobilized for spiritual leadership roles in new ways and at increased levels. The pinnacle of this lay mobilization may have come with Oscar E. Feucht's short book, *Everyone a Minister*, which was published by Concordia Publishing House in 1974. In the Preface, Feucht shares the motivation behind his work: "Always the compelling motive has been the Biblical teaching of the priesthood of all Christians as the only adequate strategy of the church so greatly needed in the last decades of the 20th century."⁵³ Feucht goes on to make a case

⁵⁰ Klug, *Church and Ministry*, 268.

⁵¹ C.F. W. Walther, *Church and Ministry (Kirche und Amt)*, trans. J. T. Mueller (St. Louis: Concordia, 1987), 19.

⁵² C.F.W. Walther, *Church and Ministry*, 19–23.

⁵³ Oscar E. Feucht, *Everyone a Minister*, 4th ed. (St. Louis: Concordia, 1974), 7.

for increased and intentional recognition and employment of the priestly role of laymen and laywomen in both congregational and church-wide spiritual leadership functions.

David Wollenburg credits Feucht with popularizing the term “lay ministry” within the LCMS.⁵⁴ He also suggests that Feucht has been greatly misunderstood by his critics: “Feucht has been accused of ‘redefining theological terms’ by using the word ‘ministry’ for the work of the laity. In fact, what he concludes is, ‘The exercise of this universal priesthood does not do away with the institutional church or the necessity of the pastoral office.’”⁵⁵ Of the universal priesthood of believers, Feucht writes:

It is a God-ordained basic means to multiply the church's ministry by utilizing the full membership of a parish; it is carried out not only in the church edifice, but in the family, the neighborhood, the community, in fact, throughout the world wherever there are disciples of Jesus Christ; in this way it fulfills the great commission which Christ gives to all who accept Him as Savior and Lord.⁵⁶

Even before Feucht's *Everyone a Minister* there were major developments taking place within the LCMS that were affecting the relationship and understanding of the pastoral office and the laity. David Sellnow, in a 1986 paper titled *Lay Ministers in the Lutheran Church—Missouri Synod*, shows that already by the end of the nineteenth century there was confusion developing around the classification of various types of professional church workers who were not called to serve as pastors.⁵⁷

Luther taught that a person either served in the public ministry or not in the public

⁵⁴ David Wollenburg, “Pastoral Formation in the LCMS: How Do We Address Pastoral Needs?” (*Concordia Theology*. n.d.), 21, accessed August 5, 2013, http://seminary.csl.edu/facultypubs/portals/0/wollenburg-how_do_WE_meet_pastoral_needs.pdf.

⁵⁵ Wollenburg, “Pastoral Formation in the LCMS,” 21.

⁵⁶ Feucht, *Everyone a Minister*, 149.

⁵⁷ David Sellnow, “Lay Ministers in the Lutheran Church—Missouri Synod,” (Mequon, WI: Wisconsin Lutheran Seminary Library, May 1, 1986), 4.

ministry.⁵⁸ Sellnow explains that as the Lutheran church developed in America, Luther's description came to be understood as a two-fold division consisting of clergy who were ordained, and the laity who were unordained church members.⁵⁹ In the case of the LCMS Sellnow writes: "In some areas a third category, teacher, was also thought of as a type of public ministry. ...By the end of the 19th century, the three-fold division of pastor, teacher and layman was firmly established in the Lutheran Church—Missouri Synod."⁶⁰

Samuel Nafzger relates how questions pertaining to the teaching ministry led to a 1965 Synod Convention resolution appealing for the ordination of called male teachers.⁶¹ The issue was referred to the Commission on Theology and Church Relations (CTCR), which concluded in a 1973 report "that the Synod approve the ordination of synodically certified and called male teachers and directors of Christian education."⁶² Besides dealing with the classification of pastors, teachers and directors of Christian education within the public ministry, the Synod also wrestled with questions of gender roles within the public ministry. Considering several resolutions that were passed at Synod Conventions during the 1960's and 1970's, Nafzger points out: "...the question must necessarily arise: How is it possible to say that 'the Lutheran pastor and teacher are on an equality as ministers of the Gospel and that no distinction should be drawn between men and women teachers, while at the same time maintaining that the Synod has no women pastors.'"⁶³

⁵⁸ Sellnow, "Lay Ministers," 4.

⁵⁹ Sellnow, "Lay Ministers," 4.

⁶⁰ Sellnow, "Lay Ministers," 4.

⁶¹ Samuel H. Nafzger, "The CTCR Report on 'The Ministry'," *Concordia Theological Quarterly* 47, no. 2 (1983): 98.

⁶² Commission on Theology and Church Relations of The Lutheran Church-Missouri Synod. *The Ministry in Its Relation to the Christian Church*. St. Louis: CTCR, 1973. 10.

⁶³ Nafzger, "The CTCR Report," 103.

Sellnow provides other examples of LCMS convention activity and church worker classifications that led to general confusion about the roles of men, women, laity, pastors, and other called workers within the church.⁶⁴ For example, the deaconess association was founded in 1919 to provide a way for women to serve in professional ministries within the church.⁶⁵ The 1950 Synod Convention passed a resolution to enlist and train laymen for full time church work.⁶⁶ The Houston Convention in 1953 formed the Committee on Enlisting and Training the Laity.⁶⁷ In 1959, at convention in San Francisco, the Synod authorized the formation of a two year institute for laymen, which led to the Lutheran Lay Training Institute on the campus of Concordia College in Milwaukee, Wisconsin in September of 1961.⁶⁸ In 1971 the name was changed to the Lay Minister Program, and in 1978 it was offered as a four year degree.⁶⁹

The use of the term “Lay Minister” for a called public ministry position only added to the confusion of terms and roles. A called lay minister, for example, is not to be confused with the general laity of the church, who also often serve in a variety of assisting roles as leaders and volunteers at their congregations. Regarding the use of this term, Paul Kelm states: “Confusion arises when we attempt to distinguish the ministry of members whose service is volunteer, part-time, and limited in scope as ‘lay ministry’ from that of pastors and teachers whose service is usually compensated, full time, and broader in nature (a ‘vocation’).”⁷⁰ One solution of nomenclature that Kelm suggests is to use the term “personal ministry” to describe the service of

⁶⁴ Sellnow, “Lay Ministers,” 5.

⁶⁵ Sellnow, “Lay Ministers,” 4

⁶⁶ Sellnow, “Lay Ministers,” 5.

⁶⁷ Sellnow, “Lay Ministers,” 5.

⁶⁸ Sellnow, “Lay Ministers,” 6.

⁶⁹ Sellnow, “Lay Ministers,” 6.

⁷⁰ Paul E. Kelm, “Lay Ministry.” *WELS: Forward in Christ*, (September 1989), 1, accessed August 5, 2013, <http://www.wels.net/news-events/forward-in-christ/september-1989/lay-ministry>.

the laity “in home, job, and community as well as to brothers and sisters in the body of Christ.”⁷¹

All of the confusion about church-related offices, roles, and terminology that had come about during this period of LCMS history eventually led to seven years of study by the CTCR, culminating in a 1981 report titled: *The Ministry: Offices, Procedures, and Nomenclature*.⁷² This report proved to be helpful in sorting out the way that the church defines and uses the term ministry, which in turn helped provide a clearer understanding of how pastors, other called workers, and laymen and laywomen were meant to relate to one another in the service of the Gospel:

Putting it simply, there is one pastoral office, but the office which we formally refer to as ‘the office of the public ministry’ has multiple functions, some of which are best handled by another, e.g., the parochial school teacher who is performing that function of the pastoral office. The pastoral office with all of its functions is mandated for the church. Other offices are established by the church to assist in carrying out pastoral function.⁷³

Two important conclusions were reached through this study: 1) Based on Scripture and the Confessions, the LCMS reaffirmed its historic position that there is only one divinely instituted office in the church; and, 2) the New Testament does not present a precise checklist of what functions those who hold the office of public ministry must perform.⁷⁴

Participating in God’s Mission, Vision, and Purposes in the 21st Century

In the twenty-first century, the LCMS has once again affirmed its understanding of, and adherence to, the biblically sound teachings espoused by Luther and Walther on church and ministry. In 2003 a new report was released by the Commission on Theology and Church

⁷¹ Paul E. Kelm, “Lay Ministry,” 1.

⁷² Nafzger, “The CTCR Report,” 97.

⁷³ *The Ministry: Offices, Procedures and Nomenclature* (St. Louis: Commission on Theology and Church Relations, September 1981), Section F.

⁷⁴ Nafzger, “The CTCR Report,” 123–24.

Relations of the Lutheran Church—Missouri Synod, titled: *Theology and Practice of “the Divine Call.”* This comprehensive document devotes specific attention to The Biblical Witness, The Lutheran Confessions, C. F. W. Walther and the Lutheran Church—Missouri Synod, and Contemporary Issues and Practices pertaining to the Pastoral Office.⁷⁵

Even as in days past, there does still exist a tension between the practical ministry needs of the twenty-first century church and its commitment to meet those needs with Scriptural and Confessional integrity. The pressure to train and deploy men to serve as called pastors and the need to carry out Word and Sacrament ministry in a multiplicity of local contexts challenges the church of today. Besides addressing the need for pastors, these challenges also press laymen and laywomen into new roles of service within the church.

Amid what is becoming a post-Christian context here in the United States, 21st century congregations face new challenges as they endeavor to share the Gospel.⁷⁶ Like much of the rest of western Christianity, the American church of today often finds itself lacking finances, commitment, and a connection to our Christian heritage.⁷⁷ This reality is one factor that helps demonstrate the need for spiritual leadership development within LCMS congregations.

In our ever-changing global society, the status quo nature of some churches has rendered them almost irrelevant in terms of connecting spiritually hungry people to Jesus, the Bread of Life. In sharp contrast to status quo churches are missional churches that use every means available to them to connect people to Christ and involve them in His mission around the world.

⁷⁵ *Theology and Practice of “the Divine Call”*. St. Louis: Commission on Theology and Church Relations, 2003), 47.

⁷⁶ Robert Newton, “Missionary Churches: Navigating in a Post-Church World.” *The Lutheran Witness*, January 2010, 6–11.

⁷⁷ Lisa Buratti, “The Vocation of the Laity within a Swedish-Lutheran Context,” Vers. pdf. *New Theology Review*. Catholic Theological Union (September 12, 2012), 33–34, accessed August 5, 2013, <http://newtheologyreview.org/index.php/ntr>.

Missional churches, even within the challenges of an increasingly secularized culture, are growing; reproducing Christ followers and whole new faith communities which do the same. According to Milfred Minatrea, this replication is natural because in missional churches every member perceives himself or herself to be in a missionary role; *missions* is not understood as an expression of the church, but as its essence.⁷⁸

Twenty-first century life is dramatically different from life in previous eras, yet the message of “Jesus Christ and Him crucified” (1 Cor. 2:2) remains unchanged from the time of the apostles. As missionaries in their present station of life, men and women of the church today are being resourced and released, in new and various ways, to carry God’s Word of truth and life into the communities in which they work and live.⁷⁹

The challenges of our era of history do not open the door for developing a new understanding of the *Missio Dei* or of how God designed His Church to function. Rather, the challenges of the times in which we live call for us as pastors, auxiliary office holders, and laymen and laywomen to support one another as we serve Christ together.

In Romans 12, the Apostle Paul writes:

For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. (Rom. 12:3-6a)

As members of the body of Christ we each are called to operate out of our own areas of

⁷⁸ Milfred Minatrea, *Shaped by God's Heart: The Passion and Practices of Missional Churches* (San Francisco: Jossey-Bass, 2004), 11.

⁷⁹ Paul Mueller, *Church Members or Christian Disciples*, (Power Point presentation, St. Paul, MN, August 4, 2006).

giftedness and are not normally expected to serve out of those areas where our giftedness is lacking. The body is at optimal health and functions at its best when each part is doing what it is good at and was designed to do. Following Christ together, we employ our gifts in His name and by the Holy Spirit's guidance and power become the locus of Christ's mission of making disciples. Perhaps James Galvin states it best:

...leadership is God's idea and ...he chooses to raise up and work through human leaders to accomplish his work. God raised up many leaders in the Bible and continues to do so today. He is not sitting idly and wringing his hands hoping that some of us will step up to the challenge of leadership so that he can work through us. Rather he initiates by working in us to make us fit for leading, calling us to a life of leadership, and then placing us in particular leadership roles.⁸⁰

Practical Training for Followers of Jesus

At the beginning of His earthly ministry Jesus called twelve men from various walks of life to follow Him and be His disciples. During a three-year span of time, Jesus gave these men profound insights into the Kingdom of God and prepared them for significant roles of ministry in His church. By sharing in daily life with them, Jesus helped His disciples grow to be leaders who would one day launch a movement that would spread the Good News of God's salvation throughout the world.

Jesus began this process by personally investing Himself in the lives of these twelve men. He opened the Scriptures to them, not only by telling the disciples what God's Word said, but also by demonstrating what it meant. Jesus showed them first-hand what God's love was like. He modeled forgiveness, mercy, grace, servant hood, and a life of prayer. In sharp contrast to the religious leaders of the day, Jesus demonstrated true spiritual leadership, and He resourced and released His disciples to be true spiritual leaders.

⁸⁰ Galvin, *I've Got Your Back*, 151.

After Jesus' death and resurrection, the formal training of His first disciples was complete. Jesus had prepared them for the mission of continuing His work. Right before He ascended into heaven Jesus spelled out their assignment: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matt. 28: 19–20) But Jesus didn't leave them to carry out this incredible task by their own power. He promised to always be with them and to empower them by His Holy Spirit: "...you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

Spiritual leadership emphasizes the essential nature and vocation of the church as God's called and sent people. As those baptized into the death and resurrection of Jesus, with the Holy Spirit's help, Christian leaders learn to live faithfully under the reign of God and are aligned to the greater cause of pointing others to the atoning work of Christ. Christian leaders help others see the purpose and implications of the cross and empty tomb—what it means to live as sinners transformed by a crucified and risen Jesus.

Baptismal Identity: The Key to Spiritual Leadership

We are all called to roles of ministry, whether in secular or spiritual offices, by virtue of our Baptism and must relate to one another in ways that are respectful and supportive. Therefore, as emerging leaders are trained for roles of spiritual leadership it is important that they develop a healthy understanding of vocational identity within the body of Christ.

Martin Luther helped the church properly understand the priesthood of all believers and the concept of Christian vocation by providing a theological framework that spoke of two kingdoms. In His spiritual kingdom, God brings sinners into the life of faith, watches over their hearts, and

prepares them for living eternally. In His earthly kingdom, God rules over and cares for all that He has created, using the laws of nature, human nations, and His moral law. In a book titled: *God at Work: Your Christian Vocation in All of Life*, Gene Edward Veith notes that: “the Reformation was the time in which the Protestant church enjoyed its greatest cultural influence—in art, literature, music, as well as in social institutions... Recovering this doctrine may well open the way for contemporary Christians to influence their cultures once again.”⁸¹ This is a hopeful sentiment and one that might be fostered as Christ followers in our congregations are trained to be spiritual leaders.

As I think about my own interactions with both believers and non-believers, there often seems to be a separation of what is sacred and what is secular. Many parishioners are led to think they are serving God only (or mostly) when they are doing something directly tied to the ministry of their church. Likewise, it is easy for Christians to perceive that they are serving someone (or something) else when they are at work or enjoying a favorite hobby.

Many people search and struggle to find meaning and purpose in their lives—whether they are followers of Jesus or not. The doctrine of vocation could be incredibly helpful to individuals who are wondering what God wants them to do with their talents and how they can serve Him with their life. Since “vocation gives ordinary labors new meaning,”⁸² a rediscovery of this teaching would almost instantly open the doors of a meaningful existence to those who are searching, since God has placed all of us in multiple callings already. For Christians, this discovery includes an awakening to the idea that while they serve God through their involvement in the ministries of their church, they also serve God—perhaps in even more significant ways—

⁸¹ Gene Edward Veith Jr., *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway, 2002), 21.

⁸² Veith, *God at Work*, 61.

in their other stations of life.

There is a missional element to vocation as well which is essential for spiritual leaders to understand. This doctrine helps Christians interact with the non-believing world in which they live and it helps them value non-believers the same way God does. Instead of separating us into categories that often become associated with Christians and the church being “good” and the world and non-believers being “bad,” the doctrine of vocation reminds us that Christ died for all people, and it helps us see that God is at work in all areas of life. It's beneficial for Christians to recognize that God uses non-believers as He sustains our earthly lives. The message of vocation can be shared with non-believers as an affirmation that God is already active in their life and is doing good things through them whether they recognize it or not. An understanding of how God operates in His earthly kingdom could be the opportunity that the Holy Spirit uses to open a non-believer's heart to God's spiritual kingdom.

Drawing upon a Biblical understanding of the *Missio Dei*, the example of Jesus and His first disciples, and the new life we receive in Baptism, this project seeks to resource followers of Jesus to be spiritual leaders who become the locus of Jesus' disciple-making mission today.

Theological Summary

Very quickly after Jesus' ascension, the early church grew as Christ's earthly mission continued through His followers. While Jesus made it clear that His disciples were to “make disciples of all nations,” faithfulness to this mandate is rooted in the Gospel; it's motivation is a response to the new life given by Christ. Baptism incorporates believers into Christ's death and resurrection; dying to sin and now participating in His risen life. The doctrine of the universal priesthood of believers, a teaching significantly propelled by the Lutheran Reformation, illustrates how Christ's mission has continued in the life of the church. Today, spiritual leaders

learn how to bear witness to Christ contextually, within the variety of vocations to which they are called.

CHAPTER THREE

THE PROJECT IN THE CONTEXT OF RECENT RESEARCH

Originality

Within the context of Christianity there are a considerable number of books, resources, conferences, and training programs that focus on helping pastors and church workers recognize and develop their leadership skills. While some scheduling adjustments and financial considerations might be necessary, these personal growth opportunities are quite accessible to most professional church workers. That high level of accessibility, however, does not exist for most church members. Oftentimes opportunities for discipleship and spiritual leadership formation for church members are limited to a congregation's Christian education program or small group ministry. Work and family schedules often limit members' availability or willingness to attend conferences and workshops. At the same time, congregations themselves struggle to recruit volunteers and elect qualified and spiritually motivated individuals to fill necessary roles of positional leadership. Burnout, apathy, and detachment from Christ and His mission are too often the scenarios that result when a Biblical understanding of church and ministry, and readiness for spiritual leadership and service are missing.

During my time as associate pastor, and now as the lead pastor, at Campus Lutheran I have observed congregation leaders, staff members, and ministry volunteers struggle with the issues I have just described. While striving to help our congregation carry out its mission with excellence, some once-enthusiastic volunteers have ended up walking away from serving in the church because they were tired, frustrated, and no longer felt like they were being spiritually fed.

While not specifically addressing spiritual leadership, the congregation did take a very

positive step by adopting a new mission statement in 2011. While the process of developing the mission statement involved many meetings, consultations, and sample documents from other LCMS congregations, a paper presented by Scott Rische at the 2011 Pastoral Leadership Institute conference in Ft. Collins, CO became the primary resource for the mission statement that was developed for Campus Lutheran.⁸³ While drawing on concepts popularized by Christian author Mike Breen, Rische’s paper introduced our congregation to the idea of using the terms “Up,” “Out,” and “In” to articulate our mission and vision.⁸⁴ Rische ordered and defined these three words uniquely, emphasizing that “Vision and mission originate in God’s heart, need to be received from God, and are brought about only by God’s power.”⁸⁵

Rooted in the Great Commission of Matt. 28:19–20, the full version of our congregation’s mission statement reads:

Campus Lutheran Church lives and shares the transforming love of Christ by reaching... *Upward* in reliance on God the Father, Son and Holy Spirit as the source of our life, purpose, and salvation. *Outward* to those who have not yet heard or experienced the Good News of God’s life-saving love for them in His Son, Jesus Christ. *Inward* to support, encourage, and build one another up as brothers and sisters in Christ as we live out His calling for our lives.⁸⁶

Having lived with this mission statement since 2011, we’ve come to describe the “Upward” portion as living lives of worship, the “Outward” portion as reaching out to others in response to the Gospel, and the “Inward” portion as nurturing connection and support within the body of Christ. Of vital importance in helping our congregation live out its mission is our ability to raise up leaders who will understand, articulate, and exemplify the congregation’s mission.

⁸³ Scott F. Rische, “Mission Built on a Movement” (PLI Alignment for a Missional Movement Conference. Ft. Collins, CO, April 5-10, 2011), 1-15.

⁸⁴ Rische, “Mission Built on a Movement,” 1-15.

⁸⁵ Rische, “Mission Built on a Movement,” 2.

⁸⁶ *Campus Lutheran Mission and Vision Summary*, (Columbia, MO: Campus Lutheran Church, 2011), 1.

Some Guiding Principles for Leadership Development

I jotted down the following quote during a seminar class called *Multiplying Missional Leaders*, taught by Scott Rische: “Christ and His mission need to be the motivation for change and we need to hold one another accountable to Him.”⁸⁷ At Campus Lutheran we have articulated that mission as “Living and sharing the transforming love of Christ by reaching Upward... Outward... and Inward...” (as already stated). This missional directive helps us understand what we do and why we do it, and it provides a filter for our decision-making. For example, the most recent visioning process at Campus Lutheran involved significant contemplation of the question, “Where is God taking us?” The response that the visioning team, and later the whole congregation, adopted is as follows:

We envision Campus Lutheran Church as a congregation that thinks, plans and acts in alignment with God's calling in the Great Commission. We see ourselves as a center for making new disciples from all nations in this generation and the next. We envision this taking place as the followers of Jesus are disciplined for living as new people in Christ and sharing His life-transforming love with others. The congregation's mandate to share the Gospel of Jesus Christ in our community and world will determine the staffing, policies, priorities, programs, budget, and facility of Campus Lutheran Church.⁸⁸

As those called and sent by Jesus, Christian leaders grow in a life of learning, living faithfully and fruitfully under the reign of God, and aligning themselves to God's cause of pointing others to the atoning work of Christ. Christian leaders help others see the purpose and implications of the cross and empty tomb—what it means to live as sinners transformed by a crucified and risen Jesus.

⁸⁷ “Kent Pierce's Class Notes,” DM-944 Multiplying Missional Leaders Seminar. St. Louis, MO: Scott F. Rische, instructor, June 9–20, 2014.

⁸⁸ Campus Lutheran, *Mission and Vision Summary*, 2011.

Literature Review

An abundant and ever-increasing number of books and articles about leadership are in existence today. This is true not only in the secular business culture, but also within the realm of the Christian church. Much of the Christian leadership literature that is utilized today is formulated by adapting business or organizational leadership models to the context of the church. While recognizing that any discussion of leadership may by necessity include concepts and terms that are used universally, the research for this project focuses on work that attempts to present a Biblical, Christ-centered understanding of our identity as those who belong to the family of Christ. The curriculum for the Emerging Leaders Learning Community has been developed on the basis of recent work in the areas of leadership pertaining to the mission of Christ, discipleship, stewardship, and prayer. Sources cited for this project support a sound Biblical theology, with special attention given to historical and current Lutheran writings.

Missional: Spiritual Leadership and the *Missio Dei*

One of the terms that I've used to describe the aspirations of our congregation is *missional*. Since this is a relatively new term, and is not completely accepted by everyone within the church, it should receive further explanation. In 2013 the Lutheran Campus Mission Association used the term *missional* to emphasize “the essential nature and vocation of the church as God’s called and sent people.”⁸⁹ In a similar vein Reggie McNeal, in his book *Missional Renaissance*, defines *missional* as: “the people of God partnering with God in his redemptive mission in the world.”⁹⁰ In other words, the church is more than a place where

⁸⁹ *Position Statement* (Lutheran Campus Mission Association, December 5, 2012), 2.

⁹⁰ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco: Jossey-Bass, 2009), 579, Kindle.

religious things happen. It's more than a collection of members who belong to the same group and gather primarily for their own spiritual nourishment.

Missional is all about living in our new baptismal identity and being a part of Christ's mission of making disciples of all nations. This goes beyond the church only doing certain things; it also requires being. Only someone who is a disciple of Jesus can authentically engage in the activity of disciple-making. McNeal explains: “The classical doctrine of the *Missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit, [is] expanding to include yet another 'movement': Father, Son, and Holy Spirit sending the church into the world.”⁹¹ This “sentness” is recognized when Christ followers point others to Christ as they carry out their life activities within their existing social networks.

As the church takes shape today in what McNeal identifies as a “missional renaissance” there will be transitions to navigate for those who desire to move from an institutional expression of the church into a missional expression of life and faith. The changes that accompany a missional understanding of the church will not necessarily come naturally to church leaders, but as more leaders embrace them the missional movement that is taking place will gain momentum.

Reggie McNeal identifies three critical shifts that are necessary for becoming missional.

“Going missional,” he writes:

will require that you make three shifts, both in your thinking and in your behavior: From internal to external in terms of ministry focus. From program development to people development in terms of core activity. From church-based to kingdom-based in terms of leadership agenda. These shifts are the signature characteristics of what missional means. They are not destinations; they are compass settings. They point you into the new world.⁹²

⁹¹ McNeal, *Missional Renaissance*, 531.

⁹² McNeal, *Missional Renaissance*, 207.

The first missional shift, moving from an internal to an external focus, means aligning a new way of thinking with new behaviors. A congregation that is steeped in the institutional paradigm will have to move beyond having a primarily parochial focus to one that includes and emphasizes the wider community.

In the case of Campus Lutheran, becoming missional means moving from being a destination for LCMS young adults to becoming a connector for both LCMS college students and their peers on campus; from thinking that the church is the point, to being the point (that points to Christ); from a primarily attractional ministry focus to one that is also incarnational in demonstrating the Gospel at work; from a culture that caters to members and their particular traditions and heritage to a missionary culture that seeks to truly care about those who are “harassed and helpless, like sheep without a shepherd.” Becoming missional includes not only reaching and assimilating new members into the congregation, but also resourcing them with the Word and sending them out to share the Good News through lives that reflect the love of Christ.

Even without unpacking what all of this really means, it's easy to get an idea of just how much hard work lies ahead! Not only do these suggestions require a change of behavior, but they also involve a fair amount of theological and emotional wrestling before gaining acceptance. While I can easily buy into the concept of moving from an inward to an outward focus, some of the aforementioned suggestions do leave me a bit uncomfortable. For example, what do the practical implications of moving from “proclamation to demonstration,” and from “worship services to services of worship” mean theologically in terms of our Lutheran understanding of the church, the pastoral office, and “Word and Sacrament” ministry? Part of becoming missional encompasses developing a clear understanding of how we can best express a biblical, means of grace, sacramental theology as we embrace our role as disciples who bear witness to Christ and

embody His mission in our unique setting.

The second major shift that McNeal identifies is that of moving from program development to people development.⁹³ Out of the three major shifts he suggests, I find this one the least challenging and most appealing in terms of taking those first “missional” steps in a university-community ministry setting.

I have always understood the church to be first and foremost about people. As a young person, I was often frustrated when I perceived the leaders in my home congregation being more focused on customs, traditions, and good order than on the spiritual condition of the members. How we behaved at church, the practices we adopted, and the traditions that we upheld were of value, but they were not meant to be the point. Even as a pastor, I have encountered the challenge of programs becoming the point, once again at the expense of valuing people.

Thankfully, during my journey in pastoral ministry I have been blessed to get to know several older pastors who were graciously willing to walk alongside me and mentor me. I have tried to model their examples in my own life and ministry. So, the challenge of moving from program development to people development is one in which I've been engaged and can optimistically look forward to continuing. This kind of missional discipleship has great potential to become a strength of our congregation.

Reggie McNeal's third challenge is a shift from a church-based to a kingdom-based leadership agenda.⁹⁴ At the core of this shift is a change of focus requiring church leaders to reflect God's vision for the mission of His people. For pastors and other campus ministry workers, this means embracing an agenda that models the biblical idea of Jesus' followers being

⁹³ McNeal, *Missional Renaissance*, 371.

⁹⁴ McNeal, *Missional Renaissance*, 440.

called to live out His mission in the world; and to recognize that this concept includes the church, while at the same time extending beyond it. To that end, it is important that the programs and structures that assist our missionary work recognize that the church is not the goal of mission, but a tool of God's mission.

God is at work in the lives of people and He expands His kingdom through the hearts and hands and voices and feet of His followers, but the expansion of God's kingdom remains His work. Steve Addison, author of *Movements That Change the World*, notes: "The expansion of early Christianity was more than a social phenomenon or human enterprise. It was the Lord himself who 'added' believers to the church when the gospel was preached (Acts 2:47)."⁹⁵ Spiritual leaders understand this important fact and allow God to lead them in His cause.

Discipleship: The Pattern for Spiritual Leadership

Christ followers who have personally encountered the love of God, heard the call to discipleship, witnessed the power of the gospel to change lives, and trust in the work and leading of the Holy Spirit want nothing more than to live in alignment with Christ and His mission. Their change in behavior, especially as we consider what it means to live in alignment with the gospel of Christ, changes the world around them. This positive change is inspiring and the other people in that person's life can't but help to notice. A husband or friend who is changed by the gospel is naturally likely to be an agent of Christian witness and influence within his existing network of relationships. According to Steve Addison: "The rapid spread of the gospel requires the efforts of nonprofessionals who are not dependent on external funding and are not strictly controlled. Converts immediately begin sharing their faith and making disciples. Key leaders model

⁹⁵ Steve Addison, *Movements that Changed the World* Rev. ed. (Downers Grove, IL: InterVarsity Press, 2011), 433, Kindle.

effective ministry; they recruit and deploy workers, then train them on the job.”⁹⁶

In his book, *Multiplying Missional Leaders*, Mike Breen convincingly illustrates that the multiplication of Christ followers is at the heart and core of mission. Too often pastors attract people to churches, provide them with sound Biblical teaching, and give them opportunities to serve—yet fail to help them develop into missional leaders who can disciple others. According to Breen, leadership and discipleship have been falsely dichotomized in the United States, resulting in large churches that are run like businesses but fail to produce new disciples. Breen suggests that leadership and discipleship go together, stating: “What we desperately need are more leaders whose lives and ministries look like the life and ministry of Jesus.”⁹⁷

Discipleship is the basis for the church. In *I’ve Got Your Back*, James Galvin makes the point that leading begins with following. Using Scripture, Galvin shows how following well is a part of God’s design for human relationships.⁹⁸ As Christians seek to reflect God’s design in following, they can’t help but to develop as leaders along the way. A key point to remember is that all leaders are also followers at the same time.⁹⁹ Disciples are followers of Jesus who are under development; growing in their study of God’s Word, worship life, and generosity. Disciples are learners with a deepening understanding of their own spiritual gifts and they are servants in training who are practicing living and modeling a forgiven life in Christ. Disciples who follow Jesus teach people to follow Jesus. This is how a discipleship culture is built.

⁹⁶ Addison, *Movements that Changed the World*, 169.

⁹⁷ Mike Breen, *Multiplying Missional Leaders* (Pawleys Island, SC: 3DM, 2012), 278, Kindle.

⁹⁸ Galvin, *I’ve Got Your Back*, 153–57.

⁹⁹ Galvin, *I’ve Got Your Back*, 153–57.

Stewardship: Leadership that Flows from God’s Abundance

“Ministry should flow from the inside out—from the overflowing of Jesus sharing His life with me.”¹⁰⁰ This quote by Steve Ogne speaks of both our character as a child of God and of our call to serve Him. As Christian leaders we serve from a place of abundance.

When addressing the topic of stewardship, churches usually reduce it to three categories: time, talent, and treasure. This often results in the marginalization of one of the most profound teachings of the Bible. Too often I’ve heard parishioners sum up the stewardship message that they’re hearing with just three short sentences: “I’m supposed to spend more time at church. I’m supposed to do more for the church. I’m supposed to give more money to the church.” Well-intentioned preachers may go to great lengths to avoid communicating stewardship in a superficial way, but the three-fold categorization of this teaching does a great disservice to our realization that *everything* that we have belongs to God and is entrusted to our care for His purposes. Or, as stated in Scott Riche’s seminar notes: “God has asked us to receive and be stewards of everything He gives us.”¹⁰¹

Our understanding of discipleship would be incomplete if it didn’t attempt to comprehend what it means to be stewards of all of life’s gifts—including the mission of making disciples. As we live forgiven lives in Christ, our response is to use our gifts and abilities, our time, our relationships, our bodies, our words, our possessions, our money, and even the Gospel itself for God’s purposes and for the sake of His kingdom.

As Christian leaders grow as stewards of God’s gifts, they come to realize with increasing

¹⁰⁰ Steve Ogne and Tim Roehl, *Transformissional Coaching* (Nashville, TN: B & H Publishing Group, 2008), 2732, Kindle.

¹⁰¹ Scott F. Rische, “Multiplying Missional Leaders, Part II” (DM-944 Seminar Notes, Concordia Seminary. St. Louis, MO, June 9–20, 2014), 40.

clarity how God abundantly resources them to carry out His mission—however that might look in their context. In developing leaders, my role as a teacher and guide is to help people be ready to respond to what God wants them to do with what He has entrusted to them. This includes helping people see their surroundings and relationships from God’s point of view instead of only their own. Asking the question: “How is God at work here?” helps open the door for Christian leaders to better understand how God might be directing them in terms of their personal ministries in daily life.

Prayer: Seeking, Receiving, and Relying on God’s Guidance

Through prayer we recognize our total dependence on God and engage in the primary means of seeking and receiving the Holy Spirit’s guidance. Andy Stanley writes: “We see what we are looking for. We often miss what we don’t expect to see. Prayer keeps us looking.”¹⁰²

The *Multiplying Missional Leaders* class notes highlight the power of prayer. Not only does prayer recognize our total dependency on God, but prayer also reminds us that God opens and leads the way for us.¹⁰³ Without this powerful connection to and dependence on God, would-be leaders run the risk of experiencing the eventual catastrophe that comes when we choose our own way and rely on our own power. Prayer helps us avoid this pitfall. Prayer keeps us centered in God’s plan, seeking and doing His will; reliant upon His power and strength.

Henri Nouwen writes: “Through... prayer we can keep ourselves from being pulled from one urgent issue to another and from becoming strangers to our own heart and God’s heart.”¹⁰⁴ Perhaps this is why God invites us to pray and why our Lord Jesus taught His disciples how to

¹⁰² Andy Stanley, *Visioneering* (Sisters, OR: Multnomah, 1999), 30–31.

¹⁰³ Rische, “Multiplying Missional Leaders, Part I,” 5.

¹⁰⁴ Henri J.M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989), 42–43.

pray—in order to look out for our best interest! Prayer is significantly important in helping spiritual leaders avoid the pitfalls and temptations that lie in wait trying to separate Jesus’ disciples from God’s will and power.

Personal Leadership

Before laying out plans for training other spiritual leaders at Campus Lutheran, it is important to address my own continued growth as the pastoral leader of the congregation. Spiritual leaders are not meant to mimic the behaviors of business executives, but they do lead; influencing others for the common good. In terms of understanding my role as pastor-leader, I’ve found Norb Oesch’s shepherd-king/servant-leader concept to be especially helpful. I don’t know if he’s formally published anything about this, but it was the basis of a presentation of his that I attended a few years ago. According to Oesch, in order to be a good leader a pastor needs to hold the two biblical concepts of Jesus the Good Shepherd and Jesus the humble servant in proper tension.¹⁰⁵

As *Shepherd-King*... Jesus, the Good Shepherd, tells His disciples to “Feed my sheep.” (John 20) Those called to be pastors live out this shepherding role by remaining focused on the *whole flock* that has been entrusted into their care.¹⁰⁶ Therefore, we are to go after the one “lost sheep” not only for the sake of that individual, but also for the sake and well-being of the congregation as a whole. Out in front, the shepherd-king pastor both challenges and protects the group. He calls them to follow, leads them forth, and disciplines them as necessary. This requires decisiveness, good teaching, the exercise of authority, and the ability to courageously engage the group in advancing the Kingdom of God.

¹⁰⁵ Norb Oesch, “PLI Missional Teaming Conference Presentation” (Ellisville, MO, 2010).

¹⁰⁶ Oesh, “PLI Missional Teaming,” 2010.

Properly understanding that the flock is not ours, but God's, is crucial to a pastor's effectiveness in the shepherd-king role. A shepherd knows what the Master wants. That is to say, it's not “my” church, but God's church. It's not my will or the flock's will, but the Lord's will that must be done. A pastor knows that what the people of his congregation need most is the spiritual nutrition that comes from being connected to Jesus and His Word. This is the “green pasture” to which a pastor leads his flock.¹⁰⁷

As *Servant-Leader*... Jesus, demonstrates humble service that is focused on individuals and communicates God's love and grace. Following Jesus' example, pastors and other spiritual leaders are also supposed to be emissaries of empathic, self-sacrificing care and should humbly serve the purposes of God in the lives of others. An important distinction to keep in mind, however, is that a servant-leader is a servant of God, NOT the congregation. This point gives new insight into Jesus' warning: “No man can serve two masters.”¹⁰⁸ How easily spiritual leaders—and those they serve—fall into the trap of thinking the priority of their service belongs to their congregation. This is especially true in the case of called church workers. Jesus' reminder is clear: We are God's servants, serving God as we serve His people, who are also fellow servants of God. The Office of the Holy Ministry has been given to the Church, with some of us called to be pastors who are fellow servants with the baptized to whom the ministry belongs (congregation).

Spiritual Leadership in Our Post-Modern Context

In *Missional Church: A Vision for the Sending of the Church in North America*, edited by Darrell Guder, the authors summarize the context of the North American church:

¹⁰⁷ Oesh, “PLI Missional Teaming,” 2010.

¹⁰⁸ Oesh, “PLI Missional Teaming,” 2010.

Our culture's ways of determining truth, defining the self, and shaping society present to the church both critical challenges and significant opportunities. The modern self, now in a post-modern condition, lives amid an array of social conditions and dynamics. This too is the context of the church's life in North America. In this situation the church is called into being and sent to participate in God's mission in the world.¹⁰⁹

This post-modern context is especially descriptive of the Church's mission field in the United States, including here in Columbia, Missouri. Considering this new context for ministry, much attention has been given to demonstrating the urgency with which the church is being called and sent to participate in God's mission. However, one big question remains: How? Or, more specifically, what might the "how" look like for us? Perhaps it looks a lot like the ministry of Jesus and the Twelve. Perhaps they are our best role models and teachers for developing a new generation of spiritual leaders. Perhaps Jesus initiated the very first learning community long before such a term came into existence!

Learning Communities

So far, I have discussed some of the theological and contextual facets surrounding spiritual leadership formation. One additional component of spiritual leadership development that pertains to this project is the decision to use a learning community. I chose this approach because the learning community model is strikingly similar to the approach that Jesus took as He discipled the Twelve to become apostolic leaders in His church.

A quick search online will reveal that learning communities are a very popular model of teaching in higher education today. Carole F Pfeffer-Lachs suggests that learning communities have become prevalent because they provide elements of relational interaction, collaboration,

¹⁰⁹ Darrell L. Guder ed., Lois Barrett, Inagrace T. Dietterich, George R. Hunsberger, Alan J. Roxburgh, and Craig Van Gelder. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI/Cambridge, U.K.: Eerdmans, 1998), 44.

and engagement that go beyond what is experienced in a typical classroom.¹¹⁰ Noting the diversity and flexibility of learning communities in higher education, Pfeffer-Lachs writes: “There are many ways a learning community can be structured, and they all work on the common thread of building community between students to engage them during their college transition. This type of structuring of classes and curriculum enables the students involved to build relationships with other students and to have peer support and encouragement in classes.”¹¹¹

While especially popular in higher education, learning communities aren’t limited to academic settings. They are also used for training in the corporate world and by institutions, including the church. PLI (formerly known as the *Pastoral Leadership Institute*), a leadership organization associated with the LCMS, places pastors and partners in cohorts that not only facilitate academic learning, but encourage and foster deep relationships through shared experiences and personal development. While called “collegial groups” when I participated in PLI several years ago, today’s PLI learning communities are centered around three components: immersions, coaching, and clusters.¹¹² According to the PLI website, immersions bring cohort participants together for times of experiential learning, coaching takes place when participants return home, and leaders are trained to start and lead clusters of people on mission.¹¹³

While the design of the learning community for this project is different in both structure and context from the examples I’ve studied in higher education and in the church, the Emerging

¹¹⁰ Pfeffer-Lachs, Carole F. “Assessing Goal Intent and Achievement of University Learning Community Students,” (A Dissertation Submitted to the Faculty of The College of Education in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy. Boca Raton, FL: Florida Atlantic University, 2013), 21, accessed January 10, 2017, https://fau.digital.flvc.org/islandora/object/fau%3A4130/datastream/OBJ/view/Assessing_goal_intent_and_achievement_of_university_learning_community_students.pdf.

¹¹¹ Pfeffer-Lachs, “Assessing Goal Intent and Achievement,” 22.

¹¹² PLI, “Our Story,” accessed March 29, 2017, <http://plileadership.org/learn/what-we-do/>.

¹¹³ PLI, “Our Story.”

Leaders Learning Community at Campus Lutheran has all the essential elements: bringing participants together to share a common experience, while learning about a particular subject matter (spiritual leadership), and building relationships that will exist outside of the classroom.

Summation

The bibliographic research for this project was helpful in developing a model of spiritual leadership training that aligns with the mission and vision of Campus Lutheran Church. A learning community, where participants study and grow relationally both inside and outside of the classroom, was identified as an ideal way to help leaders grow in key areas of discipleship, such as servanthood, stewardship, prayer, and vocation. Much of the literature reviewed excels at helping leaders apply the doctrines of Scripture, practically, in current and local contexts.

CHAPTER FOUR

THE PROJECT DEVELOPED

This chapter seeks to provide an overview of the development and implementation of the research project.

Process Description

The development of a comprehensive spiritual leadership training curriculum is a central feature of this project. The training curriculum that was developed for the *Emerging Leaders Learning Community* was designed to help participants pursue and experience personal growth as spiritual leaders. Within the group setting of a learning community, seven emerging leaders were encouraged to engage in personal sharing and mutual accountability. The participants in this cohort included two graduate students and five other adults. Three of the group members were women and four were men. The ages of participants ranged from early 20's through middle 60's.

Eight-Session Learning Community

The *Emerging Leaders Learning Community* at Campus Lutheran met during the fall semester of the 2015-16 school year, on Tuesday evenings from October 13 through December 8. This allowed us to work within the academic schedule that drives our community. There was a total of eight regular sessions that met for 1 ½ hours each week, beginning at 6:30 PM. There was one community-building event that was chosen by the group, which took place as a servant event at a local soup kitchen on December 15, 2015. Participants also used two self-discovery

inventories, “Calling Cards” (See Appendix Two, p. 152) and “Discovering Your Spiritual Gifts” (See Appendix Two, pp. 153–61), in order to help them identify their own natural and spiritual gifts. The identification of natural and spiritual gifts was tied specifically to session two “Leadership: How God Made Me,” and was intended to be an aid in the development of personal mission statements which were shared verbally with the group during the last session. One final, but very important component of the learning community was prayer. Not only did each person have a turn leading the group devotion and opening prayer, but they were also matched with a prayer partner with and for whom they regularly prayed.

In terms of content, the eight group sessions were designed around materials adapted from Scott Rische’s DM-944 “Multiplying Missional Leaders” seminar, as well as other from other pertinent sources related to Christian leadership and spiritual growth. Additionally, there was a book assigned as outside reading: *I’ve Got Your Back*, by James Galvin.

Session One: “The Why and What of Spiritual, Missional Leadership”

During the first session on October 13, 2015 I welcomed participants to the learning community and administered the pre-training assessments (See Appendix Three, pp. 167–68). After everyone had completed the assessments, we spent some time introducing ourselves and sharing our reasons for participating in the learning community. We also went over the objectives of the learning community and the schedule (See Appendix One, pp. 91–94). We assigned prayer partners, established a schedule for leading group devotions, and passed around a sign-up sheet for providing snacks at our meetings.

After tending to the “housekeeping” items of our first gathering, we began addressing the study material for session one, “The Why and What of Spiritual, Missional Leadership” (See Appendix One, p.95ff.). In this session we examined the distinction between what spiritual

leadership is and is not.¹¹⁴ We spent some time unpacking and discussing the following definition of spiritual leadership: “Biblical, spiritual leadership is the ability to influence others to work together for the fulfilling of God’s mission, vision, and purposes.”¹¹⁵ Three important concepts stand out: 1) influencing others, 2) working together, and 3) for God’s purposes.¹¹⁶ That is to say, spiritual leadership is highly relational, outwardly focused, and motivated by the Gospel.

As we began to look more deeply at what spiritual leadership is, it became clear that oftentimes people mistake certain behaviors as characteristics of leadership, when in fact they are not. In this session we learned that “‘Leadership’ is not personality, position, or power.”¹¹⁷ Yet, the participants in our learning community related stories about experiences with autocratic, controlling, manipulative, or domineering people who were passing these behaviors off as traits associated with leadership. Unfortunately, some of these experiences were in church settings. Oftentimes, the examples were of assertive individuals who held roles of positional leadership and simply believed that it was the leader’s job to make and impose decisions in accordance with the power and authority associated with their position.

One insight that I gained from the sharing that took place during our lesson is that some of the learning community participants did not consider themselves to be leaders—or desire leadership roles—because they didn’t see themselves as people who liked to make decisions for others and give orders. Yet, they did like to help others and make a positive difference in both church and world. A couple of group members shared that they were uncertain about whether-or-not they should join the learning community because the term “leadership” in the title was

¹¹⁴ Rische, “Multiplying Missional Leaders, Part I,” 1.

¹¹⁵ Rische, “Multiplying Missional Leaders, Part I,” 1.

¹¹⁶ Rische, “Multiplying Missional Leaders, Part I,” 1.

¹¹⁷ Rische, “Multiplying Missional Leaders, Part I,” 1.

frightening or off-putting. Talking about leadership with terms like inviting, guiding, influencing, and “building consensus for what God wants His people to do,”¹¹⁸ seemed to be enlightening to the group.

Our discussion about what spiritual leadership is and is not was a positive way to begin the first session of the learning community. Since part of our time together was used for introductions, housekeeping, and the pre-training assessment the lesson for the first week was shorter than the lessons that would follow in the upcoming weeks. However, working with a new definition of leadership was engaging and, I think, left everyone looking forward to the discoveries that were yet to come.

Session Two: “Leadership: How God Made Me”

The second session, *Leadership: How God Made Me*, took place on October 20, 2015 and focused heavily on helping learning community participants learn about themselves. While much of the study dealt with the theological concepts of calling and vocation, an equally significant portion helped participants gain a personal understanding of their natural and spiritual gifts. As a result, the learning in session two was very practical in nature, helping participants to not only learn theologically, but also to discover, experience, and apply what they were learning.

This session seemed to be a natural follow-up to the discussion that took place in session one. This was especially true for those in the group who came into the learning community not recognizing themselves as leaders or potential leaders. The self-discovery of session two also fit nicely with the Galvin book, *I’ve Got Your Back*, which most of the participants had already started reading.

¹¹⁸ Rische, “Multiplying Missional Leaders, Part I,” 2.

The formal portion of our lesson was a Bible study that addressed our “‘calling’ as the work of God, whereby He communicates His will and purpose to a specific Christian believer”¹¹⁹ (See Appendix One, pp. 98ff.). We looked at three aspects of this: 1) What we are to be—Godly character; 2) What we are to do—Godly service; and 3) Calling as it relates to individual giftedness.¹²⁰

The assignments for session two included taking a spiritual gifts assessment, utilizing a self-discovery tool called “Calling Cards,” and beginning to write personal mission statements. Time was allotted during the session for participants to take and discuss the spiritual gifts assessment (See Appendix Two, pp. 153–62 for the full survey). The “Calling Cards” activity was introduced and completed individually in between sessions two and three (See Appendix Two, p. 152 for information about “Discovering Your Calling,” and how to access this resource online).

During our discussion we distinguished between our natural gifts, which are strengths that we have always had since the time we were born, and spiritual gifts, which God’s Holy Spirit may bestow on us at a particular time or season of life.¹²¹ Natural gifts are things that we are good at, enjoy doing, energize us, and produce good results in our lives and in the lives of others.¹²² Another important distinction that we discussed is the difference between abilities and natural gifts. While natural gifts are enjoyable and energizing, abilities are those things that we might be able to do, but we don’t necessarily enjoy them or find them energizing.¹²³ While there

¹¹⁹ Vince Burens, *Study on Calling*, N.p.: Coalition for Christian Outreach. n.d.

¹²⁰ Burens, *Study on Calling*.

¹²¹ “Kent Pierce’s Class Notes,” DM-944.

¹²² “Kent Pierce’s Class Notes,” DM-944.

¹²³ “Kent Pierce’s Class Notes,” DM-944.

are times when we must step up and utilize our abilities, leaders should recognize and operate out of their natural gifts and strength.

Together, our natural and spiritual gifts, along with Godly character, Godly service and the context of our surroundings help us discover our callings, or vocations in life. When we reflect on who God made us to be, and where He has uniquely placed us, through the lens of His mission and purpose revealed in Christ Jesus, we begin to better understand our own life's purpose and mission. Since learning community participants would be sharing their own personal mission statements with the group during session eight, we began the writing process with this lesson so there would be plenty of time for further refinement and discovery in the coming weeks.

Session Three: “Three Pillars of Effective Leadership”

Session three met on October 27, 2015 and began with follow-up and sharing regarding the “Calling Cards” exercise introduced at the previous gathering. While it was insightful to learn more about *each other* as we revealed what the cards identified as our natural gifts, most group members expressed that there were few new self-discoveries. However, the cards did help participants affirm and better focus on what they already knew about themselves. While it was necessary to follow up and bring closure to the previous session, having the extended sharing at the beginning of session three carved too much time out of what proved to be the longest and most ambitious session of the learning community.

In session three we explored the topic: *Three Pillars of Effective Leadership*, which included a Bible study on Nehemiah (See Appendix One, pp. 103–12). The three pillars of

effective leadership are: character, clarity, and competency.¹²⁴ Character involves integrity, honesty, humility, relational wisdom, and compassion, and leads to gaining the trust of others.¹²⁵ When a leader has clarity of their personal mission and vision, they show passion, courage and wisdom in their decision making and work, and gain the confidence of others.¹²⁶ Competent leaders do their work well, continue to learn, have a history of follow-through and success, and gain the respect of others.¹²⁷

After identifying and discussing character, clarity, and competency as three pillars of effective leadership, we looked to see how they were exemplified in the life and work of the prophet Nehemiah. The Nehemiah study was enlightening. Seeing spiritual leadership through the lens of God's Word, and through real life events in the history of God's people, helped bring together many of the things that we had been studying and discovering in our learning community.

In many ways, Nehemiah helped us better see ourselves as spiritual leaders. However, one aspect of Nehemiah's leadership seemed to jump out above the others, and that was his practice of prayer. Nehemiah prayed before and throughout his leading of the rebuilding of the wall around Jerusalem.

O LORD God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel... (Neh. 1:5–6)

Prayer is powerful because it causes us to recognize that we are entirely dependent on God,

¹²⁴ Rische, "Multiplying Missional Leaders, Part I," 3–4.

¹²⁵ Rische, "Multiplying Missional Leaders, Part I," 3.

¹²⁶ Rische, "Multiplying Missional Leaders, Part I," 4.

¹²⁷ Rische, "Multiplying Missional Leaders, Part I," 4.

who not only leads the way for us, but opens the way for us too.¹²⁸ God uses prayer to change our hearts and minds, and move us into what He is doing.¹²⁹ The story of Nehemiah illustrates this for us in profound ways.

Perhaps an immediate result of this study was the invigoration of the prayer partnerships within the learning community, as well as renewal in the individual prayer lives of the participants.

Not only did the Nehemiah study address the vitally important role that prayer plays in spiritual leadership, it also introduced and connected stewardship to spiritual leadership. While session eight dealt with stewardship specifically, Nehemiah introduced this topic, expanding our stewardship vocabulary beyond “time, talent, and treasure.” As we learned in our study, in addition to being stewards of our time; our personal gifts and abilities, and our property; and our possessions and finances, we are also stewards of God’s Word, our words, our relationships, and everything else that God has entrusted to us.¹³⁰ A striking connection to make is to realize how essential a stewardship mindset is for spiritual leaders!

Session Four: “The Leader as the Embodiment of the Mission”

Session four of the learning community took place on November 3, 2015 and examined the concept of how spiritual leaders embody the mission of Christ. According to Scott Rische, the author of most of the material that was adapted for the curriculum of the Emerging Leaders Learning Community:

...the three most important things that a leader can do, and the very things that we are all praying would be a part of every believer’s lives, are the following three things: 1)

¹²⁸ Rische, “Multiplying Missional Leaders, Part I,” 5

¹²⁹ Rische, “Multiplying Missional Leaders, Part I,” 5.

¹³⁰ Rische, “Multiplying Missional Leaders, Part I,” 10–11.

Be a disciple – Being a follower of Jesus... 2) Make disciples – Helping other become believers and followers of Jesus... 3) Develop disciple-makers – Helping followers of Jesus to make followers of Jesus.”¹³¹

In order to do this, Rische argues, “...effective leaders don’t just ‘see’ the mission and vision and then try to ‘lead’ others to accomplish that mission and vision. Instead, after seeing the mission and vision, effective leaders ‘live’ and embody the mission and vision with their lives.”¹³²

In the previous week’s session, the Bible study on Nehemiah presented a servant of God who embodied God’s mission. Nehemiah left his work in the royal palace and lived out the very mission that he rallied others to join. In this week’s session, *The Leader as the Embodiment of the Mission*, our learning community looked specifically at how Jesus embodied the mission for which He was sent by the Father to carry out (See Appendix One, pp. 113ff.).

Thanks to both the subject matter and a much shorter study guide, this session provided an ideal opportunity for discussing the book by John Galvin, *I’ve Got Your Back*, in which the author identifies and gives a detailed explanation of three levels of Biblical followership; beginning with following God, following inherited authorities, and following other human beings.¹³³ Galvin uses a parable format to introduce and demonstrate key characteristics of Christian leadership. The parable follows the lives of four young people in a small group Bible study who seek the mentorship of an older Christian leader. Each character in the parable has specific types of struggles that they are facing both at work and in their church. The church backgrounds and careers of the characters are each unique, allowing Galvin to illustrate how core Biblical leadership principles have a universality that makes them applicable for any setting or

¹³¹ Rische, “Multiplying Missional Leaders, Part I,” 12–13.

¹³² Rische, “Multiplying Missional Leaders, Part I,” 12.

¹³³ Galvin, *I’ve Got Your Back*, 155–194.

situation.

One of the core points that Galvin drives home is that being a leader begins by first being a good follower. Using Scripture, the author shows how following well is a part of God’s design for human relationships. As Christians seek to reflect God’s design in following, they can’t help but to develop as leaders along the way. A key point to remember is that all leaders are also followers at the same time¹³⁴.

As Christian leaders we follow Jesus, and Jesus followed the Father. As was noted in our study guide, “In John 4:34 Jesus said that His food was to do the will of the One who had sent Him. In John 5:19 Jesus said that He only was doing that which His Father was doing. In John 8:28 Jesus said that He only spoke what He heard His Father saying and speaking.”¹³⁵

As a spiritual leader Jesus taught His followers how to do the things very things that He did. For disciples of Jesus the marks of followership include things such as whole life worship (Rom. 12:1–2), being immersed in God’s Word, prayer, obedience (Matt. 28:19–20), servanthood, and generosity.¹³⁶ Jesus not only embodied all of these things, but He gave His very life for this mission!

This session provided our learning community with an opportunity to “decompress” after the previous week’s marathon meeting. The discussion integrated many of the things that the cohort had been learning in the previous weeks, as well as the Galvin book. One of the discussion questions seemed to cultivate conversation that applied to each of us individually, as well as corporately, as it challenged participants to consider the things that we need to stop doing

¹³⁴ Galvin, *I’ve Got Your Back*, 193–194

¹³⁵ Rische, “Multiplying Missional Leaders, Part I,” 13.

¹³⁶ Rische, “Multiplying Missional Leaders, Part I,” 13.

or do less of in order to better be disciples, make disciples, and develop disciple-makers. This discussion, of course, was a great way to prepare for the next week's topic.

Session Five: “Disciples Who Make Disciples”

Session five, *Leading as Disciples Who Make Disciples*, met on November 10, 2015 and focused on answering the question: “For what particular work or task are leaders being developed?” (See Appendix One, pp. 117ff.). In other words, how do each of us, according to our natural and spiritual gifts, and within our own unique contextual circumstances, embody the disciple-making mission of Christ?

This session taught that, “God’s design is that *every one* of God’s people are working together *every day* and in *every place* for the sake of making disciples of all nations.”¹³⁷ With this mind, session five helped participants better recognize the followership-leadership dynamic at work. They were also reminded that by virtue of our baptismal identity none of us are at any point exempt from being included in the “everyone,” “everyday,” and “everywhere” of Christ’s mission for His church. Yet, what we observe and experience is a tendency for Christians to “opt out” of portions of those “every” aspects. For example, disciple-making is often thought of as a role for professional church workers, or Christian education and evangelism volunteers; congregational fellowship and engagement are regarded as primarily for Sunday mornings; and doing the things that believers do is something that is enacted while physically at church more than in other places.¹³⁸ Acts 2:42–47 shows us differently:

And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and

¹³⁷ Rische, “Multiplying Missional Leaders, Part II,” 2.

¹³⁸ Rische, “Multiplying Missional Leaders, Part II,” 2.

belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

The picture of the church engaged in Christ’s mission that we receive from Acts 2:42–47 is clear and inspiring—and it includes everyone! This is the “destination” toward which spiritual leaders are discipling people.¹³⁹ The “vehicle” for getting there is patterned after Jesus, with God and His mission and vision in the driver’s seat and an atmosphere of opportunity, responsibility, authority, and accountability inside.¹⁴⁰

Much of this session was devoted to examining Jesus’ time with and training of His disciples. We noted how there were different stages of their development and growth as followers of Jesus—ranging from a starting point of high confidence and low competence, to a point where they were eventually ready to lead.¹⁴¹ Along the way, within the context of community, Jesus envisioned, encouraged, equipped, and empowered the disciples.¹⁴²

Session five began to draw our group into discussions about how we function as a disciple-making community at Campus Lutheran. One aspect of this lesson that seemed to engage participants was looking at Jesus’ earthly ministry with His disciples through the lens of how it served as spiritual leadership training for them. While most of us were already quite familiar with the accounts of what took place as Jesus travelled with the disciples, the vantage point from which we view those accounts is not usually focused on seeing how Jesus deliberately disciplined His disciples so that they could one day do what He was doing.

¹³⁹ Rische, “Multiplying Missional Leaders, Part II,” 4.

¹⁴⁰ Rische, “Multiplying Missional Leaders, Part II,” 5–10.

¹⁴¹ Rische, “Multiplying Missional Leaders, Part II,” 13–17.

¹⁴² Rische, “Multiplying Missional Leaders, Part II,” 18.

Session Six: “Up. Out. In.”

The sixth learning community session on November 17, 2015 examined the topic: *Leading through Relationships: Up, Out, In*, which recognizes congregations as missional communities that are committed to 1) gathering together to help one another seek after and grow as followers of Christ Jesus; 2) living missionally with one another for the purpose of connecting others to Christ; and 3) enfolding and supporting those reached into the missional community¹⁴³ (See Appendix One, pp. 129–36).

While presented somewhat differently in the class notes, many of the concepts in this session were familiar to our group. That was because our congregation’s mission statement, which was adopted in 2011, uses the same “Up, Out, In” pattern presented by Scott Rische. Accordingly, we used the opportunity of session six to take a close look at our congregation’s mission and vision document and discuss how we are doing in term of living out our mission.

One thing that was notable to our group was how the *Emerging Leaders Learning Community* itself was in alignment with the congregation’s mission and vision document.

Specifically, in answer to the question “Where is God taking us?” it states:

We envision Campus Lutheran Church as a congregation that thinks, plans and acts in alignment with God’s calling in the Great Commission. We see ourselves as a center for making new disciples from all nations in this generation and the next. We envision this taking place as the followers of Jesus are disciplined for living as new people in Christ and sharing His life-transforming love with others.¹⁴⁴

The strategy that Campus Lutheran established for carrying out our mission begins with a ministry that reaches... “Upward in reliance on God the Father, Son and Holy Spirit as the source of our life, purpose, and salvation.”¹⁴⁵ One new insight that the learning community

¹⁴³ Rische, “Multiplying Missional Leaders, Part II,” 20–27

¹⁴⁴ Campus Lutheran, *Mission and Vision Summary*, 2011.

¹⁴⁵ Campus Lutheran, *Mission and Vision Summary*, 2011.

discussed regarding the “Upward” focus of our ministry was the importance of emphasizing and encouraging community. Our lesson addressed this, stating:

God helps us to grow through worship, God’s Word, the Sacraments, preaching, teaching, and through prayer. But there is another way God helps us to grow, but it is often overlooked and neglected. That way is through CHRISTIAN COMMUNITY!¹⁴⁶

This insight drew us back to the discussion about Acts 2 in our previous session and was a strong reminder that reaching upward toward God is almost never something that is done in isolation from the body of Christ. The means of grace are most often received by individuals within the setting and fellowship of the community of believers.

Addressing the “Outward” portion of the mission strategy at Campus Lutheran, discussion focused on these words:

...what we do as a church goes beyond inviting people to come to us and focuses on the Holy Spirit’s prompting and power within us to respond to Jesus’ command to GO. The goal is not to get bodies into a building, but the get the *Body of Christ* into the homes and gathering places of people in our community.¹⁴⁷

The learning community discussed how Jesus’ command to GO means something like, “as you go along the way.” In other words, we do our witnessing and disciple-making along the way throughout our daily lives. This is how we reach out in the gathering places and home in our community—by being disciple-making witnesses wherever we are. The part that needs intentionality and training is not the destination, but the “how to” along the way.

Our mission strategy for reaching “Inward” at Campus Lutheran speaks of supporting one another in our life together.¹⁴⁸ This aspect of living as disciple-making disciples can include some of the greatest blessings and deepest struggles of Christian life. Within the context of Christian

¹⁴⁶ Rische, “Multiplying Missional Leaders, Part II,” 22.

¹⁴⁷ Campus Lutheran, *Mission and Vision Summary*, 2011.

¹⁴⁸ Campus Lutheran, *Mission and Vision Summary*, 2011.

community we are fed and nourished and supported spiritually, and oftentimes cared for emotionally and physically too. At the same time, it is within the body of Christ that wounds of sin hurt us the most. That is why it is essential that we are committed to the “One Another’s” of fellowship: serving, accepting, forgiving, greeting, honoring, teaching, encouraging, submitting to, being devoted to, and bearing one another’s burdens.

Session Seven: “Leading Through Conflict and Change”

Session seven convened on December 1, 2015 and covered the topic of *Leading through Conflict and Change* (See Appendix One, pp. 137–44). While not generally considered uplifting topics, the realities of conflict and change are unavoidable and will present challenges for spiritual leaders. The study material follows the title for this session, addressing conflict first and change second. Our learning community group noted that oftentimes the pattern is reversed, with conflict emerging because of a change that is taking place. Either way, conflict and change are related to one another. Emerging through both positively depends on how conflict and change are recognized and handled.

Conflicts emerge for a variety of reasons, and in the church those reasons are often surrounding *adiaphora*, the things that God has neither commanded nor forbidden in His Word.¹⁴⁹ In “Multiplying Missional Leaders, Part II,” we read:

Forms and structures are needed, and can be very God pleasing and helpful in the mission of the Church. But forms and structures that are not consistent with Christ and His mission, or forms and structures that may have once, or may have initially served well Christ and His mission, but are no longer doing so, are all areas where change can, and needs to be considered and made.¹⁵⁰

Almost all the participants in the learning community had some experience with conflict in

¹⁴⁹ Rische, “Multiplying Missional Leaders, Part II,” 30.

¹⁵⁰ Rische, “Multiplying Missional Leaders, Part II,” 30.

the church. Unresolved conflicts can lead to ongoing confusion and pain. However, as Ted Kober explains:

Through our reconciliation with God, we have been given the privilege to be proclaimers of that same reconciliation to those with whom we are in conflict. We celebrate that Good News when we speak forgiveness to one another and when we confess our sins to one another.¹⁵¹

Understanding how conflicts arise and being able to address them appropriately is essential to both relationships within the body of Christ and the kingdom work of Christ's mission.

While sometimes a source of conflict, change happens. Some changes are needed, welcome, and anticipated with excitement. However, that is not always the case. Some changes, even when necessary and good, are not welcome. Other changes are negative in nature and bring undesirable results. Whether good or bad, people are often resistant to change because of the loss of the known and the fear of the unknown.¹⁵²

The focus of this session was to help spiritual leaders learn how to lead people through change effectively. There are seven elements that are essential for leaders to understand in order to initiate effective change and minimize unnecessary resistance: 1) A Transformational Vision of a preferred future, 2) Trust, 3) Time, 4) Talent, 5) Talk, 6) Ties, and 7) Treasure.¹⁵³ Working through each of these elements of effective change had us revisiting our study of Nehemiah and recognizing how each of these were elements of his leadership.

Recognizing that the next session would be the last regular meeting of the learning community, our group reviewed remaining housekeeping items. Reminders were given for group members to be prepared to share their personal mission statements. The cohort also finalized

¹⁵¹ Ted Kober, *Confession and Forgiveness: Professing Faith As Ambassadors of Reconciliation*, (St. Louis: Concordia, 2002), 26.

¹⁵² Rische, "Multiplying Missional Leaders, Part II," 31.

¹⁵³ Rische, "Multiplying Missional Leaders, Part II," 36.

plans for serving at a local soup kitchen, *Loaves and Fishes*, which would be the community-building event for the learning community.

Session Eight: “Leading as Stewards of God’s Gifts”

The final learning community session on December 8, 2015 arrived with mixed emotions and a full agenda for the evening. Our last study topic focused on *Leading as Stewards of God’s Gifts* (See Appendix One, pp. 145–50). In many ways this study was an expansion of the stewardship discussion that was introduced in session three as a part of the Nehemiah study. In session eight, however, there was a more detailed emphasis on giving and the stewardship of our money.

Some highlights from the stewardship study included discussion surrounding God being the source of all we have, God’s purpose for our money, and biblical principles for giving. A central text for much of our discussion was *The Widow’s Offering* from Mark 12:41-44:

And [Jesus] sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. And a poor widow came and put in two small copper coins, which make a penny. And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”

There are two noteworthy features of this story that shaped our discussion about giving: 1) The size of the widow’s gift was not determined by how much she gave, but by how much she kept, and 2) this account is more about trusting than about giving.¹⁵⁴ As stewards of what God has entrusted to us, we are to give generously, thankfully, expectedly (that God will meet our needs, and then some), and thoughtfully.¹⁵⁵

¹⁵⁴ Rische, “Multiplying Missional Leaders, Part II,” 42.

¹⁵⁵ Rische, “Multiplying Missional Leaders, Part II,” 43–44.

After completing the stewardship lesson, our group devoted the remainder of our time together to sharing personal mission statements and a reflection on the learning community experience. While participants were required to share their personal mission statements with the group, they were not asked to share written copies of their mission statements. In hindsight, receiving these statements in writing would have been beneficial to the research of this project. At the very end of the session the post-training assessment (See Appendix Three, pp. 169–70) was distributed with instructions to return it within one week.

The sharing that took place during the final session was very sincere and insightful. Participants expressed an appreciation for the learning community experience, acknowledged the new relationships that had formed, related examples of their own growth as Christ followers, and provided practical feedback about the structure and curriculum of the learning community. Some of the advice that was given included: breaking session three into two sessions, extending the length of the learning community beyond eight weeks, and considering a different title for the learning community. One participant shared that they had invited some friends to participate, but the term “Emerging Leaders” was a deterrent because the invitees did not consider themselves to be leaders or want to be trained for a leadership role in the church.

One regret that became evident to me during the final session was that I had not required participants to turn in their personal mission statements as a written assignment. Instead, I had only required that they share the orally with the group. In hindsight, it would have been helpful for the purposes of my project to have received and included the mission statements in one of the appendices of this paper.

Community-Building Event

The community-building event was intended to give the learning community participants

an opportunity to bond through fellowship and service. The cohort chose to serve a meal at a local soup kitchen. This took place on December 15 at *Loaves and Fishes*, which serves meals to Columbia's homeless population through donated space at Wilkes Boulevard United Methodist Church. While this event ended up extending the duration of our learning community by one week, it would have been more desirable to have experienced the community-building event in between the regular meetings of the cohort. This would have allowed better circumstances for sharing and processing the event as it applied to spiritual leadership.

Although not an official community-building event, the learning community cohort was also invited to attend a Christmas party at my house on December 11. This also took place after the last official session of the learning community. While it was technically not a part of the Emerging Leaders Learning Community, the Christmas party did provide the cohort with an opportunity for fellowship outside of the formal learning experience, thus aligning well with the very definition of "learning community".¹⁵⁶

Research Methodology

After conducting the bibliographic research for this project and developing the curriculum for the learning community, I introduced the project to the Board of Elders and Council of Campus Lutheran Church. An invitation to participate in the learning community was verbally extended to the Elders and Council members, as well as our paid and volunteer ministry staff. A description of the learning community and my project was printed in our announcement booklet and distributed through our weekly *Church Updates* email, inviting participation by anyone who

¹⁵⁶ Ohio University. N.p. The definition of learning community stated in Chapter One of this project states: "Participants in a learning community develop a deeper understanding of the course's subject matter while they build relationships and learn together outside of the classroom."

was interested (See Appendix One, p. 91). Finally, I personally approached several students and church members who I thought would be open to and benefit from spiritual leadership training. A total of seven people made the commitment to be a part of the first Emerging Leaders Learning Community.

Much of the research for this project is qualitative and relies on the feedback that was gathered through the pre-training and post-training assessments. A combination of Likert scale and open-ended questions were used to survey project participants both before and after experiencing spiritual leadership training (See Appendix Three, pp. 166–70). I provided participants with the pre-training questionnaire at our first meeting and allowed ample time for them to reflect on the questions and complete the questionnaire before introducing them to the specifics of the training experience. The post-training questionnaire was distributed at the end of the final session and was collected within the following week.

The data from the pre-training and post-training questionnaires was analyzed to determine if the learning community was effective in helping the participants develop as spiritual leaders; to identify the strengths of the training that was received; and to note any limitations of the learning community model as it was experienced by the participants (See Appendix Four, pp. 171-203).

Implementation Time Line

The assessment tools that were used for this project were developed during the summer of 2015. The curriculum and meeting schedule were finalized in October of 2015. The learning community portion of the project was conducted October 13 through December 8, 2015, consisting of eight 1½ hour meetings and one community-building event which was held on December 15, 2015. The data from the assessment tools was analyzed and categorized in January

of 2016.

CHAPTER FIVE

THE PROJECT EVALUATED

Evaluation Process

After the learning community training concluded, the pre-training and post-training assessment tools were analyzed (See Appendix Four, pp. 171–203).

The Likert scale surveys for each individual were compared to determine if the training resulted in changed perceptions about an individuals' understanding of themselves as spiritual leaders (See Appendix Four, pp. 182–203). This data was also analyzed to see if there was any identifiable change in participants' understanding of Biblical teachings pertaining to spiritual leadership. Average Likert scores were also evaluated (See Appendix four, p. 203).

Likewise, the before and after responses to the open-ended questions were analyzed for indicators of the training's effectiveness in helping the participants develop as spiritual leaders. Since the open-ended questions are qualitative in nature, the responses needed to be interpreted by the researcher. The data from these questions was not only examined to determine the degree to which the training benefitted individual participants, but was also compared across the participant group so that common trends could be identified (See Appendix Four, pp. 171–81).

The analysis of the data that was compiled from the responses of the before and after questionnaires was used to help answer the following question: Is developing a learning community model an effective long-term approach for training spiritual leaders at Campus Lutheran Church?

In addition to evaluating the overall effectiveness of the learning community model, special

attention was given to identifying specific strengths and limitations of the learning community training. The feedback that was provided by the participants in this project will assist in revising the curriculum, allowing for improvements to be made to learning community training that is offered in the future.

Expectations

Expected Findings from the Bibliographic Research

One of the very first books about leadership that I ever read was *The 21 Irrefutable Laws of Leadership* by John Maxwell. I was a new pastor serving at a campus ministry in Ohio that, I believed, had an exciting future. My predecessor and the current Directing Committee had quite successfully completed a capital campaign and started an endowment. What I recognized right away were opportunities to begin an intentional outreach to international students and scholars and to reshape our domestic student ministry in ways that would help us reach and disciple more students. What I found most intimidating was not the mission field to which I had been called, but my own capabilities as a leader. My seminary training had prepared me to preach and teach and baptize, but I didn't know how to lead. That's when John Maxwell's book came to the rescue.

Maxwell says: "Everything Rises and Falls on Leadership."¹⁵⁷ I could understand where he was coming from and his "21 Irrefutable Laws" certainly made sense to me and provided me with some much-needed guidance and insight. However, as a pastor serving as a missionary on campus, I was disappointed that Maxwell hadn't offered me more. Even though he had been a pastor himself, his leadership principles and advice were drawn from time-tested experiences and

¹⁵⁷ John C. Maxwell, *The 21 Irrefutable Laws of Leadership*, (Nashville: Thomas Nelson, 1998), 225.

observations in the secular realm. Sure, there was plenty that could apply to a church setting, but I couldn't overlook the fact that God and His mission was central to my being a pastor and a leader.

Ever since my encounter with Maxwell's famous book, I've continued to read and learn about leadership. However, along that journey I've discovered that there is a plethora of material surrounding this topic that recognizes leadership as a gift and design of the Triune God—Father, Son, and Holy Spirit. As I conducted the bibliographic research for this project, I attempted to delve into both historic and contemporary writings related to the *Missio Dei*, church and ministry, the royal priesthood, discipleship, and leading the church in our 21st century context.

One of my goals and expectations of this research was to discover and include bibliographic materials that would not only address the pragmatic side of spiritual leadership, but would also provide a deepened theological understanding of the church and its mission. My intention for this project was not to develop or discover new processes, tasks, or formulas that would help Campus Lutheran operate more effectively. What I was looking for was insight into how I could help people grow and mature in their relationship with Christ, and to realize and experience more fully the new identity they have been given in Him.

What I discovered while conducting my bibliographic research was, first, a strong reinforcement that the unchanging, trustworthy, inerrant Word of God must always be our primary source of guidance and empowerment as followers of Christ and leaders in His church. If God's Word is not what drives us as we carry out congregational ministry and engage our local mission field, then we might need to be asking ourselves: "Is this really Christ's mission or our own?" Christ must always be at the center of our life together as the body of Christ.

In addition to the unchanging biblical doctrines that are foundational to our faith and to the

church and its mission, this project allowed me discover a great deal of current literature that helps apply Scripture to the context of our present age. Unlike the purely pragmatic leanings of authors like John Maxwell, much of the bibliographic material for this project is practical in nature, but strives to build leadership and contextual advice on a solid, Scriptural foundation. I expected—and encountered—research materials that, from the solid foundation of God’s Word and with insight for the contemporary church, helped me design the *Emerging Leaders Learning Community* and its curriculum.

Expected Findings from the Field Research

My first expectation from the field research was that it would demonstrate self-identified growth among the individual participants in their understanding of spiritual leadership. After developing the curriculum for the learning community (See Appendix One, pp. 95–150), my assessment was that participants would find it comprehensive, engaging, and unique. Therefore, it was my expectation that every participant would in some way discover something new and/or be spiritually stretched. Even if the material being presented didn’t provide any “a-ha” moments, I anticipated that the relational aspect offered by the learning community would enhance participants’ experience.

A second expectation that I had as I began my field research was that the participant group would show some diversity in terms of how well it represented the overall make-up of our congregation, but would lean more heavily toward our student population. The design of the learning community, I believed, would accommodate multi-generational groups. I also anticipated that college students would show interest in participating in a learning community. However, this was not the case. As it turned out, only one graduate student joined the learning community and no undergrads participated. While this isn’t exactly what I had hoped would

happen, the other six participants in the group included individuals in their 20's, 30's, 40's, 50's and 60's. A total of three men and four women participated. The group members were also diverse in terms of their current and previous involvement in leadership and volunteer roles at our congregation. Overall, this was an ideal group of seven in terms of how well it represented what our congregation is like. Communicating the idea that anyone who is a member of the body of Christ can participate and grow as a spiritual leader was important to me in offering this training.

A third thing that I expected to discover while leading the learning community was that the 8-week time-frame would be less than optimal. I was concerned that there would not be enough time for relationships to develop any differently than they would in a typical classroom setting. As it turned out, the short duration of the learning community did not inhibit relationship development very much. Although not everyone knew one another very well at the beginning, they bonded quickly and were open to personal sharing within the group setting. What did prove to be more of a challenge was covering all the training materials. An additional 2–4 weeks could easily be added to the curriculum design. While it may be easier to recruit participants for an 8-week course, participants expressed to me that their experience would have been enhanced if it were extended for a longer duration.

Finally, and most importantly, I expected to gain insight from this experience that would help me identify what areas of spiritual leadership are most in need of development, what obstacles limit growth in spiritual leadership, and what ways for providing spiritual leadership might work best in our congregation's context. The answers to these questions will be addressed in the final chapter of this MAP and are best summed up by the question: What's next? My expectation going into this project was to be able to provide some clear recommendations for

developing spiritual leaders at Campus Lutheran Church.

Findings

Evaluating the Likert Surveys

The pre-training and post-training questionnaires both included the same seven Likert statements (See Appendix Three, pp. 166–70). Participants were asked to respond to each statement as they believed it to be true about them. The responses were numerical choices on a scale of one through five, as shown here: 1=Strongly Disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly Agree.

Each of the statements intended to measure the participant's perception of themselves as related to various aspects of their faith and spiritual leadership. Changes on the Likert scale from the pre-training to post-training questionnaires were used to measure any growth in each participant's understanding of spiritual leadership and/or of themselves as spiritual leaders.

The first statement (The Bible is important in shaping my values, identity, and purpose.) is meant to identify the extent to which participants look to the Scriptures as a source for guidance and self-understanding. An increase in the numerical ranking from pre-training to post-training is interpreted as growth in a participant's understanding of the importance of God's Word.

The second statement (My faith in Jesus plays a central role in how I approach important life decisions and relationships.) is designed to understand the degree to which faith in Christ influences how a participant approaches significant life events/choices. Movement from a lower to higher ranking is understood to show growth.

The third statement (I have an easy time acknowledging my mistakes and asking others for forgiveness.) seeks to better understand each participant's self-awareness of how repentance and forgiveness are at work in their life. Growth in this category is observed when a participant

shows movement from a lower to higher number.

The fourth statement (Using my talents and abilities to serve God and others is important to me.) is meant to provide insight into how participants view themselves as servants in God's kingdom. Moving from a lower to higher number reveals growth in this category.

The fifth statement (My faith is mostly a personal matter between me and Jesus.) is designed to reveal a participant's perception of themselves as witnesses of the Gospel. In this category, "Strongly Agree" indicates that the participant is less likely to see themselves as someone who bears witness to Christ than if they answered "Strongly Disagree." Therefore, growth is measured by a pre-training to post-training movement from higher to lower.

The sixth statement (I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church.) seeks to determine an individual's level of engagement as a spiritual leader. A pre-training to post-training answer that moves from lower to higher on the scale indicates growth.

The seventh statement (I have often contemplated God's purpose for me.) was meant to show growth by responses that moved from lower to higher on the scale. However, this statement may have been interpreted two different ways. Someone who answers "Agree" or "Strongly Agree" may be indicating that they recognize that seeking God's will in their life is important, even if they presently do not understand what the purpose is that God has for them. Someone who answers "Disagree" or "Strongly Disagree" may be indicating that they are aware of and are confident about God's purpose for their life; they don't need to contemplate or "figure it out." Therefore, the responses to this statement must be disregarded in terms of providing any conclusive indications of growth.

Insights from the Likert Surveys

Each of the seven participants in the Emerging Leaders Learning Community showed at least some change in their responses to the pre-training and post-training Likert surveys (See Appendix Four, pp. 182–97 for the before and after responses grouped by individual). While perceived growth didn't take place in each category for each participant, each of the categories measured resulted in growth for at least one individual from the group. The statements that resulted in the least change in participant responses were: "The Bible is important in shaping my values, identity, and purpose." And, "My faith in Jesus plays a central role in how I approach important life decisions and relationships." Most participants responded "Strongly Agree" to both of these statements before and after receiving spiritual leadership training.

Like the results of the aforementioned statements, all the participants responded pre-training and post-training with "Agree" or "Strongly Agree" to the statement: "Using my talents and abilities to serve God and others is important to me."

The statements that showed the most overall growth among participants were the following: "I have an easy time acknowledging my mistakes and asking others for forgiveness." And, "I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church."

Two participants indicated growth in response to the statement: "My faith is mostly a personal matter between me and Jesus." Overall, four of the seven participants indicated by their responses on the post-training questionnaire that their faith is more than just a personal matter between them and Jesus.

In addition to looking at individual responses to the before and after Likert surveys, average scores for each statement were also tabulated and compared (See Appendix Four, p. 203). The before and after average Likert scores demonstrate a change in participant responses to

each of the statements after having completed spiritual leadership training.

Based on my evaluation of the Likert scale responses, my conclusion is that all the participants in the Emerging Leaders Learning Community experienced at least some growth in their development as a spiritual leader.

Participants began spiritual leadership training with what I would categorize as “strengths” in three areas of spiritual life that were addressed in the learning community. All participants began and completed the training with a strong sense that God’s Word should have a central place in the life of a Christian. Likewise, both before and after training, all the participants indicated that their faith has a significant influence on their life-choices and relationships. Finally, everyone who participated in the training entered the learning community with either a strong inclination to seek God’s will in discovering God’s purpose for them, and/or a recognition that their purpose is rooted in God’s will. The learning community may have had some influence on participants in relationship to these topics, but as previously mentioned, no conclusive evidence was available for determining growth.

Two areas of spiritual leadership training where participants grew were as servants and as witnesses. While most were already oriented toward serving God and were open to sharing their faith with others, the training was helpful in strengthening attitudes related to servanthood and personal evangelism.

Based on Likert results, the learning community was most helpful in deepening participants’ understanding and experience of repentance and forgiveness, as well as their own desire to be spiritual leaders within the church.

Interpretation of the Open-ended Questions

In addition to the Likert scale surveys, participants were also asked five open-ended

questions on the pre-training and post-training questionnaires. Although not listed in the exact same order, four of the five questions were identical on both questionnaires. The one question that was different on the two surveys inquired about participants' *expectations* on the pre-training questionnaire and about their *discoveries* on the post-training questionnaire.

Here are the questions that were asked on both questionnaires: What is your experience and understanding of spiritual leadership? How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission? What motivates you to participate and serve in leadership roles in the church? How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader? What do you hope to learn or discover about yourself through spiritual leadership training/What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?)

While more subjective than the Likert responses, these questions provide greater insight into the experience of each of the emerging leaders who participated in this project. When looking at each person's before and after response side-by-side it is evident that some responses remained unchanged and some revealed new insights that were gained from the training (See Appendix Four, pp. 198–202).

There were some common trends among the participants that are noteworthy. One of those trends was a limited understanding of leadership and a sense of uncertainty about whether "I am" a leader or not. While some of the group participants did have previous experience in leadership roles, many did not. Participants hoped to grow in their confidence about themselves as leaders. The emerging leaders hoped to gain better insight into their own strengths and weaknesses, they expressed a desire to serve Christ and His people, and all of them identified Christ and His Word as being significantly important to their life and faith. Response to God's Word was also cited as

what motivates them to serve in church and world.

The take-aways and process of growth varied among the emerging leaders. Some related that their prayer life grew. Some shared that they have a new understanding of stewardship. Some, who didn't think of themselves as leaders discovered that they are leaders. However, the most common discovery was the idea that spiritual leadership begins by being a follower of Jesus. This seemed to be a new connection and James Galvin's, *I've Got Your Back*, helped enlighten these emerging leaders, not only with this concept, but with a strengthened desire to grow in Christ.

Insight from Informal Discussion and Observation

Throughout the duration of the learning community, and to a certain extent beyond, I was able to gain some insight into the project informally. While much more subjective than the formal evaluation tools, I was present during the discussions that took place while the learning community met. I also observed the nature of the relationships within the group and, in some cases, how participants expressed what they were leaning in other contexts within our congregation.

Some of my observations during the learning community include the following: Sessions ended with a sense of the time together being too short and participants wanting to continue discussion of the material. The level of comfort and openness among the participants grew over time, with each participant eventually sharing some personal things that might normally be kept private. Group members became more at ease with leading devotions and praying out loud as our time together progressed; some also expressed how they valued having a prayer partner. Some of the topics covered in the curriculum appeared to be more engaging than others. The session dealing with stewardship garnered the most discussion and a desire was expressed to expand that

topic into more than one lesson. The last time the group met a certain degree of sadness was expressed that the learning community was concluding. At the conclusion of the learning community participants reflected on their growth, shared some of their personal hopes and plans, and offered some suggestions to me for future cohorts of the *Emerging Leaders Learning Community*.

One of the suggestions that was offered during this cohort's final gathering was for me to consider using a different name for this training. While those who participated had hoped to grow as spiritual leaders, some said that the specific use of "Leaders" in the title was a bit intimidating as they were considering whether-or-not this group was for them. Since they didn't already consider themselves to be leaders, and they weren't necessarily looking to serve in a role of positional leadership, they weren't sure if the learning community would be a good fit. After participating in the learning community, some who expressed this concern felt that there were others in the congregation who would enjoy participating and would benefit from spiritual leadership training—but maybe were still frightened by the word "leader."

While this informal insight cannot be interpreted as definitively as the data gathered through the surveys, it will be helpful in shaping the recommendations of this project. Some of these insights might inform adjustments that will be made to the curriculum as future spiritual leadership learning community cohorts are offered.

Finally, since over a year has passed between when the first *Emerging Leaders Learning Community* cohort met, I have been able to observe the group members in "regular" congregational life. Although there was no clear pathway from the learning community to a leadership role in our congregation, almost all the participants have and/or are serving in roles of leadership. These range from organizing and leading small group Bible studies, to leading short-

term mission teams, to having significant leadership responsibilities in a major capital campaign that was conducted in the fall of 2016. What has been especially inspiring to me is that most of them were not asked to serve as leaders in those roles, but instead pursued them on their own.

CHAPTER SIX

SUMMARY AND CONCLUSION

As I present my concluding thoughts about this project, I feel that it is important to revisit the beginning. Here is how I originally stated the overall objective of the project: “This project seeks to address the need for spiritual leadership among the members and college students of Campus Lutheran Church.”

Specifically, the purpose of this project was stated in both the terms of its effort and in terms of its research:

The purpose of the effort of the project is to develop a model of spiritual leadership formation that will foster a discipling culture within Campus Lutheran Church by helping emerging leaders develop the skills to be spiritual leaders wherever they are. ...The purpose of the research of this project is to assess how spiritual leadership training enhances the development of emerging leaders within the church.

In this chapter I will share my observations and conclusions regarding how well this project has achieved its stated purpose, along with my recommendations for Campus Lutheran Church in terms of how the congregation might best approach the training of future spiritual leaders and foster a discipling culture within the congregation.

Recommendations Based on the Effort of the Project

Counting the first *Emerging Leaders Learning Community* a success in terms of its effect in helping cohort members experience growth in spiritual leadership, it is my recommendation that future cohorts of this learning community be developed and offered. Right now, since I am the only teacher for this learning community, it seems realistic that one or two cohorts per year would be feasible. Over time, new teachers could be trained so that the number and timing of

cohorts offered wouldn't be limited by my availability. Beyond expanding accessibility to learning communities, this approach may lead to connections with certain affinity groups within the congregation, such as college undergrads, stay-at-home moms, or retirees.

A second recommendation for adopting the *Emerging Leaders Learning Community* as the model of training spiritual leaders at Campus Lutheran is to continue to evaluate the participants' experience with before and after surveys. As this project has demonstrated, much can be learned through a process of intentional evaluation. The result is the opportunity to make changes to the learning community that will not only enhance the experience of the participants, but will also help our staff better understand the spiritual needs of our congregation members and students. This insight will not only lead to a better model of spiritual leadership development, but will also provide valuable insight for preaching, teaching and other ministry initiatives.

A final recommendation is to develop a strategy for communication what the learning community is, who it is for, and what a participant can expect to gain from the experience. The first cohort, as well as some congregation members who didn't participate, communicated that the term "leadership" may have led some people to decide that it wasn't for them. While I am open to changing the name, I think it's important that we don't unintentionally mislead people, because the main objective of this learning community is to help Christians develop as spiritual leaders. To that end, we might consider an approach that retains the word "leadership" in the title, but goes on to explain how spiritual leadership is related to being and growing as an everyday follower of Jesus; and does not necessitate holding a positional role in the church.

Recommendations Based on the Research of the Project

Perhaps one of the greatest take-aways of this project is the importance of helping Christ followers recognize, understand, and grow in their baptismal identity and vocation. This is really

the starting point of the Christian life, yet we often neglect to fully understand the implications of Baptism, both personally and in terms of being the body of Christ.

In his *Small Catechism*, Martin Luther states that Baptism: "...works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare."¹⁵⁸ Arguably, this is where spiritual leadership begins, in the work and promises of God in us. What I think is sometimes overlooked is that we are given a new identity that is renewed daily and goes with us wherever we go. Again, Luther says it best when he describes how our old sinful self is daily drowned and dies "...with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever."¹⁵⁹ This new identity in Christ is the core of spiritual leadership and the curriculum of the Emerging Leaders Learning Community helps unpack and apply the implications of Baptism so that individuals can more fully embrace their identity as a child of God. This, of course, has a ripple effect for the whole church. Therefore, one of my recommendations for future Emerging Leaders cohorts is to develop and begin with a session that deals with baptismal identity and vocation.

The research conducted for this project also revealed specific areas where participants expressed a need or desire for more depth. Expanding the topic of stewardship by adding additional lessons would be beneficial. More attention should also be given within the cohort to prayer and learning to lead devotions/Bible studies. Other enhancements might include devoting an entire session to the James Galvin book, *I've Got Your Back*.

¹⁵⁸ Martin Luther, *Luther's Small Catechism* (St. Louis: Concordia, 1991), 24.

¹⁵⁹ Luther, *Luther's Small Catechism*, 25.

Additional Considerations for the Future

One of the things that the Emerging Leaders Learning Community did not accomplish was to include participation of college undergrads. While there may be a variety of factors as to why this was the case, I think that it is crucial for the congregation to intentionally invest in raising up spiritual leaders among the college students who are a part of our ministry. To that end, I recommend developing a separated learning community that is more tailored to students.

In the past, the Missouri District of the LCMS used to facilitate four Peer Ministry Training (PMT) modules for college students. These modules were offered twice a year over a two-year span. In effect, the design of PMT was very similar to a learning community. Students who began attending during the fall of their freshman year could complete all four modules by the spring of their sophomore year, thus “graduating” as “Peer Ministers.” Our local ministry sent many students to PMT over the years, and most of our student leaders completed all the PMT modules. The modules were contextually geared toward student life, training students how to share their faith with others, lead a Bible study, serve in a student organization/ministry, and how to be an active listener and help someone who is in crisis. Since PMT has been discontinued, we have noticed the effect of its loss within our student ministry.

The Emerging Leaders Learning Community model could be adapted to both appeal more specifically to college students, and to contextually address some of their needs as emerging spiritual leaders. Specifically, we might need to look at adapting the ways that the content is communicated and how the time together is allotted. Tim Elmore, founder of a nationally known organization called Growing Leaders, authored a book called: *Generation iY: Secrets to Connecting with Today’s Teens & Young Adults in the Digital Age*. In this book, Elmore explores the communication styles of various generations. He notes for example, that Generation Y (born between 1984–2000) relates to a style of communication that is fun and interactive,

while Generation Z (born between 2000–2018) relates best to communication that is short and uses symbols.¹⁶⁰ In order to reach and work with college students, it's essential that our congregation understand how to best communicate with them and adapt our ministries accordingly. Providing a learning community that seeks to train students to be spiritual leaders is essential for Campus Lutheran to be effective in our local mission field.

Concluding Thoughts

This project sought to address the need for spiritual leadership among the members and college students of Campus Lutheran Church. The learning community model attempts to address that need, not by specifically training people to fill positional roles that exist within the congregation, but through the gradual development of a leadership culture. This emerging leadership culture not only consists of those who have received spiritual leadership training, but also of the elevated awareness of spiritual leadership as a priority within the congregation.

As has been the result of the first cohort of *Emerging Leaders*, I expect that future participants will demonstrate spiritual leadership either formally or informally within the context of our congregation. One of the results of having an ever-growing community of individuals that have received spiritual leadership training is the opportunity to more easily align congregational ministries to with the congregation's mission and vision: "Living and sharing the transforming love of Christ by reaching... upward ...outward... and inward." Another positive effect that this model of spiritual leadership training brings about is the multiplication of ministry. As people feel more confident of their gifts, rooted in their baptismal identity, and are speaking and listening to God in prayer, they are often led to start new things. For example, an evening

¹⁶⁰ Tim Elmore, *Generation iY: Secrets to Connecting with Today's Teens & Young Adults in the Digital Age* 5th Anv. Ed. (Atlanta: Poet Gardener: 2015), 420.

women's Bible study was started by one of the participants from the first Emerging Leaders Cohort—a study that connected with mostly unconnected people, and which has since been repeated to connect with even more women.

One final blessing that this model of spiritual leadership training has provided our congregation is the opportunity to embrace our role as a sending congregation. As a campus ministry, many of the students who become a part of our community are only with us a short time. Most of the time we get to know them for about four years. Some become very involved in the life of our congregation, and then there is a tremendous void and sadness when it's time to say goodbye. It's tempting to even feel a little jealous of the congregations that will be blessed to receive them as members. Not only are students and international scholars with us only a short time, but a significant number of community members are residents of Columbia for only a short while.

Recognizing our role as a sending congregation is a healthy way for us to recognize how the important role that Campus Lutheran Church serves in the economy of Christ's mission. As we train spiritual leaders, knowing that many will never stay and serve in our congregation, we can also know that we are resourcing and releasing Christ followers who will share Jesus and lead others to Him in all sorts of different locales around the globe. Being connected to Christ's people and mission in this way is truly exciting and a blessing to us!

+ Soli Deo Gloria +

APPENDIX ONE

LEARNING COMMUNITY ANNOUNCEMENTS, SYLLABUS AND TEACHING MATERIALS

The contents of Appendix One consist of the documents that were used to facilitate the *Emerging Leaders Learning Community*.

The first document included here is the announcement that was used in the church bulletin, newsletter, and weekly online update to invite participation in the learning community. The remaining materials provided here consist of the learning community syllabus and the lesson handouts that were provided to cohort participants at each of the weekly sessions.

The lesson handouts that were used for this project were adapted primarily from materials written by Dr. Scott F. Rische and provided to his DM-944 “Multiplying Missional Leaders Seminar” students at Concordia Seminary during June 9–20, 2014. One exception to this is the material for the second session of the learning community, which was primarily adapted from a Bible study by Vince Burens titled, *Study on Calling*.

The materials provided here are intended to demonstrate, specifically, the teaching materials with which cohort participants were engaged.

Bulletin/Newsletter Announcement

SPIRITUAL LEADERSHIP TRAINING...

As a part of his Major Applied Project in the Doctor of Ministry program at Concordia Seminary, Pastor Kent will be leading an eight week spiritual leadership training program called “Emerging Leaders.” The *Emerging Leaders Learning Community* will meet at Campus Lutheran on **Tuesdays** from **6:30–8:00 PM, beginning in October.**

As members of the body of Christ we each are called to operate out of our own particular areas of giftedness and are not normally expected to serve out of those areas where our giftedness is lacking. This spiritual leadership learning experience is designed to help *you*...

Grow in your understanding of Christ’s saving mission;

Learn how to better model a forgiven life in Christ;

Discover how Jesus has specifically resourced *you* to join in His mission;

Seek the Holy Spirit’s guidance through prayer.

Emerging Leaders Learning Community Schedule

Eight Sessions –Tuesdays of the month from 6:30–8:00 PM

Introduction & Pre-Training Assessment

Leadership: How God Made Me

Three Pillars of Effective Spiritual Leadership

The Leader as the Embodiment of the Mission

Leading as Disciples Who Make Disciples

Leading through Relationships: Up, Out, In

Leading through Conflict and Change

Leading as Stewards of God’s Gifts & Post-Training Assessment

Outside Reading: *I’ve Got Your Back*, by James Galvin

Please contact Pastor Kent for more information...

Syllabus

Emerging Leaders Learning Community

Campus Lutheran Church, Columbia, Missouri

Training in Biblical Leadership and Leadership Multiplication

Pastor Kent Pierce

DATE: October 13 – December 12, 2015

DESCRIPTION:

“Biblical, spiritual leadership is the ability to influence others to work together for the fulfilling of God’s mission, vision, and purposes.”¹ Discovering God’s mission, vision, and purposes is a process that involves the study of God’s Word; involves lifting up people and their needs to God in prayer; includes seeking the Holy Spirit’s guidance in discerning the opportunities, challenges, and resources that God has provided for the purpose of advancing His kingdom; and necessitates a heart of Christ-like love for those who are lost.

Students will learn the knowledge and skills that are needed for effective spiritual leadership, as well as the knowledge and skills that are needed for the development and multiplication of other spiritual leaders.

OBJECTIVES:

1. The student will learn that spiritual leadership comes from God, and is to be developed and exercised for God and for God’s missional purposes in the world.
2. The student will learn about the fact that spiritual leadership grows out of their being a disciple and follower of Jesus Christ, as well as learn about the key relationships spiritual leaders are developing in their own lives so as to develop those areas in the lives of others.
3. The student will learn that, before developing other leaders, the student needs to be clear on who they are as leaders and what they themselves are doing as leaders. This is based on the principle that: “Whatever we are doing as leaders is what we will be leading others to do.”
4. The student will learn to seek the Holy Spirit’s guidance through prayer while developing the skills needed to lead others in missional living.

¹ Rische, *Multiplying Missional Leaders*, Part I 2014, 1

EMERGING LEADERS LEARNING COMMUNITY SCHEDULE:

Eight Sessions –Tuesdays of the month from 6:30–8:00 PM

- 10/13 Introduction & Pre-Training Assessment**
- 10/20 Leadership: How God Made Me**
- 10/27 Three Pillars of Effective Spiritual Leadership**
- 11/3 The Leader as the Embodiment of the Mission**
- 11/10 Leading as Disciples Who Make Disciples**
- 11/17 Leading through Relationships: Up, Out, In**
- 12/1 Leading through Conflict and Change**
- 12/8 Leading as Stewards of God’s Gifts & Post-Training Assessment**

Community-Building Event

TBA – participants will determine activity and date

Prayer Partners

Participants will be matched with prayer partners with whom they will pray on a regular basis.

My Prayer Partner(s) _____

Personal Mission Statement

While in the learning community participants will develop a personal mission statement, which they will share with the group.

OUTSIDE READING:

Galvin, James. I’ve Got Your Back: A Leadership Parable. Elgin, IL: Tenth Power, 2012. 202 pages

Lesson Handouts

Session One—Adapted from:

“Multiplying Missional Leaders Seminar—Part I,” Concordia Seminary, St. Louis, MO
June 9–20, 2014, Dr. Scott F. Rische

THE WHY AND WHAT OF SPIRITUAL, MISSIONAL LEADERSHIP

What Spiritual Leadership Is and Is Not

“Biblical, spiritual leadership is the ability to influence others to work together for the fulfilling of God’s mission, vision, and purposes.”

- It is done in relationship with others,
- It is influence, not control,
- The goal is for God’s people to be working together in order to fulfill God’s mission and vision, not the people working against each other for the accomplishing of the leader’s or their own mission and vision.

“Leadership” is not personality, position, or power.

A leader may have a certain personality, hold a position, or have been entrusted with certain power or authority, but none of those are required to be a leader nor the essence of spiritual leadership. *Spiritual leaders find their authority in God and His Word and His mission, and their influence in the integrity of their lives and in the quality of their relationships.*

It is important to note that in Paul’s list of qualities and qualifications for leadership in 1 Timothy 3, only two (see underlined) of those qualities have to do with skills. All the others have to do with character.

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. ² Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, ³ not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴ He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. ⁵ (If anyone does not know how to manage his own family, how can he take care of God’s church?) ⁶ He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷ He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap. (1 Tim. 3:1-7)

Healthy, spiritual leadership does not claim authority for oneself and then exercise power or control of others. Rather, the goal of healthy, effective leadership is to exercise control over oneself, and in doing so, be entrusted with the authority to exercise power and influence on behalf of others for the sake of fulfilling God’s vision or purpose. It is servant-leadership.

²⁵ Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ²⁶ Not so with you. Instead, whoever wants to become great among you must be your servant, ²⁷ and whoever wants to be first must be your slave— ²⁸ just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Matthew 20:25–28)

Effective leaders don’t just “see” the mission and vision then try to “lead” others to accomplish that mission and vision. Instead, after seeing the mission and vision they “live” and embody the mission and vision with their lives. It is the “spiritual authority” that comes through personal integrity.

It’s leading by invitation, not manipulation.

It’s leading and guiding, not driving and pushing.

True spiritual leadership is not passive, simply affirming or going along with whatever the majority of people want to do, nor is it controlling leadership, forcing and threatening people to do what the leader wants them to do. Rather, it is active leadership, humble, yet confident and bold leadership, intent on helping people to do what God wants them to do.

Spiritual, missional leadership is not about finding consensus in what people want to do, but rather it is knowing God’s mission and vision and then building consensus for what God wants His people to do.

Why is Leadership needed?

- Because God’s people don’t always know what to do. They need someone to show them from God’s Word.
- Because God’s people can sometimes know what to do, but they have a hard time doing it or working together. They need someone to help them.

Some of What “Leadership” Looks Like and Involves

1. **The leader makes a commitment to personally be an example to follow. The leader embodies the mission and vision. A leader should not be trying to lead people to do what that leader is not even doing. What the leader is doing is what the leader will be leading others to do.**
2. **The leader seeks personally, and discovers corporately, God’s mission and vision, and then inspires and motivates with God’s mission and vision by communicating that mission and vision in an understandable, positive, frequent and inspirational way, (clear, concise, compelling, and consistent way, using pictures and stories). The leader should always be the chief advocate of the lost and of the fulfilling of God’s mission and vision.**

3. The leader is active in the establishing of priorities and plans around the mission and vision, and in taking action around the mission and vision and those plans. The leader:
 - Helps to define the issue(s)
 - Helps set the parameters of what actions can be taken based on “Core, Capabilities, and Context” (“Discovering and Developing Congregational Vision” will cover this)
 - Helps to establish priorities for where action is needed
 - Helps to consider possible options and suggest some as well, for action to be taken
 - Helps to build consensus for one or more of the options
 - Calls for a decision and commitment
 - Helps to communicate the decision and leads in taking action on the decision, helping to ensure that what was decided is carried out
4. **The leader involves others through releasing and empowering and developing other leaders.**

The Four Corners of Leadership Development

- Choosing Carefully
- Training Thoroughly
- Connecting Consistently
- Trusting Totally

Four Things to Clarify and Provide in Leadership Identification, Recruitment, and Development

- Opportunity
- Responsibility
- Authority
- Accountability

5. **The leader provides or helps secure the needed resources and support (structure).**
6. **The leader works to promote and maintain the unity of those he or she is leading, and confronts divisiveness and helps to resolve conflicts that would threaten that unity.**

Session Two—Adapted from:
Study on Calling, by Vince Burens, Coalition for Christian Outreach

LEADERSHIP: HOW GOD MADE ME

There are different meanings of the words “call” or “calling” – make a noise, address someone, give a task, etc. In this study we are considering “calling” as that work of God, whereby He communicates His will and purpose to a specific Christian believer. We are addressed by God, He individualizes us, separates out for a specific task.

Calling as Godly Character—What we are to be.

There is a general calling which is applicable to each and every believer—to be holy and godly in character, conduct, and thought. This calling follows our calling to be a Christian in the first place. God’s call on our lives to follow him is an identical calling every Christian shares.

Read Ephesians 4:1–6

Historically, to whom is Paul speaking to the saints at Ephesus. We – ALL believers – are his audience today. The “calling” of which Paul is speaking is here is the call to be a Christian; to live as those redeemed by God.

- What does it mean “to live a life worthy” of something?
- Can you give examples from your experience of living worthily?

Note the order of things here: the “calling” comes first. We live the “worthy life” because of our calling to be Christians!

- From verses 2–6, describe what “a life worthy of the calling” looks like.

Read Hebrews 3:1

- What do we learn about our calling here?
- What is the connection between “holiness,” “brothers,” “Jesus,” “confession,” and “fixing our thoughts”?

From these passages...

- Who receives a calling?
- What is the essence of this calling?
- What character is being sought after here?

Calling as Godly Service—What we are to do.

When you think of “calling” as service or as vocation, what do you think about? Why? Oftentimes people equate it with Christian service because it is seen as “special”—not like “normal” work.

Read Genesis 1:26

Here we read that God determined to make man and give him a charge or purpose.

- What do we learn of this purpose in this verse?

All is God's, hence, work in all areas of the world is part of our rule in God's place.

Read Genesis 1:28

To whom does God give this series of commands? Adam/Eve; them, both male and female; i.e., everyone.

Side Note to Help Us Understand the Difference Between a Calling and a Job...

Christian author, Gene Edward Veith writes: Vocation is simply the Latin word for “calling.” It is one of those theological words—like inspiration, revelation, mission, and vision—that has been taken over by the corporate world and drained of its meaning. The idea is that what you do for a living can be a calling. From God. That He has made you in a certain way and given you certain talents, opportunities, and inclinations. He then calls you to certain tasks, relationships, and experiences.

Your job is only a part of that, and sometimes not the most important part. We have vocations in the family (being a child, getting married, becoming a parent) and in the society (being a citizen, being a friend). There are also vocations in the church (pastor, lay person), but even if you don't believe in religion, the vocations are operative. Not only that, according to Martin Luther, the great theologian of vocation, God works through vocation, including the work of people who do not believe in Him. God gives us our daily bread by means of farmers, millers, bakers, and the person who served you your last meal. God creates new life by means of mothers and fathers. He heals by means of doctors, nurses, and pharmacists. He protects us by means of police officers, judges, and the military callings. He creates works of beauty and meaning by the talents He has given to artists.

The purpose of every vocation—in the workplace, the family, the church, the society —is to love and serve our neighbors. These are the “good works” that we are given to do.

(“How to Find Your Vocation in College” By Gene Edward Veith. Intercollegiate Review. April 3, 2013.)

Calling as it relates to individual giftedness

Read I Corinthians 12:4–11

There are many different kinds of gifts, services, and working. However, each and every one of these comes from the Lord. They are all given by the Holy Spirit for the common good, i.e. to use in order to serve the church and one another.

What are some of the ways in which the Spirit gifts?

He gives many gifts, including: wisdom, knowledge, faith, gifts of healing, miraculous powers, prophecy, discernment, speaking in tongues, and interpreting tongues.

Who determines how the gifts are dispersed?

The very same Spirit, who gives to each one as He determines.

Are all individuals gifted equally or identically (see I Cor. 12:27–31)?

No. In fact, no two individuals are gifted identically. Some individuals are gifted with “greater” gifts and others with “lesser.” Some are gifted with wisdom and others with faith. We should expect that every individual has different gifts and seek to determine gifts on an individual basis.

What is the relationship between “spiritual” gifts and “natural” gifts?

This passage is specifically describing “spiritual” gifts. However, just as every individual is uniquely gifted by the Spirit with spiritual gifts, each individual has also been endowed by God with a unique set of “natural” gifts. The distinction between these two types of gifting is often difficult to make and should not be pressed. The point here is that God may have equipped you to run or sing or make widgets. (Whatever!) Whatever our gifts, they are to be used to serve our great God to his glory. We must not confine ourselves to a particular “gifts list” when considering how God has gifted us.

Read Romans 12:3–8

Because we are differently gifted, we should set out to serve our brothers and sisters according to the grace given us. In other words, what God has given us the gifts to do, we are to do!

The right vocation will differ from individual to individual, because each of us is differently gifted. Therefore, we must go about seeking to understand how God has uniquely gifted us in order to best serve Him in our world.

What are some of the ways we can determine what our gifts are?

- Discovering our talents (What are you good at?)
- Discovering our passions (What do you like to do?)
- Trying new things (Many of us never discover or develop our gifting because we are too chicken to try!)

How can our fellow believers assist us in discovering our gifts?

More often than not, our brothers and sisters can be a great help in helping us to discover how we are gifted. Asking others what we are good at and not good at is a good place to start. We should also seek ways to serve our brethren—often this will reveal our gifts.

- What are your gifts? List them and, if possible, ask others to list them for you.
- For what services in the church do these gifts equip you?
- For what vocations do these gifts equip you?
- Do the gifts listed allow you to serve your church through worship, hospitality, visitation, service, teaching, administration, etc.?
- What vocations would allow you to use these same gifts and abilities?

No vocation is unimportant or trivial—any task, however seemingly insignificant, can bring honor and glory to our God.

Making the Connection

Here are some criteria for determining whether or not a given vocation is honoring to God:

- Is this vocation consistent with God's call for me to “live a life worthy”?
- Is this vocation consistent with God's call for me to reflect God's image?
- Do my vocational goals reflect good stewardship of the gifts which God has given me?
- How can I best reflect God's image vocationally in light of my gifting?

Read James 2:14–17 and I John 3:16–18

Both James and John indicate that our Christian belief is absolutely bound to our Christian action. We must put our faith in practice. To not do so is to demonstrate that our faith is insincere.

James and John both describe those who are lacking in material necessities—food and clothing. It is expected that any Christian will put faith into action by caring for those who are in such great need. In fact, to not do so is tantamount to denying the Christian gospel.

Our Context

The needs of the world around us can, should, and must affect any decision-making concerning vocation. Not to consider these factors is to ignore one of our primary tasks as God's children and image-bearers. It is not difficult to see how this principle could be very relevant not only in choosing a vocation (such as doctor), but also in choosing a particular specialty and location. While it may be clear to you that God is calling you to be a doctor—is he calling you to do breast implants in New York City or to serve as a pediatrician on an Indian reservation?

- How do we apply the union of faith and works in determining God's call on our lives to a given vocation?
- Does this vocation allow me to put my faith into action to serve the needs of others or the world?
- To practically put my faith into practice in my vocation would look like...

It is impossible for us to separate our work life from our faith life. Faith must be at all times and in all places put into action. This should be remembered as we seek our vocational calling.

Assignments:

The Spiritual Gifts Survey and Calling Cards activity included with this session are tools that can help you identify your gifts and abilities. Remember, however, that they are only meant to assist you in the discovery process.

Items to complete before our next session:

- Spiritual Gifts Survey (handout)
- Calling Cards (www.richardleider.com/calling-cards)
- Begin writing your personal mission statement... Reflecting on who you are, what you believe, your gifts and abilities, and your context, write 5–6 sentences that describe who you are and what you are to do with your life.

Session Three—Adapted from:

“Multiplying Missional Leaders Seminar—Part I,” Concordia Seminary, St. Louis, MO
June 9–20, 2014, Dr. Scott F. Rische

THREE PILLARS OF EFFECTIVE LEADERSHIP

Some of the most important characteristics of those who lead effectively are character, clarity, and competency. As these three are lived out, trust, confidence and respect develop toward those leaders in the people they have been called to lead. Trust, confidence, and respect are three of the most important things leaders need in order to be an effective leader. The other good news is that these are three areas in which a leader can develop and develop other leaders. These three things are within their ability to influence.

CHARACTER

- Integrity – what you believe and what you do are the same
- Honesty – you always tell the truth, but you also do whatever you say
- Humility – you don’t lift yourself up, and you don’t put other people down
- Wisdom in relationships – you understand and believe that the most important things in life are relationships
- Compassion – what is happening to those you lead matters to you

People of character gain the **TRUST** of others.

CLARITY of personal mission (purpose) and vision

This results in...

- Conviction about what needs and should be done
- Passion and enthusiasm for the work
- Wisdom in decision making
- Confidence and courage

People of clarity gain the **CONFIDENCE** of others.

COMPETENCY

- You do your work well
- You are someone who is always learning
- You have a history of follow-through and success
- Quality attracts quality

People of competency gain the **RESPECT** of others.

Nehemiah: Mission and Vision

DEFINING THE WORDS:

Mission:

- **A brief and compelling restatement of Jesus' Great Commission in Matthew 28:16–20.**
- **It should reflect the local context.**

Vision:

- **If we live out our mission, what will be the outcome and who will be reached?**
- **“Vision” is a picture of the “preferred and anticipated future”**

Goals:

- **Incremental steps along the way to accomplish the mission and realize the vision.**

A Biblical Example: Romans 15:23–24

- **Mission:** Connect the Gentile world to Jesus
- **Vision:** To reach the unreached people of Spain and bring them to Christ
- **Goal:** Stop at Rome on the way

Discussion:

How does this understanding of mission, vision and goals help us clarify how to move forward in the Gospel ministry?

For your time in in this class, think on two levels:

- Personal mission, vision and goals
- Organizational mission, vision and goals (our congregation)

Another Biblical Example: Nehemiah

Then I prayed to the God of heaven, and I answered the king, “If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it” (Nehemiah 2:4–5, emphasis added).

Key Principles

It is God's Mission and Vision

The wall of Jerusalem is broken down, and its gates have been burned with fire. When I (Nehemiah) heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven (Nehemiah 1:3–4).

It is God's Power

Accomplishing God's mission and vision is dependent on God, and is Holy Spirit empowered and guided through the Word, worship, and prayer.

O Lord, God of heaven, the great and awesome God, who keeps His covenant of love with those who love Him and obey His commands, let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel (Nehemiah 1:5–6)

Why is prayer so powerful? The reasons are many, but here are just a few:

- Prayer recognizes our total dependency on God.
- Prayer reminds us that God not only needs to lead the way, but that He also needs to open the way for us.
- Prayer is a way by which God is able to move us into the middle of what He is doing.
- Prayer changes our frame of mind, the tenderness of our hearts, and the availability of our lives.

As God led Israel through the wilderness, He put a cloud ahead of them by day, and a pillar of fire ahead of them by night.

By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people (Exodus 13:21–22).

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Ephesians 6:12).

Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you; you need only to be still (Ex. 14:13–14).

We see the same thing is Paul's words:

And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should (Colossians 4:3–4).

Nehemiah prayed to the Lord that He would open a door and a way for Nehemiah to restore and rebuild the city and walls of Jerusalem. At the end of his deeply emotional prayer, Nehemiah says:

O Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favor in the presence of this man (Nehemiah 1:11).

1 Kings 8:46–51

John 15:1ff

Go, therefore, and make disciples of all nations... (Matthew 28:19, emphasis added).

Jesus' mission and vision would have been impossible to accomplish apart from His presence and the power of His Holy Spirit.

Key Elements of Mission and Vision that Is from God

When mission and vision is from God, is always has some key elements included in it. There may be more than these, but these are always present:

❑ **It is heaven born**

Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart (Jeremiah 29:12–13).

❑ **It is people focused**

During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them. From Troas we put out to sea and sailed straight for Samothrace, and the next day on to Neapolis. (Acts 16:9–11, emphasis added).

❑ **It is God empowered**

Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about (Acts 1:4).

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

□ **It is faith dependent**

When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch." Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets." When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will catch men." So they pulled their boats up on shore, left everything and followed him (Luke 5:4–11).

□ **It is sacrificial**

If anyone would come after me, he must deny himself and take up his cross and follow me (Mark 8:34).

But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body (2 Corinthians 4:7–11).

□ **It is God glorifying**

In a loud voice they sang:

*"Worthy is the Lamb, who was slain,
to receive power and wealth and wisdom and strength
and honor and glory and praise!"*

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:

*"To him who sits on the throne and to the Lamb
be praise and honor and glory and power,
for ever and ever!" (Revelation 5:12–13)*

Nehemiah: Strengths

Before talking about Nehemiah and how he saw and used the gifts and strengths that God had given him, let's take a look at what we can learn from the very first story in the Bible.

CREATION STORY – Genesis 1–2

Key Truths that Come from Genesis 1–2

- God created all things.
- Everything comes from Him.
- And since everything comes from Him, everything belongs to Him. He is the owner.

In Psalm 24:1 we read: “The earth is the Lord’s, and everything in it, the world, and all who live in it.” As King David said in his prayer: “Everything comes from You, and we have given You only what comes from Your hand” (1 Chronicles 29:14). We read in Haggai: “‘The silver is Mine and the gold is Mine,’ declares the Lord almighty” (Haggai 2:8). Our attitudes and actions notwithstanding, God is the source and owner of all.

- Since He is the owner that makes us only “managers” or “stewards.” What we have is not really ours. In truth, we are not free to do whatever we want with what we have. We are to do with it what God intends and desires.
- Everything we have and all we do with it is meant to point to Him and give glory to Him. (Romans 1)

Key Biblical Principles

- Everything that God has given us is a GIFT!

We have neither earned nor deserve what we have. It is all a gift from God.

- That God trusts us and allows us to manage what He gives us, is also a GIFT!

What we have is a responsibility for which we are entrusted, not a right to which we are entitled. God has given us all we have to care for it on His behalf!

- God asks us to be managers of what He’s given us and to be generous with what He’s given us so that He can GIFT us and others.

I am to receive what God gives and enjoy it and use it for God’s purposes, and then pass it along to others.

A Look At Nehemiah

Strengths – The ability to provide consistent, great performance in a specific activity. Our strengths are a powerful combination of our talents, knowledge, and skill.

As you read the book of Nehemiah, it becomes very clear very quickly that Nehemiah had been given many gifts, strengths, abilities, and resources by God.

Look up the verses from Nehemiah that accompany each strength and ability. Some verses illustrate more than one strength.

- First, Nehemiah had a strong relationship with God (1:5–11; 2:4). That relationship was a gift and strength God had given him.
- Second, God had placed Nehemiah in an important position and had given him a strong relationship with the King (1:11; 2:1–10).
- Third, God had given Nehemiah a strong faith (2:20; 4:4–5).
- Fourth, God had given Nehemiah clear vision (2:5; 2:17).
- Fifth, God had given Nehemiah deep passion (Nehemiah 1:4; 2:2–3)
- Sixth, God had given Nehemiah bold courage (2:5, 7–9; 4:4–6; 5:6–12; 6:3–4).
- Seventh, God had given Nehemiah great leadership and planning abilities (2:7–9; 2:11–18; 4:13–15; 5:12–13).

Nehemiah not only knew his strengths and abilities and was a steward of what God had given him, but Nehemiah also identified and used the strengths and gifts God had given the people collectively.

- The gifts and relationships that the people had were used. Teams of people went to work (3:1–32).
- Nehemiah used the strength of families to guard the areas near them. Half guarded and half worked (4:13–21).
- The poor were defended and helped (5:1–19).
- Different people were put in charge (7:1–3).
- People were brought back to live in Jerusalem (7:4–73).
- God’s Word was read and responded to by the people (chapters 8–9).

- New residents were brought in from the country to fill the city (11:1–36).
- All the people participated in a celebration and dedication (12:27–47).

Some Myths Related to Our Strengths

- **Myth #1: As you grow, your strengths change.**

Truth: As you grow, you become more of who you already are. Our strengths stay constant.

- **Myth #2: You are going to grow the most in the areas where you are the weakest.**

Truth: You are going to grow the most in the areas where you already have strengths.

- **Myth #3: A good leader does whatever he/she has to do to help his/her congregation.**

Truth: A healthy leader is willing to serve and help however he or she is able, but primarily offers to use his or her *strengths* on behalf of the congregation’s mission. Great “teams” or congregations are well rounded. Individual team members are not.

- **Myth #4: I have no control over the giving of my time and the use of my strengths.**

Truth: We have more control than we think, and also the responsibility to use what God has given us.

What Are Gifts that God Has Given for Us to Steward?

Nehemiah made use of the all the gifts, strengths, abilities, and resources that God had given him for God’s purposes and for God’s glory. God has asked us to receive and to be stewards of everything that He gives us. That means being...

- **Stewards of our personal gifts and abilities**

Romans 12:1–8

1 Corinthians 12:1–30

Future Work Project

Ask a few others to help you identify what your gifts are, and then ask them to help you use those gifts as you serve for the sake of the Kingdom.

- **Stewards of our time**

John 9:4

- **Stewards of God’s Word – the Gospel**

God’s Word is the greatest gift God has given us, since the Gospel is the power of salvation for all those who believe (Romans 1:16)! In Ephesians 3:3–12 Paul talks about how he was entrusted with the “mystery” of the Gospel to proclaim it to others. The Gospel was given to us for our salvation. But the Gospel was also given to us to share with the world! We are not to store it up in barns like farmers store up their seed. We are to share it and sow it and plant it generously.

- **Stewards of our relationships**

Ephesians 5:25

- **Stewards of our words**

James 1:26

1 Thessalonians 5:11

Colossians 3:16

- **Stewards of our property, possessions, and finances**

Matthew 6:19–24

“...not a lover of money” (1 Timothy 3:3).

“...not pursuing dishonest gain” (1 Timothy 3:8).

1 Timothy 6:9–10

Key Truths to Remember:

1. **We are to be stewards.**
2. **We cannot steward what we do not acknowledge we have, or if we do not use what God has given us.**

We need to acknowledge what God has given us, not in order to be prideful or arrogant, but to be faithful. We should not think of ourselves more highly than we ought, but we should think of ourselves and what God has given us as highly as He does!

Questions for Discussion:

- What is one or two of the most important things you learned in this section?
- How well do the people you lead understand what your strengths are as their leader?

- What are some ways to begin developing and using even more fully the strengths that you have?

Session Four—Adapted from:

“Multiplying Missional Leaders Seminar—Part I,” Concordia Seminary, St. Louis, MO
June 9–20, 2014, Dr. Scott F. Rische

THE LEADER AS THE EMBODIMENT OF THE MISSION

Missional leadership is the ability to influence others to work together for the fulfilling of God’s mission and vision.

To do this, effective leaders don’t just “see” the mission and vision and then try to “lead” others to accomplish that mission and vision. Instead, after seeing the mission and vision, effective leaders “live” and embody the mission and vision with their lives. It’s...

- See the mission and vision,
- Live and embody the mission and vision, and then
- Lead the mission and vision.

People need a picture to see, not just a sermon to hear. We reproduce who we are even more than we reproduce what we say.

- How many of you would want people to imitate you and what you do?
- How many of you would want your members doing the things you are busy with each week?
- How many of you would consider your life an example of a disciple that you would want others to look at and follow?

The best way to think about what you want your “team” to be and do, is to think about what you want your team members to be and do. And the best way to think about what you want your team members to be and do, is to think about who you are to be *and* what you are to do.

The Call to Follow Jesus

Jesus is very clear. The Call He makes to us is to follow Him. We are to do, think, and speak as He does. Jesus repeatedly called and sent His disciples to do the things He was doing. The following Scriptures are examples of His call.

- John 13:1-17 (15, 17)
- Matthew 4:18-20 (19)
- Mark 8:34–38 (38)

The Three Most Essential Things We Need to Be and Need to Be Doing as Leaders

There are a lot of things that leaders are trained to do. Those things are important. But the three most important things that a leader can do, and the very things that we all are praying would be a part of every believer’s lives, are the following three things:

1. Be a disciple – *Being a follower of Jesus*

We have been called to be a follower of Jesus, and Jesus was a follower of the Father. In John 4:34 Jesus said that His food was to do the will of the One who had sent Him. In John 5:19 Jesus said that He only was doing that which He saw His Father doing. In John 8:28 Jesus said that He only spoke what He heard His Father saying and speaking. Jesus was a follower.

In Matthew 6:33 Jesus told His followers to “Seek first the Kingdom...”

And what are some of the ways that Jesus followed after His Father, and what are some of the marks of those who are seeking and listening and following Jesus?

- Jesus worshiped (Matthew 4:10) and His followers worship. And not just on Sundays, but their whole lives are a “spiritual act of worship” (Romans 12:1–2).
- Jesus knew God’s Word (Matthew 4:1–11), and His followers read and know God’s Word. They immerse themselves and marinate their hearts and minds and lives in God’s Word in order to know God’s heart and will.
- Jesus prayed, and His followers pray. Prayer is a path to connection and intimacy with and dependency on Christ and His power.
- Jesus obeyed His Father, and His followers obey. “...teaching them to obey...” Matthew 28:19–20
- Jesus served, and His followers serve. Just as the “Son of Man came not be served, but to serve...” so Jesus’ followers serve.
- Jesus gave, and His followers give. “For God so loved the world that He gave...”

2. Make disciples – *Helping others become believers and followers of Jesus*

Jesus made disciples, and making disciples is one way we obey. “Go therefore and make disciples...”

And what are some of the most important things we can be doing in order to be in the best possible position to help others become followers of Jesus? In 1 Corinthians 3:6–9, Paul speaks about planting, watering, and harvesting. We can learn a lot from farming when it comes to making other disciples.

- **Plowing** – The hard soil of people’s hearts and lives needs to be broken open. That is not something we can do in our own power and ability. We need God, and prayer is a gift God has given us to help the hearts and lives of others be opened. Reaching others with the Gospel really begins on our knees and not on our feet. We need to be talking to God about the lost before talking to the lost about God. And prayer is not only a way by which God can open up doors of opportunity and someone else’s heart, but as we pray, God is also able to open up our hearts to reaching out to others.
- **Cultivating** – This is what farmers do in order to prepare the soil for planting. The soil is smoothed, and holes are placed in the ground into which the seed can be planted. If we are to be able to share the Gospel with others, we are going to need proximity to their

lives. And if we are in their lives, we need to be building relationships with them and sharing God's love as a way for God to open up a way and place in their heart into which the seed of God's Word can be planted. The best way to open someone's heart to the Word is to love them.

- **Sowing** – Sharing God's Word (Romans 10:17). Faith comes by hearing the Word. Faith does not come merely by watching someone serve. But as relationship is built, as trust grows, as love is shown, and as conversations happen, opportunities to sow the seed of God's Word occur. Seed sown on hard ground merely bounces off. But seeds that are never sown into good soil are never given a chance to take root and grow. God's Word needs to be sown and shared.
- **Watering** – And once the seed starts to grow, it needs to be watered and protected. The best places for someone to be discipled are in relationship and in community. Classes are great a way to teach about the Bible or Christian doctrine, but the best way to disciple someone is in relationship with them on a day-to-day basis, discipling and strengthening them in the relationships they now have with Christ.
- **Harvesting** – As people grow in Christ and get to know other believers, they discover that they are a part of a much larger Body, called the Church. That is expressed and found most clearly in the local congregation. As we disciple, we need to be connecting new believers to the larger Body of Christ and to God's mission in the world.

3. Develop disciple-makers – *Helping followers of Jesus to make more followers of Jesus*

Jesus didn't just make disciples. Jesus also raised up disciple-makers. And how did Jesus do this?

- He invited the disciples to follow Him and become His friends.
- He taught His disciples about the Kingdom and called them to live in and live out the Kingdom.
- He gathered with them and spent time with them. He gave them access to His life and let them observe everything He did, and hear everything He said.
- He partnered with them and showed them how to partner with one another.
- He challenged them to step out in faith, to deny themselves and do the things He was doing, and to proclaim the Kingdom of God.
- He mentored them and helped them grow and learn from what they heard and experienced.
- He blessed and sent them out in His name, and with His authority, for His mission.

Something Important to Consider

Many leaders will admit that they were not taught, nor do they know how to, make disciples and develop others to be disciple makers! In fact, few will even say that they were "discipled" by someone else and encouraged to follow that person's example. And yet, being a disciple and making disciples are at the very heart of what Christ has called the Church to do.

Many leaders are so busy with the job of being a “leader” that they no longer have any time to fulfill their calling and be a “disciple” as Jesus intended them to be.

Discussion

1. In order to begin embodying being a disciple, making disciples, and developing disciple makers, what are some things that you might need to STOP doing, or doing LESS OF in order for those three things to become greater priorities?
2. What would be some places we could start, as leaders, moving toward being disciples, making disciples, and developing disciple makers?

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DISCIPLES WHO MAKE DISCIPLES

Two things you need to have, and questions that need to be answered, in order to be in a position to multiply missional leaders:

NEED #1: A Clear and Inspiring Destination

NEED #2: An Efficient and Reliable Vehicle

Need #1: A Clear and Inspiring Destination

God’s design is that every one of God’s people are working together every day and in every place for the sake of making disciples of all nations.

Everyone – it is about the whole body of Christ, not just those with particular roles or positions.

For example, the pastor is critically important, but the work of the Kingdom and Christ’s mission of making disciples of all nations are not going to be accomplished if it is only, or primarily, the pastor that is doing the work of the Kingdom. It needs to be all of God’s people together doing the work under the leadership and guidance of pastors and spiritual leaders.

The following are examples of how ALL of God’s people were involved in the mission:

Acts 2:42–47

Acts 6:1–7

Acts 8:1–4

Acts 13:1

Acts 18:24–28

Ephesians 4:11–13

1 Corinthians 12:21–31

Everyday – it has to be more than just Sunday mornings. The congregation gathered as a community for worship is crucial to the health and vitality of a congregation. But God’s design is for His people to be engaged in the work of His Kingdom everyday of the week, not just for a couple hours on Sunday morning. It’s about God’s people living out the Kingdom everyday and every hour of the week in every aspect of their lives.

Acts 2:42–47

Acts 8:1–4

Everywhere – it has to be more than just on our church campuses. Church campuses are a great gift from God. But if disciples are to be made, and all are to come to know Jesus as Savior, then every one God’s people, everyday, are going to need to go everywhere and get out from their campuses and into the world where the unbelievers actually are. People come to faith by hearing the Gospel, but they are never going to hear the Gospel if believers are not connected to them or building relationships with them.

Acts 2:42–47

Acts 8:26–28

Acts 16:13–15

So Who Is Doing What?

So, if every one of God’s people were working together every day and in every place for the sake of making disciples of all nations, what would they be doing?

⁴² They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.⁴³ Everyone was filled with awe at the many wonders and signs performed by the apostles. ⁴⁴ All the believers were together and had everything in common. ⁴⁵ They sold property and possessions to give to anyone who had need.⁴⁶ Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,⁴⁷ praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

(Acts 2:42–47)

It is also very clear from Acts and other New Testament books that others than just the apostles and elders were preaching and teaching (Acts 8:1-8, Acts 11:19).

While the public proclamation and teaching of the Word within an established congregation is rightly to be carried out by the one or more who have been “appointed” as elders or chosen from among those who “aspire,” with both being confirmed by the laying on of hands, (which in Lutheran circles we would say have been called² and “ordained”, ordained meaning to be “appointed” or chosen from among those who “aspire” with both being confirmed by the laying on of hands), this certainly cannot mean, nor is it Biblical to argue, that only a called elder/pastor is able to teach or proclaim God’s Word to the world around them.

Instead, every believer should be encouraged and equipped to actively and boldly proclaim the Gospel and message of the Kingdom with everyone that they meet who is not a disciple of Christ, as well as encouraged and blessed to teach what they know about God’s Word and the Kingdom to their own family and to other believers, whether in discipling relationships, in leading a small group, or teaching a Bible class.

- Caring for one another, visiting the sick and dying (Acts 4:32–35)

² The Augsburg Confession, Article XIV

- Leading, organizing, and participating in congregational ministries and outreach programs

Need #2: An Efficient and Reliable Vehicle

Look at Jesus’ pattern – Dave and Jon Ferguson in their book, “Exponential,” highlight Jesus’ approach this way from Mark 3:13–15:

- *Apprentice selection:* Jesus picked people “he wanted” (v. 13). Jesus’ selection for apprenticeship was a relational process; he selected people he wanted around him.
- *Apprentice expectation:* Jesus “designat[ed] them apostles” (v. 14). *Apostle* means “sent one.” Jesus was clear from the beginning that his expectation of apprenticeship was that they would be sent out on mission.
- *Apprentice preparation:* Jesus’ disciples were “with him” (v. 14). The primary means of training and developing these word changers was life-on-life relationships. Being with Jesus was their preparation.
- *Apprentice graduation:* Jesus concluded their apprenticeship by “send[ing] them out to preach and to have authority to drive out demons” (vv. 14–15). The apprenticeship concluded when they could do what Jesus did.³

Insights:

1. The process for making disciples needs to be intentional. Jesus did not wait around to see which twelve would follow. He chose them. He sought and selected them, and then very methodically taught and trained and coached them.
2. The process, to be successful, needs to be sacrificial. It takes a sacrifice of time and energy to develop other people. Jesus spent every day for three years with His disciples. It takes the sacrifice of a long-term commitment.
3. The process, to be like Jesus’ approach, needs to be relational. Jesus was *with* His disciples. They were able to experience Him, listen to Him, see Him, and model Him. Jesus rotated His disciples through a cycle of watching, teaching, assigning, doing, and evaluating. They did these things together with Jesus and with one another.
4. The process for developing disciples needs to be local and practical. Learning took place wherever Jesus was, and Jesus was wherever there was work to be done. Occasionally Jesus took His disciples off to a quiet place to pray and teach them, however, the vast majority of their training and work (the disciples were already baptizing in John 4), took place in the mission field, while they were being taught and as they were learning.
5. The process needs to be reproducible. If the ability to win the world can only be done by a few, then the world is not going to be won. What the church needs to do must be done to a certain extent by every disciple. If it can’t be, the church will not see church multiplication movements.

³ Dave and Jon Ferguson, *Exponential*, (Grand Rapids, MI: Zondervan, 2010), p. 33.

Who, and what, are the ones at the steering wheel?

God, and His mission and vision.

Who is invited into the vehicle?

Some important qualities to consider:

- Jesus did not wait to see if any leaders would emerge or which twelve would follow. He prayed about them, and then He chose them. Look to heaven. We are in the development business, not the creation business. Pray for God to raise up workers, and then pray to have the discernment to recognize who God is raising up.
- In leadership selection, look for those who are doing what you're looking for others to be doing, not those who promise to do what you're looking for others to be doing.
- Willingness to receive leadership. Look for those who are receptive to you ("persons of peace" are people who are open to, interested in, and supportive of you and the work you are doing!
- Character and self-discipline. Look for those who are already people of character and who are already making other disciples. Look for those with integrity (not perfection).
- Recruit to a relationship, not just to a task

What is the atmosphere inside?

Opportunity, Responsibility, Authority, Accountability

- Opportunity
 - Helping them recognize and respond to opportunities; match making
 - Opening the door and introducing them to those they will need to know
 - Explaining why it is important, what's involved, and what can happen
 - Explaining and clarifying the opportunities
- Responsibility
 - What are the primary tasks, with whom work will be done, and what are the outcomes desired?
- Authority
 - Authority is one of the most valuable resources you can offer a leader
 - Authority helps to provide legitimacy
 - Establishing the parameters of authority – what can a leader do and not do without additional authority?
 - Authority also has to do with blessing, permission, and having access to resources needed

- Accountability
 - To whom will they report, how often, and how? The most important areas for which to give an account:
 1. Relationships being built
 2. Communities being formed
 3. Disciples being made
 4. Leaders being developed
 - Report, evaluate, adjust, re-assign, remove

If consistent reporting is taking place, accountability is occurring and is being accepted. If reports are not being given, then it is a time to evaluate and discuss why and then make adjustments. If reports are given from that point on, no further action is required. But if after the evaluation and adjustments are made, no reports are forthcoming, then either that leader needs to be re-assigned to work for which they will willingly give an account, or they need to be removed. If a person refuses to give an account, they should not be blessed to lead.

What kind of engine and fuel does it rely upon?

A Leader to Guide and Be Accountable To

7. **The leader makes a commitment to personally be an example to follow. The leader embodies the mission and vision. A leader should not be trying to lead people to do what that leader is not even doing. What the leader is doing is what the leader will be leading others to do.**
8. **The leader seeks personally, and discovers corporately, God's mission and vision, and then inspires and motivates with God's mission and vision by communicating that mission and vision in an understandable, positive, frequent and inspirational way, (clear, concise, compelling, and consistent way, using pictures and stories). The leader should always be the chief advocate of the lost and of the fulfilling of God's mission and vision.**
9. The leader is active in the establishing of priorities and plans around the mission and vision, and in taking action around the mission and vision and those plans.

A Journeyman/Mentor to Apprentice Others

Jesus was the best leader the world has ever seen. He was also the greatest leadership trainer and discipler. Jesus' leadership can be seen in four stages or phases:

- Stage One: I do, you watch.
- Stage Two: I do, you help.
- Stage Three: You do, I help.
- Stage Four: You do, I watch.

JESUS USED THE “APPRENTICE MODEL” OF DEVELOPMENT, WHICH STRIVES TO DEVELOP CHARACTER, KNOWLEDGE AND SKILLS, INSTEAD OF ONLY USING THE “EDUCATIONAL MODEL” OF TRAINING, WHICH USUALLY ONLY ENDS UP DEVELOPING THE MIND.

Stage One

Mark 1:15–20 describes Jesus’ encounter with His first disciples. It does not appear that Jesus chose these men based on their resumes or their spiritual gift inventories. He simply offers them a relationship with Himself (Invitation) as well as a vision to follow. Their enthusiasm fuels their confidence and immediately they step out, put down their nets, and follow Him. They are confident, but yet incompetent. They were probably anxious as well as excited. Yet into that situation, Jesus speaks clearly and directly, drawing them in. He doesn’t begin with consensus style leadership. He doesn’t try to get any of them to agree with His strategy. He simply says, “Come, follow me, and I will make you fishers of men.” This is not the language He uses later on in His ministry; this is only used at the beginning. He leads by example, going about preaching, healing, casting out demons, all as the disciple watch and observe.

Disciple Style: WHERE THEY ARE AT

Confident and Incompetent

- High enthusiasm
- High confidence
- Low experience
- Low competence

The first stage of development happens when you as the follower encounter a new idea, a new phase, or a new purpose in your life. You feel somewhat emboldened because of the new vision that has been shared. Yet you lack competence because you have never had this experience before. Yet, you feel ready to take on the world. However, you soon begin to feel the lack of experience and competence. Enthusiasm will only take you so far.

Leadership Style: WHAT THEY NEED FROM YOU

Directive

- High direction
- High example
- Low consensus
- Low explanation

The disciples followed Jesus as an answer to His call to them. He was directive in His leadership. He announced a clear direction and walked confidently, while not being pushy or unpleasant. Those following Jesus are enthusiastic and wanting to do the right thing. This is the time when an example needs to be set consistently.

While some may sometimes be suspect of directive leadership, (for leadership has been often been abused), when starting out on a new trail, we need strong, confident leaders to show us the way. There will be times for consensus, for gathering and listening to opinions from those who

follow you, but that time is not at the beginning. If you have been asked to lead, then you must do so with firmness and confidence. Jesus started with the kind of confidence and directness we often lack.

So lay out your plan and stick with it. If people want to follow, they will. If not, they won't. And this is why Jesus said that leaders must be broken, humble servants. If you start out as a directive leader but are not humble, you will be soon be walking alone. At times leaders do have to stand alone, but it should not be because of arrogance. We are to be representatives of the Good Shepherd as leaders.

Stage Two

Eventually the disciples become aware that they really have no idea what they are doing. Their confidence begins to diminish. Worse yet, they suddenly realize that they are following a man who is totally opposed by everyone in charge. The disciples are not having any fun anymore. They start to question their call and decision to follow Jesus.

We see this in Luke, chapters nine through twelve. At this point Jesus begins to say, "I'll do, but now you help." He sends them out to begin doing the things they have been watching Him do. But as they do, they begin to feel overwhelmed. Their early confidence is lost. They fear for their lives. With Jesus' leadership style, experience often came before explanation. In these chapters from Luke, Jesus wants to teach them to let go of their old securities. He wants them to find security in Him. Jesus reminds them that it is all about grace. It's not what we can do for God, but about what God can do through us. They needed to learn that the Kingdom of God is given, not earned; received, not demanded.

At this point, Jesus changes His leadership style from directive to more of a coaching style. He looks for ways to spend more time with them. They go to far away places to spend time together.

Disciple Style: WHERE THEY ARE AT

Unenthusiastic and Incompetent

- Low enthusiasm
- Low confidence
- Low experience
- Low competence

Stage two is the most important in the development process. This is when the excitement dies down and the feelings of incompetence begin to grow. Disappointments pile up and expectations are not fulfilled. There is a growing realization that you cannot do what you have been called to do. You begin to forget or doubt the vision, or how much you understood to begin with. There are few highs to balance the lows.

What we tend to do at this point is try to regain the enthusiasm experienced in the first stage. Many go back and forth from the first and second stage again and again. Instead of allowing God to take us through the difficulty and vulnerability of stage two, we sometimes choose to avoid it and go back to safety and feelings of stage one. If we do not have someone to take us through the

“valley of the shadow of death,” we simply keep bouncing back and forth between enthusiasm and despair.

It is tempting to give up in stage two, and without a leader/mentor who is prepared to offer you time, vision, grace and encouragement, it will hard to take the turn into stage three. This is a reason why leadership huddles are so important, and why all of us who need someone who is leading us.

Leadership Style: WHAT THEY NEED FROM YOU

Visionary/Coach

- High direction
- High discussion
- High example
- High accessibility

The second stage is the testing point of any leader. During this stage, the leaders should clear his or her schedule and spend time down in the pit with the individual or team going through stage two. Leaders need to be there to offer grace and encouragement. Two of the most important things the leader can offer at this point are grace and vision. Grace reinforces the invitation, and revisiting the vision is a powerful way to help remind the disciple of the reason that they first committed themselves to what they are doing, and helps them to be renewed in that commitment.

It is during this stage that a tremendous amount of growth is happening in the life of a disciple. Dependency on Christ is being developed. Character is being developed. Humility is being developed, and a much deeper commitment to Christ is being created. Though outwardly the struggle is what is most visible, there is a lot of growth that is invisible to eye taking place within the person.

And just as it is a time that the disciple may begin to doubt their ability, it is also a time that the leader may be tempted to doubt the disciple’s ability. This is a time of growth for both the disciple and the leader, and it is the commitment of the leader to the disciple (the invitation being reaffirmed) that is crucial to the disciple moving around the leadership square into D3.

Stage Three

The disciples have gone through their low point of pressures, discouragements, and threats. They have now learned to cleave to Jesus and to one another. Jesus now says to them, “You are my friends.” Until now, the disciples had been like hired hands, doing what they were told without fully seeing the big picture. But now they are called Jesus’ friends. A friend is one who embraces a common objective and aim; one with whom life is shared.

But it is also in this phase that Jesus tells His disciples that He will be leaving them soon. Even though they have come through a great deal and have grown significantly, they still have a lot to learn, especially about servant leadership (Mark 10:37). Yet, though they still have much to learn, they are beginning to experience and realize a renewed sense of enthusiasm as a result of their growing experience and competence.

Disciple Style: WHERE THEY ARE AT

Growing Confidence

- Increasing enthusiasm
- Growing experience
- Growing confidence
- Growing competence

In stage three, the disciples have come to the realization and conviction that “God is in charge” and that it is only by and through God’s power that anything is going to be accomplished. They have moved from self-confidence to God-confidence, and that move is beginning to transform their lives. They are moving toward maturity. As they walk in and out of the lessons learned in stage two, their enthusiasm begins to grow. Because they have begun to act on what they have learned, they are quickly gaining experience and continue to increase in their confidence and enthusiasm as they see the fruit of their faith in action.

At this stage they are still spending a lot of time with Jesus. Growth and development as a person is being mirrored by a growth in their intimacy with Christ and with one another.

Leadership Style: WHAT THEY NEED FROM YOU

Pastoral Consensus

- Lower direction
- High consensus
- High discussion
- High accessibility

In stage three, strong relationships have been formed between the leader and those he or she are leading. Jesus calls them His friends at this stage. This is the Kingdom in action.

But it is also in this stage that Jesus wants to grow them by entrusting them with the vision and letting them know that they are capable, and that it is required, that they be able to carry forward in that vision without Him being present. This is why Jesus begins to talk about His leaving. He is not threatening them. He is simply letting them know what is going to happen, and needs to happen. He promises them that He will provide them with His Himself and His power through the Holy Spirit. Even though He will not physically and visibly be present, He will still be with them. They will not be alone, but they need to learn how to move out without Christ being physically with them.

Jesus has now changed from a directive style of leadership to a gathering consensus style of leadership. The followers have passed through the stages of one and two and now have the experience and vision needed to make their own decisions. If decision making is given away too soon, the disciple and leader will soon be off track. But once the disciple is ready, it is important to entrust that decision making to them.

Stage Four

Sure enough, Jesus is taken away. He is arrested, tried and crucified. He does return as the resurrected Lord. But in His resurrected state, He does not spend extended time with His disciples. He turns up every so often and in very surprising ways. All the doors and windows are locked, and then Jesus appears. But just as quickly as He comes, He leaves, and then seen again when they are fishing in Galilee.

Jesus is preparing His disciples to spend less and less time with Him. He is reducing their hours of contact with Him because He is beginning to delegate authority. He is giving them the job He had done; they are to become His representatives. In this last phase, they are empowered with confidence and a competence as a result of their deep relationship and ministry experience with Jesus.

When Jesus had started with “Come, follow me,” He now commissions them with “Go and make disciples” (Matthew 28:18–20). In other words, go and do for others what I have done for you. He has taken them through a process of development for their work.

Disciple Style: WHERE THEY ARE AT

Ready to Lead

- High enthusiasm
- High confidence
- High experience
- High competence

Even though there is a sadness that comes from knowing that they are not going to be with Jesus like they have been, there is a new enthusiasm that comes from the mission Christ has given them, and a growing confidence from the trust Christ is placing in them and the authority He is giving them. They have had the experiences with Jesus that have prepared them for their work, and they are beginning to realize that they have all they need for the work Christ is calling them to do.

Leadership Style: WHAT THEY NEED FROM YOU

Delegation

- Low direction
- High consensus
- Low example
- High explanation

Growth has taken place through the third stage, experience has been gained, and confidence has been regained. It is now time for delegating additional responsibility and authority. Leaders must always be looking for ways and for the right time to give away opportunity, responsibility and authority to those who have been prepared and have proven themselves faithful. This is not just a moment in time that reveals the disciple’s readiness, but also a moment in time that reveals the maturity of the leader to entrust others with those responsibilities, opportunities, and authority. Insecure or distrustful leaders find it difficult to do this, and may even be unwilling to do this. This calls for a deep level of intimacy and trust between the leader and the disciple.

The Four Key Things to Do for Leaders During Each Stage

All four are needed during each stage, but one of the four is usually needed more during each one of the stages.

- Envision Them (Stage One especially)
- Encourage Them (Stage Two especially)
- Equip Them (Stage Three especially)
- Empower Them (Stage Four especially)

We Need Peers (Community) to Encourage and Challenge and Practice What Is Learned

The Power of Together

1. If you had the choice of trying to grow in your relationship with God alone, or together with the help and support of other believers, which would you choose?
2. If you had the choice of trying to share the Gospel of Christ with others alone, or together with the help and support of other believers, which would you choose?
3. If you had the choice of trying to go through life alone, or together with the help and support of other believers, which would you choose?

This is why God created us for Community. We can do better together what God has called us to do than trying to do it alone!

What happens when we are working together for the sake of the mission? Reconciling our essence with our form? Our identity with our calling? Why is it so powerful? We, the Church, God's people, become:

- **A visible reflection of the Godhead**

As all of you know as theologians, God existed in community from eternity. We have revelation of the Trinity right in the first chapter of the Bible.

“In the beginning God (Elohim, plural) created the heavens and the earth...”

“Let US make man in OUR image...” This is the first reference in the Bible to the Trinity.

When the Church lives Jesus' words, the Church also becomes:

- **A picture of reconciliation – our lives as the cross is restored in us**

A verse in particular worth considering more closely from Jesus' prayer is verse 23 of John 17.

May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

Jesus says that UNITY with Him and with another as believers results in the world knowing Him as Lord and Savior.

The message of the Gospel and of reconciliation in Christ is not just a message we are to share, but also one we are to embody with our lives.

Christ made possible the unity within the Church that the world is desperate to experience.

But there is one more thing that happens when the Church lives Jesus' words. The Church becomes:

- **An instrument of redemption – the cross being restored in others**

This Great Commission is TOO BIG and TOO HARD for any of us to do ALONE. We need God, and we need one another to accomplish it.

The picture God gives us in Scripture is of all the parts of the Body working together.

1 Cor. 12:12–13

Romans 12:1–8

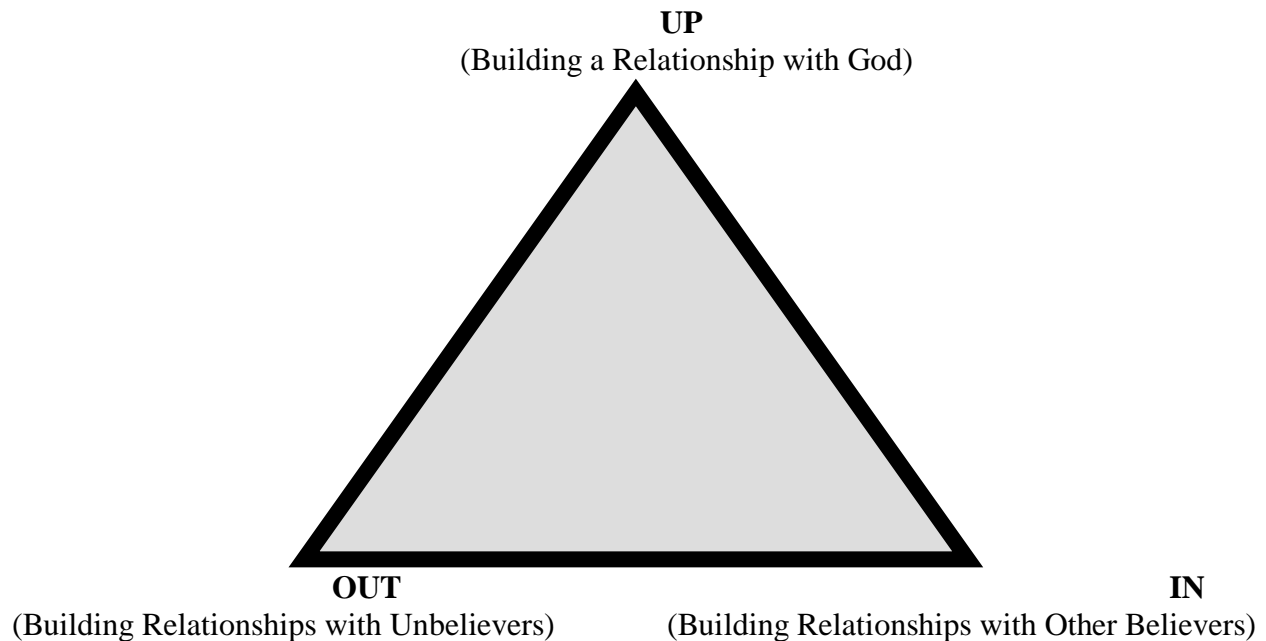
Ephesians 4:1–16

Session Six—Adapted from:
“Multiplying Missional Leaders Seminar—Part II,” Concordia Seminary, St. Louis, MO
June 9–20, 2014, Dr. Scott F. Rische

UP. OUT. IN.

Spiritual Leadership and the Relationships of UP, OUT, and IN

THE TRIANGLE



Missional Communities/Congregations: Providing a Disciple-Making Context

Missional – emphasizes the essential nature and vocation of the church as God’s called and sent people. Missional community can refer to a range of groupings—from a single small group to a congregation.

Missional Communities/Congregations are a group of people committed to THREE THINGS. They are committed to:

NUMBER #1: **UP**

- **First, gathering together with one another to help one another grow as disciples and make disciples by helping one another to SEEK after, LISTEN to, LOOK at, and FOLLOW Jesus the King**

Disciples – We are all learners of Jesus our rabbi who has given us His Spirit to teach us all that is true about Jesus and enable us to live out His commands. Jesus commanded us to make disciples who believe the gospel, are established in a new identity, and are able to obey all of his commands (Matt. 28:19–20). The missional community is the best context in which this can happen. Disciples are made and developed: 1) through **life on life**, where there is visibility and accessibility 2) **in community**, where they can practice the one anothers, and 3) **on mission** where they learn how to proclaim the gospel and make disciples. *Jeff Vanderstelt*

So, what is a “disciple?”

“A disciple is someone who believes, seeks, and obeys Jesus, and is leading others to believe, seek, and obey Jesus.”

Some passages of Scripture that would also echo these are:

“Believe on the Lord Jesus Christ, and you will be saved.” Acts 16:31

“Seek first the Kingdom of God and His righteousness...” Matthew 6:33

“Teaching them to obey everything I have commanded you.” Matthew 28:19–20

THE ULTIMATE GOAL OF SPIRITUAL FORMATION AND TRANSFORMATION

*A deeper relationship with God through Christ and His Spirit.
A clearer reflection of God through Christ and His Spirit.*

We were created in God’s image. We are like a glove that fits the Hand. God is the HAND.

It is about becoming more and more like Christ and being re-shaped back into the image that we were originally created in. This is a life-long process!

2 Corinthians 3:17–18

God helps us to grow through worship, God’s Word, the Sacraments, preaching, teaching, and through prayer. But there is another way God helps us to grow, but it is often overlooked or neglected. That way is through CHRISTIAN COMMUNITY!

If you could have changed in some area of your life on your own, without the help of others, you would have changed already!

It’s tragic to me, that those of us who are so passionate about helping people get into communities where the truth can be told and lives can be changed are often the very ones who are living in isolation with no place for our truth to be told and our lives to be changed.

Learning without relationships = Information
Learning with relationships = Transformation

In the Church, we have had the Scripture “texts” for life transformation. We just often have not had the “contexts” of community for life transformation. Missional communities can be that “context” for life transformation. Learning and change best happen in “community.”

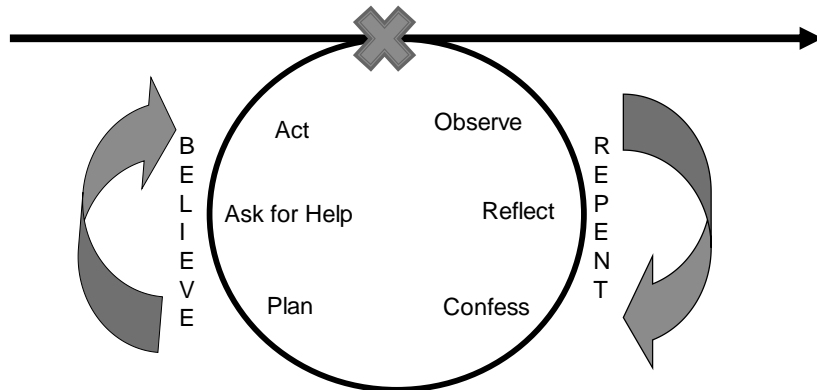
THE LEARNING CIRCLE

In Mark 1:15 we read these words, “The time has come,” he said. “The kingdom of God is near. Repent and believe the good news!”

There are several words in the Greek language for “time.” *Chronos* refers to successive or sequential time. The other is *kairos*, meaning an event, an opportunity – a moment in time when God breaks into a person’s life through circumstances that bring about a change in mind, heart, and actions.

The Learning Circle⁴

"The time has come," he said. "The kingdom of God is near.
Repent and believe the good news!" Mark 1:15



From “Building a Discipleship Culture” by Mike Breen and Steve Cockram, 2009, p. 33.

Repent – CHANGE IS NEEDED

As is shown in the diagram, repentance grows out of three things happening: **observe, reflect, and confess.**

A *kairos* moment is a time to **observe** where we are, what may not be right, what needs to change, as well as observe our actions, reactions, emotions, and thoughts.

⁴ Building a Discipleship Culture, Mike Breen and Steve Cockram, 3D Ministries, 2009.

THIS IS THE EASIEST STEP TO TAKE IN THE PROCESS OF CHANGE. BUT A LOT OF PEOPLE STOP HERE, AND THEREFORE, DO NOT CHANGE.

Once we observe our condition, we need to *reflect*. “What is my part in this problem? What part do I have in things not being the way they should be? Where is it that I need to change?”

“Be still and know that I am God.” Psalm 46:10

Being still is important, like a bowl of water. When the surface is disturbed, there is no reflection. Stillness is important so that we can see ourselves as we really are, broken and sin-filled, but also so we can see ourselves as we were meant to be; the image of God.⁵

THIS STEP IS HARDER TO TAKE THAN THE FIRST STEP. SO SOME MORE PEOPLE STOP AT THIS STEP, AND THEREFORE, DO NOT CHANGE.

Confess involves sharing it with someone else which helps repentance to take hold.

We can HEAR the truth in a large group setting, often from our own mouths. But we need a place to TELL the truth as well. Why? Satan knows a powerful secret, and that’s the power of a secret. If Satan is the only one who knows your secrets, he is able to intimidate and control you, and keep you in fear, shame, and guilt. You break his grip when you break the silence.

It’s not surprising that confession is the key to health and strong relationships because confession is the key to spiritual health and a relationship with God (Psalms 32, 51). “Confess your sins to one another and pray for one another that you may be healed.” James 5:16

“Why is it that it is often easier for us to confess our sins to God than to a brother? God is holy and sinless, He is a just judge of evil and the enemy of all disobedience. But a brother is sinful as we are. He knows from his own experience the dark night of secret sin. Why should we not find it easier to go to a brother than to the holy God? But if we do, we must ask ourselves whether we have not often been deceiving ourselves with our confession of sin to God, whether we have not rather been confessing our sins to ourselves and also granting ourselves absolution...Who can give us the certainty that, in the confession and the forgiveness of our sins, we are not dealing with ourselves but with the living God? God gives us this certainty through our brother. Our brother breaks the circle of self-deception. A man who confesses his sins in the presence of a brother knows that he is no longer alone with himself; he experiences the presence of God in the reality of the other person.”

— Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community*

⁵ Andrew Louth. *The Wilderness of God*. (Nashville: Abingdon Press, 1991), p. 62.

“It may be that Christians, notwithstanding corporate worship, common prayer, and all their fellowship in service, may still be left to their loneliness. The final breakthrough to fellowship does not occur, because, though they have fellowship with one another as believers and as devout people, they do not have fellowship as the undevout, as sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy. The fact is that we *are* sinners!”

— Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community*

Psalms 32, 51, James 5:16. ***King David did not repent until his sin was brought out into the open by the Prophet Nathan.***

THIS IS THE HARDEST STEP ON THE “REPENT” SIDE TO TAKE. OFTEN FEAR PREVENTS PEOPLE FROM SHARING WITH OTHERS, OR THEY HAVE NO ONE THEY TRUST THAT THEY CAN SHARE WITH OR CONFESS TO. IT IS WHY BEING IN COMMUNITY IS SO IMPORTANT.

Believe – CHANGE IS POSSIBLE

There are also three parts to believing: **plan, ask for help, act.**

1. The first part is to ***plan***. There needs to be a plan of what should change, and some ways to begin making those changes.

THIS IS THE EASIEST STEP TO TAKE IN THE “BELIEVE” SIDE OF CHANGE. BUT A LOT OF PEOPLE STOP HERE, AND THEREFORE, DO NOT CHANGE.

2. Next, if a plan is to succeed and if we are going to follow through with a difficult change in our lives, we are going to need others to help us. We need to ***ask for help*** and make externally public what has happened internally in private. This allows people to support us and hold us accountable.

THIS STEP IS HARDER TO TAKE THAN THE PREVIOUS STEP. SO SOME MORE PEOPLE STOP AT THIS STEP, AND THEREFORE, DO NOT CHANGE.

3. Finally, once a plan is made and relationships of accountability are established, the next step is to ***act***.

THIS IS THE HARDEST STEP ON THE “BELIEVE” SIDE TO TAKE. OFTEN FEAR OR OTHER DISTRACTIONS PREVENT PEOPLE FROM ACTING ON WHAT THEY BELIEVE GOD WANTS THEM TO DO.

Reflect

- ▶ 10 minutes for seeking the Lord
 - Ephesians 3:14–21
 - What phrase or verse speaks to your heart today?
 - How is God calling you to repent (change)?
 - How is God calling you to believe (act)?
- ▶ Discuss with your group your answers to the three questions.
- ▶ **HOW CAN YOU PRACTICE THE LEARNING CIRCLE IN YOUR MISSIONAL COMMUNITY?**

Missional communities are committed to:

NUMBER #2: OUT

- **Second, living missionally with one another around up, in, and out and within their city/village for the purpose of “connecting people to Jesus”**

Missionaries – God’s family is sent like the Son by the Spirit to proclaim the good news of the kingdom – the gospel – and fulfill the commission of Jesus. A missional community is more than a bible study or a small group that cares for other believers. A missional community is made up of Spirit-led and filled people who radically reorient their lives together for the mission of making disciples of a particular people and place where there is no consistent gospel witness. This means people’s schedule, resources and decisions are now collectively built around reaching people together. (Matt. 3:16–4:1; Jn. 20:21; Acts 1:8; Acts 13:2) *Jeff Vanderstelt*

Servants – Jesus is Lord and we are His Servants. A missional community serves those around them as though they were serving Jesus. In doing so, they give a foretaste of what life will be like under the rule and reign of Jesus Christ. Living as servants to the King who serve others as He served, presents a tangible witness to Jesus’ kingdom and the power of the gospel to change lives. A missional community serves in such a way that it demands a Gospel explanation – lives that cannot be explained in any other way than by the Gospel of the Kingdom of Jesus. (Matt. 20:25–28; Jn. 13:1–17; Phil. 2:5–11; 1 Pet. 2:16) *Jeff Vanderstelt*

Connecting a lot of people to Jesus requires a lot of “points of connection!”

In Matthew 9:35–38, four patterns emerge in Jesus’ ministry. Jesus had a **WHOLEISTIC** ministry.

- Invocation – “Pray to the Lord of the harvest...”
- Incarnation – “*Jesus went...*”
- Demonstration – “*When he saw the crowds he had compassion on them...healing every disease and sickness...*”

- Proclamation – “...teaching and preaching the good news of the kingdom...”

INVOCATION - SPIRITUAL

Praying for God to Open and Lead the Way

Fulfilling Christ’s mission is dependent on God, and is Holy Spirit empowered and guided.

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

INCARNATION - RELATIONAL

Connecting to Unbelievers

Jesus didn’t wait for the lost to find Him. He went out and found them. Jesus came to seek and to save the lost. He took the initiative, and He paid the price.

DEMONSTRATION - SACRIFICIAL

Sacrificing by Getting Out into the Deep Water

In Luke 5:1–11, the fish were not where the disciples thought they would be, and the fish were not where the disciples wanted them to be!

John 13:1–17

PROCLAMATION - GOSPEL

Faith and Transformation through the Power of God’s Word

Romans 10:17. People need to hear the Gospel, not just see it, in order to believe.

As far as functioning missionally, some of what that might look is:

1. Partnering with one another for invocation by praying for people who need Jesus and His love (the “lost”) collectively at every missional community gathering
2. Encouraging one another to seek the Kingdom of God and to pray for the lost and reach out to the lost individually
3. Partnering with one another for incarnation, demonstration, and proclamation as whole missional community by:
 - Selecting a neighborhood or group of people who have an unmet need
 - Inviting others to the missional community who share a heart for that neighborhood or need
 - Saturating the area of need or people group with prayer
 - Then entering the area of need to do acts of love and kindness, showing God’s mercy, caring for people in practical ways and spreading the Good News of Jesus.

Missional communities are committed to:

NUMBER #3: IN

- **Third, enfolding those reached into the missional community, celebrating with one another and challenging one another, and eating, resting and re-creating with one another.**

Family – A missional community is a group of believers who live and experience life together like a family. They see God as their Father because of their faith in the person and work of Jesus Christ and the new regeneration brought about by the Holy Spirit. This means they have and know of a divine love that leads them to love one another as brothers and sisters. (John 1:11–13; Rom. 12:10–16; Eph 5:1–2) *Jeff Vanderstelt*

Some of the "One Another's" of Fellowship

Serve one another	Galatians 5:13
Accept one another	Romans 15:7
Forgive one another	Colossians 3:13
Greet one another	Romans 16:16
Bear one another's burdens	Galatians 6:2
Be devoted to one another	Romans 12:10
Honor one another	Romans 12:10
Teach one another	Romans 15:14
Submit to one another	Ephesians 5:21
Encourage one another	1 Thessalonians 5:11

Session Seven—Adapted from:

“Multiplying Missional Leaders Seminar—Part II,” Concordia Seminary, St. Louis, MO
June 9–20, 2014, Dr. Scott F. Rische

LEADING THROUGH CONFLICT AND CHANGE

Spiritual Leadership and the Inevitable Realities of Conflict and Change

“The person who loves their dream of community will destroy community, but the person who loves those around them will create community.”

— Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community*

“The Christian, however, must bear the burden of a brother. He must suffer and endure the brother. It is only when he is a burden that another person is really a brother and not merely an object to be manipulated. The burden of men was so heavy for God Himself that He had to endure the Cross. God verily bore the burden of men in the body of Jesus Christ. But He bore them as a mother carries her child, as a shepherd enfolds the lost lamb that has been found. God took men upon Himself and they weighted Him to the ground, but God remained with them and they with God. In bearing with men God maintained fellowship with them. It was the law of Christ that was fulfilled in the Cross. And Christians must share in this law.”

— Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community*

It is also inevitable that, even in the strongest and healthiest of families, conflict will arise. Often it does not emerge immediately, but inevitably it begins to emerge as people attempt to grow and work together for the sake of the mission.

The first stage of working together around a compelling vision is often accompanied by enthusiasm, optimism, and cooperation. Since nothing has been attempted yet, things either haven’t had a chance to not work, or work differently than what was anticipated.

The second stage is often where the conflict begins to emerge. It is the difficulty of the work, the work proceeding differently than anticipated, or the work not working at all that often become the seeds for conflict.

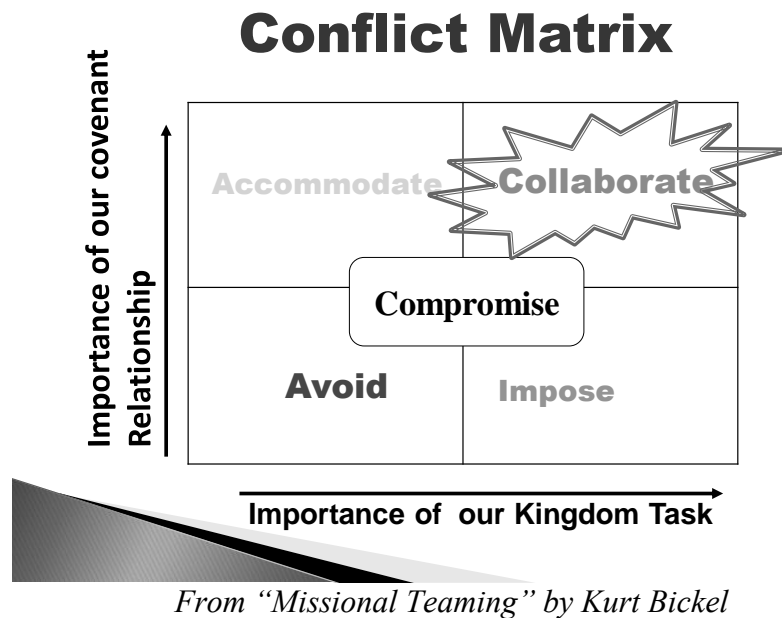
- Case Study: The Council at Jerusalem (Acts 15:1–35)
 - Evidence of Resolution

- Case Study: The Conflict Between Paul and Barnabus
 - Presenting Problem: Acts 15:36–41
 - Evidence of Resolution
 - Colossians 4:10

- 2 Timothy 4:11
- Philemon 1:24

- ▶ Where have you experienced unity within the body of Christ? What was it like?
- ▶ Where have you experienced conflict within the body of Christ? What was it like?

The third stage is the place where conflict is addressed, changes are determined, and relationships and commitments are renewed. A renewed focus on the vision can help bring this about. Repentance being sought and forgiveness being offered for mistakes made, can help bring about a resolution. A change in plans or direction that grows out of discussion can bring resolution to conflict.



Leading Change: Following the patterns of the Church and its life as found in the New Testament

We are the Body of Christ (1 Corinthians 12:27), and Christ is the Head of His Body, the Church (Ephesians 1:22, Colossians 1:18).

Since Christ is the Head of His Body, the Church, and since Christ, who was sent to fulfill the Father’s mission, shaped the Church, His Body, and was and is the One who continues to give it its essence, form, and identity, then it is Christ, and His mission, who and which need to continue to shape His Body, the Church, and give it its essence, form, and identity.

Just as we as individuals "...are being transformed into His [the Lord's] likeness, with ever increasing glory, which comes from the Lord, who is the Spirit", 2 Corinthians 3:18, (a work of transformation that has not yet been completed, but by God's grace, is continually in progress), we believe that the Church, Christ's Body, is also being transformed into the Lord's likeness; a work of transformation that has not yet been fully completed, but by God's grace, is continually in progress. We are complete in our justification, but we are not yet complete in our sanctification.

Therefore, and as regards to Christ's Body, the Church:

We believe that the pattern of Jesus' life and ministry as found in the Gospels, and the patterns of the Church and its life as found in the New Testament, should be followed, and should not be changed. And what are those patterns that should be followed and not be changed?

- 1) The pattern of God's people gathered together around the apostles' teaching and the breaking of the bread; the Word and Sacraments.
- 2) The pattern of God's people gathered together for worship and prayer.
- 3) The pattern of God's people gathered together around God's Word for teaching, correcting, and training in righteousness.
- 4) The pattern of God's people serving together, showing compassion, seeking by God's power to see healing for every sickness and disease, and meeting the needs of one another and those around them.
- 5) The pattern of God's people going and boldly bearing witness to the world about the death and resurrection of Jesus Christ.
- 6) The pattern of God's people developing and appointing/placing elders/shepherds/pastors/overseers where the Church has been established and God's people are gathering around Word and Sacraments.
- 7) The pattern of God's people receiving, embracing, and utilizing all of the gifts God gives, including those of apostles, prophets, evangelists, pastors, and teachers.

"...in order to prepare God's people for works of service, so that the Body of Christ may be built up, until we reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:12-13).

These are all things that should not be changed, and that if those things are not happening or not present, change is needed for them to begin happening!

However, it also needs to be taught that in all areas of "adiophora," where God has neither commanded nor forbidden, that Christ and His mission need to shape, form, reform, and influence His Body, the Church.

Forms and structures are needed, and can be very God pleasing and helpful in the mission of the Church. But forms and structures that are not consistent with Christ and His mission, or forms and structures that may have once, or may have initially served well Christ and His mission, but are no longer doing so, are all areas where change can, and needs to be considered and made.

Rites, forms, structures, practices, policies and human traditions which are all matters of “adiophora,” should not be what are shaping Christ and His mission, or be giving the Church, Christ’s Body, its essence, form, and identity, but rather should be those things that are constantly, and in an ongoing way, and for the sake of Christ and His mission, be changing and being formed by Christ, as the Head of His Body, the Church.

DIFFICULTIES OF CHANGE: WHY CHANGE IS SO HARD

Change is a constant part of our lives. Having a good understanding of change and how people respond to change not only can help us deal with change personally, but it can also help us as we work with others who are experiencing change, or even as we need to facilitate changes within the classroom and work environment.

SOME TRUTHS ABOUT CHANGE

It must be affirmed that in many instances, people do not resist change, but welcome it.

It also need to be acknowledged, that in other instances, people do resist change.

*What determines when a person will resist change,
and what determines when a person will welcome change?*

Two of the biggest reasons people are resistant to change are:

The loss of the _____, and the fear of the _____.

Sometimes we simply ARE NOT AWARE of the changes that are needed.

At other times, we don’t BELIEVE THAT CHANGE IS NEEDED OR DON’T WANT change. We like things the way that they are.

At other times, we know we need to change, and may even want to change, but we just DON’T KNOW HOW.

But by far the two biggest reasons we resist change are because of FEARS WE HAVE of the unknown, and the PAIN AND LOSS we are going to feel as we give up things we know, have, and still want.

People may not even so much be against an idea for how things should change as much as they are against the idea of how those changes are going to make them feel.

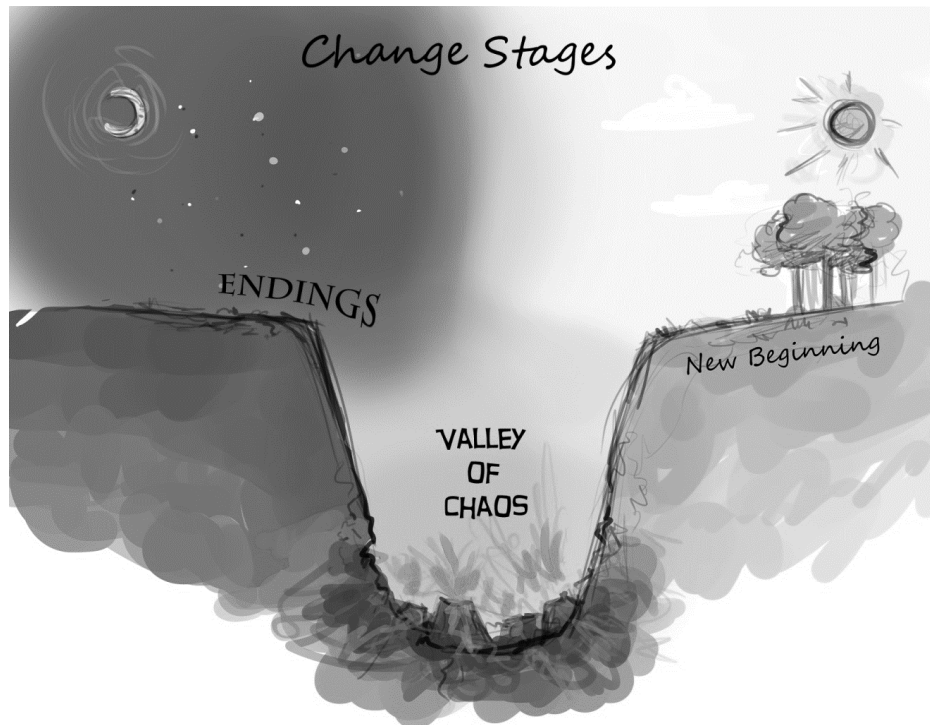
THE STAGES OF CHANGE

Let's focus on the three stage of change. They come in this order.

The Ending

The Transition period, often referred to as "The Valley of Chaos"

The New Beginning



Reflect and dialogue about what you felt the last time someone brought about a change you did not necessarily desire. What are some examples from your lives when you have experienced some loss? Expectations not being met? Having to give up something you already have? How did you respond?

SEVEN ESSENTIAL COMPONENTS FOR EFFECTIVE CHANGE

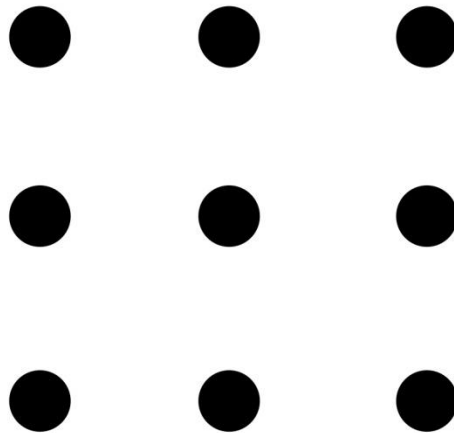
There are at least seven essentials requiring knowledge and skill to initiate effective change without creating unnecessary resistance. They are:

1. Transformational Vision of a preferred future
2. Trust
3. Time

4. Talent
5. Talk
6. Ties
7. Treasure

1. Transformational Vision of a Preferred Future *(Nehemiah's example)*

Visioning



Connect the dots with 4 straight lines without lifting your pen/pencil.

Chip and Dan Heath in their book, *Switch*, incorporate the imagery of psychologist Jonathan Haidt in his book, *The Happiness Hypothesis*. Haidt calls the emotional side of the brain, “The Elephant,” and the rational side of the brain “The Rider.”

“Perched atop the Elephant, the Rider holds the reins and seems to be the leader. But the Rider’s control is precarious because the Rider is so small relative to the Elephant. Anytime the six-ton Elephant and the Rider disagree about which direction to go, the Rider is going to lose. He is completely overmatched.”

Under calm times when only some ordinary work needs to get done, the driver can get even the elephant to work with him, giving the elephant directions and the elephant obeys. But remember the elephant is huge. It is powerful. And when it is set loose, it takes over no matter what the mind might suggest. So when in change the fear of loss is triggered, the elephant is aroused and it will not be calmed by a rational explanation. It needs to be attended to, as do the emotions of the people.

The brain has two systems at work in it, the rational side and the emotional side. It’s a built in system of schizophrenia! The emotional side is instinctive; it feels pain and pleasure. The rational side is the reflective side, the conscious system. It deliberates and looks into the future.

The first task is to clarify why the current reality is not working *or will not work soon*, and then also to point to something that is working and is preferred. It is, in the language of the Heaths, “finding the bright

spots.” It is painting a picture of what things can be if a change is made. It is stating what exactly needs to be done differently and why.

*Point those you influence to the desired future,
and the destination that the changes will help everyone reach.*

2. Trust *(Three Pillars of Effective Leadership – Session 3)*

Character

Competence

Clarity

3. Time *(Persistence and Patience)*

Kairos - “The right time to make this change”

Chronos - “The right amount of time to take to make this change”

Studies about change and how people embrace it or resist it has uncovered that people fall into the following categories: Innovators, Early Adopters, Early Majority, Late Majority, Resisters.

- Innovators are ready to change and take risks.
- Early Adaptors are those who quickly can see the value of the change, and if it outweighs in their eyes the benefits over staying where they are, they will move quickly to that which is being proposed.
- Early Majority are those more conservative. They are open to new ideas, but experience has shown them to be a bit cautious.
- The Late Majority are those who are well behind the early adopters and the early majority.
- The Resisters. These are the ones who will fight to keep things as they are.

Particularly when working with adults, it can helpful to keep these four groups of people in mind:

- If someone does not understand, **TALK TO THEM** and help them gain clarity on the direction.
- If someone disagrees, **LISTEN TO THEM** and commend them for their desire to do the right thing. Maybe they have an even better idea of how to go forward.
- If someone becomes resistant or defiant, even after talking and listening to them, **MOVE FORWARD** with what has been decided to be done.
- If someone becomes divisive, **CONFRONT THEM**. Just because they disagree with the direction chosen is not an excuse to become divisive.

4. Talent *(Capacity)*

A cardinal rule of leadership is “Don’t make a change into something you and/or your organization has no talent for.”

How can we involve those who will be impacted by the change in helping to successfully make the change? How can their abilities be utilized to help each other through the changes?

5. Talk *(Communicate! Communicate! Communicate!)*

“For lack of guidance a nation falls, but many advisers make victory sure” (Proverbs 11:14). “Plans fail for lack of counsel, but with many advisers they succeed” Proverbs 15:22).

Those initiating change need to explain things as clearly, as thoroughly, and as frequently, and as long as needed.

Why this is so important is that people OFTEN RESIST WHAT THEY DO NOT UNDERSTAND. In truth, the first goal is not to get people to agree with the change being proposed. Rather, the first goal needs to be helping them understand! Children and adults are much more supportive of what they understand.

Spiritual Leadership Exercise: Make a list of those non-elected leaders in your congregation or organization whom you know will be truth-tellers if they know the truth and are allowed into your thinking and planning as a leader. Then make a determination as to how you will keep them informed.

6. Ties *(Relationships)*

What are the relational ties and influences which will impact and influence whether change will be accepted and eventually be embraced, or rejected and possibly permanently be resisted?

We are all family. We are all in the one Body. We are part of one another. And appeals can be strongly made to these ties. They carry with them the power of the Holy Spirit.

This is simply a matter of stewardship. It is learning how to capitalize on capital of relationships.

7. Treasure *(God Provides Abundantly for God’s Mission)*

Much mission can be accomplished just by unleashing the people of God who have all the resources to be in mission within their own communities. Or, stated another way, God always provides an abundance of resources for accomplishing His mission. Whatever we have is already enough!

God always calls us to faith. He clearly tells us we need to give first, commit first, and then He blesses and re-fills not just to the top but to overflowing (“Give and it will be given to you. A good measure, pressed down, shaken together and funning over, will be poured into your lap” Luke 6:38).

Session Eight—Adapted from:
“Multiplying Missional Leaders Seminar—Part II,” Concordia Seminary, St. Louis, MO
June 9–20, 2014, Dr. Scott F. Rische

LEADING AS STEWARDS OF GOD’S GIFTS

A Story About Giving: Mark 6:30–44

The two biggest reasons people resist giving and being generous? GREED AND FEAR.

What Does God Ask Us to be Stewards Of?

God has asked us to receive and to be stewards of everything that He gives us. That means being...

- *Stewards of our gifts and abilities*
 - Romans 12:1–8
 - 1 Corinthians 12:1–30

- *Stewards of our time*
 - John 9:4

- *Stewards of God’s Word – the Gospel*
 - 1 Thessalonians 2:4

- *Stewards of our relationships*
 - Ephesians 5:25
 - ✓ Unbelievers – to pray for and serve with God’s love and the Gospel
 - ✓ New believers – to disciple
 - ✓ Fellow believers – to partner in the work of the Gospel
 - ✓ Family – to provide for and teach
 - ✓ Congregation – to lead and to send

- *Stewards of our bodies*
 - 1 Corinthians 6:19–20

- *Stewards of our words*
 - James 1:26
 - “Therefore encourage one another and build each other up...” 1 Thessalonians 5:11
 - “...teach and admonish one another with all wisdom...” Colossians 3:16

- *Stewards of our property and possessions*

- ✓ Not to mistreat or neglect
- ✓ To open up our home, etc.
- *Stewards of our finances*
 - ✓ Not to do anything illegal or unethical with it
 - ✓ Not to hoard it or depend upon it, or make it a god
 - ✓ We are to use it and put it to work for Kingdom purposes

God's Purpose for the Stewardship of Our Money

Stewardship of our money is for the purpose of making us “rich toward God.”

Matthew 6:19–24

Matthew 6:25–34

Luke 12:13–21

Stewardship of our money is for the purpose of helping others become rich in God.

2 Corinthians 9:10–15

The stewardship of our money involves three things:

- What we give
- What we spend
- What we save

When it comes to *spending and saving*, let's look at a story in Exodus to help us.

Exodus 16:1–35 - Manna story

1. *God gave them permission to take, and he gave them permission to eat.*

God allows us to take and have a portion of what He gives us for ourselves, for our needs, and for our enjoyment. The Bible does, however, emphasize “need,” not “greed.” “Give us THIS DAY our DAILY bread...”

2. *God also gave them permission to save.*

Not for the purpose of simply becoming wealthy, or to have enough so that we don't have to trust in God. The parable of the Rich Fool in Luke 12:13–21 teaches and warns against this.

1 Timothy 6:6–10.

What We Need to Know and Remember When it Comes to Our Money and Giving

God Is the Source

Psalm 24:1: “The earth is the Lord’s, and everything in it, the world, and all who live in it.” As King David said in his prayer: “Everything comes from You, and we have given You only what comes from Your hand” (1 Chronicles 29:14). We read in Haggai “‘The silver is Mine and the gold is Mine,’ declares the Lord almighty” (Haggai 2:8).

Luke 19:1–10, Zacchaeus’ actions were visible evidence to his new heart and attitude. Jesus said, “Today salvation has come to this house...” (verse 9).

“All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had” (Acts 4:32).

Questions for Discussion:

1. What was the attitude of the Rich Fool toward his possessions? (Luke 12:13–21). What does his use of the pronouns “I” and “my” reveal about him?
2. Read Matthew 6:33. How does this verse help you put things in perspective?
3. What are some ways that you can be trustworthy with worldly wealth?
4. What does 1 Peter 4:10 tell you about your responsibility as a steward?
5. Read John 15:5–8. How are you empowered to be God’s steward?
6. Read Psalm 24:1. Which of your possessions is most difficult for you to relinquish to God?

KEY BIBLE WORDS

Believe: used 272 times in the Bible

Pray: used 371 times in the Bible

Love: used 714 times in the Bible

Give: used 2,162 times in the Bible

An Amazing Story About Giving

Mark 12:41–44

Main Truth: The size of her gift was not determined by how much she gave. The size of her gift was determined by how much she kept.

Even more than a story about giving, this is a story about trusting!

Questions for Discussion:

1. When giving to the Lord, what is more important, the size of your gift or the spirit in which you give the gift? Why? What are some right and wrong motives for giving?
2. What can the lack of giving represent?

Four Ways We Are to Give

Principle #1: Give Generously

Just as you excel in everything else ... in faith, in speech, in knowledge, in complete earnestness ... see that you also **excel in the grace of giving.**" 2 Corinthians 8:7

Understanding the Tithe

Another word used for giving is TITHE. "Tithe" means a tenth part.

Questions for Discussion:

1. Read Malachi 3:8–10. What were the people doing that caused God to chastise them through Malachi? How were they robbing God?
2. In Malachi 3:10–12, what does God promise for those who faithfully give their tithes and offerings? Express these blessings in terms of your life today.
3. What is something new about tithing that you learned from this study?
4. Why the Tithe is Still Worth Striving For?

The tithe, more than anything, is for the purpose of putting us in a place where we have to trust God. God wants us to give in such a way that we are trusting in Him, not in ourselves, for what we need.

Understanding Offerings

An offering is that which is freely given by Christians to the work of the Lord, the local church, and/or ministries and missions.

Question for Discussion:

Read Exodus 25:1–2 and 1 Chronicles 29:3–6. What moved the people to give offerings for the Tabernacle and the Temple?

The following verses will help us understand Jesus' perspective on giving:

Jesus said...

"Freely you have received, freely give: (Matthew 10:8).

Jesus said...

"From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked: (Luke 12:48).

Jesus, said...

"I tell you the truth, this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on" (Luke 21:1–4).

Jesus said...

"It is more blessed to give than to receive" (Acts 20:35).

Thank Goodness God is Not a Tither!

God didn't give us a tenth of what He had. God did not have ten sons from whom He gave one to the world for its salvation. God did not decide to give one tenth of His possessions for people to use in order to sustain life. He gave us 100 percent because, "God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16).

Principle #2: Give Thankfully

Mark 6:30–44

What they had, when lifted up to God in thanksgiving, was more than enough.

2 Corinthians 9:7

Principle #3: Give Expectedly

2 Corinthians 9:6–11

God promises to meet my needs
God promises to meet more than my needs
God promises to more than meet my needs

Principle #4: Give Thoughtfully

"On the **first day of every week**, set aside some of what you have earned and give it as an offering. The amount depends on how much the Lord has helped you earn." 1 Corinthians 16:2

Questions for Discussion:

1. Why is faith a bigger factor in your giving than your financial condition?
2. Read 2 Corinthians 8:1–7. How did the Macedonians give to the distressed Christians in Jerusalem? Why were they able to give so generously? What does it mean to give yourself to first the Lord?

Final Thoughts for Spiritual Leaders

Train Thoroughly

- *Jesus sought and selected His disciples, and then very methodically taught and trained and coached them.*

- *Keep everything simple. Simple = reproducible. Make everything you do, doable by everyone. If it's too complex to delegate it will be too complex to replicate. KEY: Someone observing or participating can say, "I could do that."*
- *Do leadership training to keep leaders one-step ahead, instead of light years ahead. We hurt the movement and hold up the movement with lengthy training programs that require people to complete their training before their leading and involvement can begin. Jesus' disciples were already baptizing in John 4! People can lead as long as they are one step ahead, and as long as they are being supported and trained for the next step.*

Connect Consistently

- *Jesus was with His disciples. They were able to experience Him, listen to Him, see Him, and model Him. Jesus rotated His disciples through a cycle of watching, teaching, assigning, doing, and evaluating. They did these things together with Jesus and with one another.*
- *Learning took place wherever Jesus was, and Jesus was wherever there was work to be done. Occasionally Jesus took His disciples off to a quiet place to pray and teach them, however, the vast majority of their training and work (the disciples were already baptizing in John 4), took place in the mission field, while they were being taught and as they were learning.*
- *It takes a sacrifice of time and energy to develop other people. Jesus spent every day for three years with His disciples. It takes the sacrifice of a long-term commitment.*

Trust Totally

- *If God is in them, if they committed, and if they are prepared, trust them, and let them know that you do.*
- *Be loyal to and patient with those who are loyal to the vision. Jesus endured the weaknesses and mistakes of his disciples and did not abandon or discard them.*

APPENDIX TWO

LEARNING COMMUNITY HANDOUTS

Appendix Two contains three resources that learning community participants utilized during the spiritual leadership training process.

The “Calling Card” resource is a tool developed by Richard Leider that participants accessed online at www.richardleider.com/calling-cards. This resource was utilized in connection with session two, “Leadership: How God Made Me.” The “Calling Cards” assist individuals in identifying opportunities and interests that are connected with their personalities.

The “Discovering Your Spiritual Gifts” inventory that is included in this appendix was also administered in conjunction with the second session of the learning community. While I am uncertain of its origin, this particular spiritual gifts inventory has been used at Campus Lutheran for a number of years. The inventory, directions, and scoring sheet are provided here in their entirety.

The third item included in Appendix Two is the *Campus Lutheran Mission and Vision Summary*. This document was officially adopted by the congregation in 2011 and was utilized as a resource for the sixth session of the learning community, “Leading through Relationships: Up, Out, In.”

Calling Card Exercise

Calling Card Exercise... Session Two

www.richardleider.com/calling-cards

(10/20)

[participants did this online]

DISCOVERING YOUR CALLING

STARTING YOUR JOURNEY

Discovering satisfying work is not a single decision. Rather, it is a series of well-informed choices based on practical and honest self-assessment. To help you identify opportunities and interests that may lead to more satisfying work, follow the simple instructions below.

Step 1: Your Natural Gifts

First, place all 52 *Calling Cards* in front of you in plain view. As you study them, arrange the cards in three piles according to your preferences.

- Pile #1: Those that fit me
- Pile #2: Those that sort of fit me
- Pile #3: Those that don't fit me

Don't rush. Take time to reflect and jot down ideas along the way. Continue to look through the first two piles to identify those cards that fit you best.

Ask yourself: What do I truly enjoy contributing?

Step 2: Your Five Most Natural Gifts

Next, take a few moments and go through the cards again. Look closely at the first pile, those that fit you best. Which ones seem to be the "best of the best?" Which ones call to you almost automatically? Now select the top five cards from this pile that best describe what you naturally enjoy doing.

Ask yourself: Do I consistently enjoy doing this?

Step 3: Your Single Most Natural Gift

Consider the five cards you have selected. Knowing yourself as you do, which one card seems to "call to you" above all the others? If you were forced to pick just one, which one would it be?

Ask yourself: Is this what I most enjoy doing?

Step 4: My Calling Card

In your own words, write on "My Calling Card" your single strongest preference. Most likely, it will be your first choice (Step 3). If the words on the card you selected do not fit exactly, feel free to edit your *Calling Card* to match the way you want it to read. You may wish to use words from your top 5 (Step 2) to create your *Calling Card*.

Step 5: Naming the Work You Would Most Love to Do

Using the "Work I'd Most Love to Do" card, try to identify factors and conditions that would contribute to a great work fit for you. To help you reflect on the work you're most called to do, consider the *Calling Card Environments* below.



Some career experts have made direct connections between personality traits and work environment preferences. The most notable of these researchers is John Holland, who introduced six personality/work types, referred to here as *Calling Card Environments*. These environments are arranged in six very broad areas of preference around a hexagon according to similarities and differences.

Notice that the different colors of the environments correspond to colors on each of the *Calling Cards*. Do you see a pattern in the top five cards you selected (Step 2) and the environments that most naturally call to you?

Choose the two environments that most naturally call to you as your preferred work environments. On the "Work I'd Most Love to Do" card, jot the factors that would be most important to you to find fulfillment in your work. What *must* be there for you to be truly motivated?

Work I'd Most Love to Do

Calling: the alignment among your Gifts + Passions + Values

I know I have a Gift (G) for making connections, a Passion (P) for helping people discover their creativity and a need for an environment which Values (V) freedom of expression.

The work I would love to do is helping people tap their creative potential.

WHERE DO I GO NEXT?

Now that you have completed your *Calling Card* and identified the work you'd most love to do, you can begin to take steps toward finding or creating work that you know will be a good fit for your talents.

The discoveries you've made today, as well as discoveries that await in other *Inventure* tools, books and programs, can help you narrow your focus or expand your options to find the success with fulfillment you seek. The *Calling Card Workbook* provides more in-depth exercises to help you discern your *Calling*. It also provides creative ways to use the *Calling Cards* and to coach others in the *Calling Card* process.

*For more information on Holland's Self-Directed Search, log on to www.self-directed-search.com or write: Psychological Assessment Resources, Inc., P.O. Box 998, Odessa, FL 33556

To learn more about *The Inventure Group* products and the *Calling Card Workbook*, please log on, phone or mail us at:

www.inventuregroup.com
(952)-249-5222

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Spiritual Gifts Inventory

Discovering Your Spiritual Gifts... Session Two (10/20)

[This survey has been used at Campus Lutheran prior to the *Emerging Leaders Learning Community*. It's origin is unknown.]

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Discovering Your Spiritual Gifts

In this packet you will find an alphabetical listing of the Spiritual Gifts employed at Campus Lutheran Church. Definitions and Scriptural references are also included.

You are urged to continue to use this manual as a reference as you continue in the development and use of your spiritual gifts. These pages should also serve as an excellent guide for a series of personal Bible studies concerning spiritual gifts. As you reflect on the tentative gift cluster you have established through the Spiritual Gifts Inventory, you should begin to take steps to find which of the spiritual gifts truly are yours. C. Peter Wagner, noted author, states:

1. Explore the possibilities: Read and study further the three key chapters, in the Bible dealing with spiritual gifts (Romans 12, 1 Corinthians 12, Ephesians 4). Study the Scripture references and definitions of each of the gifts. Read additional in-depth literature written about the gifts. Learn what the gifts are, what characterizes them, and how they function in the body of Christ so that you concrete things to look for as you move ahead.
2. Experiment with different gifts: The Spiritual Gifts Discovery Survey/Analysis which you recently completed helped you to identify and understand certain gifts. Your feelings, reactions, and general impressions concerning the gifts were measured as you reacted to the statements. Now you need to begin experimenting further with the gifts you pinpointed in the survey. Unless you do this, you will have a difficult time knowing whether you really have the gifts you identified or not. The key is to gel involved in ministry activities that allow you to try out these gifts.
3. Examine your feelings: Since God has assembled the body, it follows that you should feel fulfilled when you are ministering in ways in which you are gifted to minister. Thus, it is a good sign if you enjoy using a particular gift. If, however, you dislike the ministry activities associated with a certain gift, it is also a good sign that you probably do not have that gift. It is important that you take time to reflect on how you feel about using the gifts you have identified. Pray for the Holy Spirit's help as you do this.
4. Evaluate your effectiveness: Each gift is designed by God to accomplish ministry. Since Spiritual Gifts are task oriented and functional, you should see appropriate results as you use your gifts. If you do not see positive results when using a particular gift. you may not have that gift. But it could be that it may take more time to develop the gift or for you to learn to use it effectively. As you evaluate your effectiveness, pray for the courage to be honest with yourself and God.

5. Expect confirmation from the body: Gifts are given to build up the body and benefit others. If you truly have a gift and are using it properly, other members of the body will recognize this and confirm it in you.

Campus Lutheran Gift Mix

1. Administration: The gift of administration will benefit you in understanding and setting goals for various groups and organizations. It will give you direction in making plans to achieve those goals. You will be able to plan programming, work with facts and/or figures and see that goals and ideas are accomplished. *Scriptural References: 1 Corinthians 12:28; Romans 23:8, Acts 6:1-7*

2. Craftsmanship - Arts and Crafts: This "gift" or glorified talent will give you the ability to use your hands, thoughts, and mind to further God's Kingdom through artistic and creative means. You may also serve as a trainer for others to develop their abilities in this area. *Scriptural References: Exodus 30:3-11, Ezekiel 27:4, 1 Chronicles 4:14*

3. Craftsmanship - Manual: This "gift" or glorified talent will give you the ability to use your hands and ideas in the areas of maintenance and upkeep of God's physical blessings. *Scriptural References: 2 Chronicles 34:9-13, 1 Chronicles 4:14, Ezekiel 27:4-9*

4. Evangelism: The gift of evangelism will give you the power to share the Good News of the love of Jesus with the lost in such a way that those with whom you share will come to know Jesus as their Lord and Savior. *Scriptural References: Ephesians 4:11, Acts 5:42, Acts 8:5-8, Acts 13:42-43*

5. Exhortation: The gift of exhortation will allow you to speak words of comfort, encouragement, admonition or counsel to members of the Body in such a way that they will be strengthened and built up. *Scriptural References: 1 Corinthians 12:9, Romans 4:20-21, Acts 27:21-25*

6. Faith: The gift of faith will allow you to see with confidence what God's will is for your life and, more importantly, for the Body of Christ of which you are a member. You will have no fear of moving ahead even though everything around you seems to be holding you back. *Scriptural References: 1 Corinthians 12:9, Romans 4:2()*"21, Acts 27:21-25

7. Giving: The gift of giving will allow you to give liberally of your treasures and time. As you give you will experience much joy and satisfaction. *Scriptural References: Romans 12:8, Mark 12:41-44, Malachi 3:10, 2 Corinthians 8:1-7*

8. Helps: The gift of helps will give you the opportunity to help other members of the Body grow in their service. You will feel needed as you relieve others of tasks that are burdening them. *Scriptural References: 1 Corinthians 12:28, Romans 16:1-2, Mark 2:3-4*

9. Hospitality: The gift of hospitality will give you the opportunity to be open and caring to those in need. You will enjoy having people in your home and will feel good as you provide food and lodging. *Scriptural References: 1 Peter 4:9-10, Acts 16:15, 3 John 1:5-8*

10. Intercession: This "gift" or unique role will allow you to pray for other members of the Body

in such a way that your prayers will be of benefit to them. You will enjoy praying regularly and, perhaps, for extended periods of time. You will be able to see frequent and specific answers to prayer that many of your fellow Christians who do not have the "gift" cannot see. *Scriptural References: James 5:14-16, Colossians 4:12, Acts 6:4, Acts 12:5*

11. Knowledge: The gift of knowledge will give you the ability to use information and ideas you have learned and thought out for the well-being of the Body. Your sharing of your gift of knowledge will allow the church to become healthy and grow. *Scriptural References: 1 Corinthians 12:8, 1 Corinthians 13:8, 1 Corinthians 13:2*

12. Leadership: The gift of leadership will allow you to be a goal-setter and leader of God's people. They will look to you for guidance and direction. Your leadership will bring glory to God and growth to His church. *Scriptural References: Romans 12:8, Hebrews 13:17, Acts 7:10*

13. Mercy: The gift of mercy allows you to reach out to people who are in need. Your words of care and concern, your actions, will aid in building up those who may have physical, mental or emotional problems. The things you do will allow those you serve to see the love of Christ in you and through you. *Scriptural References: Romans 12:8, Acts 9:36, Luke 10:33-35*

14. Music - Vocal: This "gift" or glorified talent will allow you to use your voice to sing praises to the Lord in such a manner that those around you will feel strengthened and built up. *Scriptural References: Colossians 3:16, 1 Chronicles 5:12-13, Nehemiah 12:42*

15. Music -Instrumental: This "gift" or glorified talent will allow you to play an instrument in such a manner that it will bring praise to God and build up those around you. *Scriptural References: 1 Chronicles 16:42, Psalm 150:4-5, Isaiah 38:20*

16. Serving: The gift of serving will allow you to see things that need to be done. Often these are tasks overlooked by others, especially those in leadership positions. Assuming the role of the servant will bring you much joy and will build up the Body of Christ. *Scriptural References: Romans 12:7, 2 Timothy 1:16-18, Romans 14:18-19*

17. Shepherding: The gift of shepherding (mentoring) will give you the ability to reach out and care in a spiritual manner for an individual or for a group. You will serve as one who is a counselor, an encourager, a shepherd. You will see that God's Word is fed to those in your care and you will also feel a responsibility for the general well-being of the individual or group. *Scriptural References: Ephesians 4: 11, 1 Thessalonians 5: 12, Acts 20:28*

18. Teaching: The gift of teaching will give you the ability to share knowledge with members of the Body (children and/or adults) that will serve in building them up in Christ. Your teaching will aid the growth and health of the Body. *Scriptural References: 1 Corinthians 12:28, Romans 12:7, Ephesians 4:11*

19. Wisdom: The gift of wisdom will allow you to have a special understanding of situations which arise in people's lives. You will be able to offer counsel and advice. As you do this the Body of Christ will become more healthy and grow. *Scriptural References: 1 Corinthians 12:8, Acts 6:3-10, 1 Corinthians 2:6-16*

20. Writing: This "gift" or glorified talent will allow you to put your thoughts and ideas into words that will be meaningful and relevant to those who read them. As they are read people will find guidance, knowledge, courage or edification. *Scriptural References: Psalm 45:1, Philippians 3:1, Jude 3:1*

Completing the Inventory

1. Read through the Spiritual Gifts Discovery Survey ranking each item. Write your scores on the Discovery Survey Answer Sheet.
2. After completing the whole survey add the numbers from right to left. Write the total in the "Total" column.
3. Rank the scores in this way:
 - a. Put a circle around the three highest numbers in the "Total" boxes.
 - b. Put a square around the next three highest.
4. The items circled can be considered your dominant gifts. Circle your three dominant gifts on the Campus Lutheran Gift Mix explanation sheet.
5. Those squared can be considered your subordinate gifts.
6. Remember, what you discover in this experience is not the end, but the beginning of the process of gift discovery.

Spiritual Gifts Discovery Survey
Answers reflect experience in the Christian life

Place a number in the box on the answer sheet which best represents where you are on this scale:

LOW						High
0	1	2	3	4		5
Never	Occasionally	Regularly	Often	Very Often		Always

1. You get positive results when working with facts or figures
2. You are able to draw, design or paint various objects
3. You find pleasure in repairing and taking care of things which others may not have used properly
4. You find it easy to talk to other people about life and/or spiritual matters
5. You are able to share words of encouragement to those who are not remaining active in the faith and have positive results
6. You know that through the power of the Holy Spirit anything is possible
7. You don't mind giving up some of the extra things in life so that more can be given for the work of Christ
8. You are able to put a newsletter together, stuff envelopes or fold bulletins or tracts and enjoy it
9. You enjoy opening your home to those who are traveling or homeless
10. You appreciate having other people ask you to pray for them or for other people
11. You are able to learn new facts which can be used in some life situations to help others grow
12. Your actions serve to motivate people into getting things done
13. You really enjoy visiting people in hospitals and know your presence will bring them joy and comfort
14. You feel a great sense of joy while singing
15. You enjoy being involved in a church or school instrumental music presentation
16. You appreciate being called on to do things for other people

17. You are able to help in the disciplining process of people entrusted to your care because of your knowledge of Scriptures
18. You are able to teach in an effective and meaningful manner
19. You enjoy the ability you have in helping people see their way through problems or difficult areas of their lives.
20. You know others will learn and grow from your ability to write
21. You are able to give directions to accomplish task
22. You are able to sew, knit and/or do needlepoint
23. You are able to repair and maintain things
24. You are able to tell others how Jesus has saved them
25. You are able to give direction to people who may be abusing harmful substances, confused about an issue in their life or are in a situation that is in error
26. You believe that God stays true in all of His promises even though everything around you seems to say it just cannot be possible
27. You know that when your church or the future growth of your church needs financial help you can respond freely and easily
28. You enjoy giving your time to someone else who really needs it
29. You find that strangers and/or visitors feel relaxed when you entertain them or when they share the comfort of your home
30. You enjoy praying for the health and well-being of others
31. You are able to use Scriptures to the point where you can help others grow in their understanding of Jesus and His plan for them
32. You are able to lead small and/or large groups of people into making decisions
33. You know that when someone is experiencing difficult times your words and actions will help them feel better about themselves
34. You enjoy performing alone or in a group of singers in the area of vocal music
35. You are able to effectively play a musical instrument
36. You feel special when other people ask you to lend a helping hand
37. You realize that small groups of people feel comfortable with you as their spiritual leader

38. You feel others will grow through our teaching and through the power of the Holy Spirit as you share Biblical stories and facts
39. You find that when important decisions have to be made you feel the power of the Lord working in you to accomplish that end.
40. You find pleasure in composing and writing paragraphs and stories for the growth of others
41. You are viewed as organized, especially when working with people or things
42. You receive satisfaction when working with your hands at various arts and crafts
43. You are able to lend information to and help others in building or repairing objects
44. You see positive results in peoples' lives when you share your faith in Jesus with them
45. You are able to talk with and build up those who are having difficulties In life, whether they are in despair, sorrow or not sure of themselves
46. You look forward to times ahead with a sure confidence of where you will be and where your church will be
47. You really enjoy giving your time and treasures to Jesus
48. You respond by doing that small job for someone when you see them doing a small task that keeps them from what they should be doing
49. You like to share your blessings with those less fortunate
50. You find that your prayer life is so intense that, at times, other important matters are put aside
51. You find that through reading and studying various topics you are able to grow personally and share that knowledge for the growth of others
52. You realize that people follow you and the directions you give because you have knowledge which helps in building up the church
53. You enjoy helping people out even though they may not say thank you
54. You enjoy singing praises to God alone, or with other people
55. You know that your ability to perform instrumental music has helped others grow
56. You enjoy doing things for other people especially when they do not have the time to do them
57. You enjoy leading small groups of people, especially when you are able to show genuine care and concern for them

58. You enjoy helping others learn things about Scripture which aids in building them up
59. You are able to be honest and truthful in day to day matters you are faced with
60. You are able to put your thoughts and ideas into positive, written form
61. You find that programs which you plan and administer are beneficial to those you work with
62. You find gardening, landscaping and other outdoor projects interesting
63. You are effective at lawn care and other outside maintenance
64. You have a great desire to share your faith with your friends, neighbors and relatives
65. You are able to comfort a fellow Christian during the times of suffering from physical and/or emotional problems
66. You really believe that God will not let you down even though everything around you seems to be falling apart
67. You feel that you should give as much as you can to God in response for all that He continually does
68. You enjoy doing things behind the scenes with little, if any, thanks
69. You are confident that people feel good about being in your home when they visit
70. You find yourself praying for others more often than for your own needs
71. You know that the knowledge you have to share will bring positive results to those with whom you share it
72. You find people look to you as a leader when things need to be done
73. You enjoy working with people who are in physical need
74. You are able to lead others in singing songs of praise to God or for pure enjoyment
75. You enjoy using your instrumental music talents for the appreciation of your friends and to the glory of God
76. You enjoy being a follower more than a leader
77. You have brought friends or relatives back to faith who have strayed away
78. You know that when you teach children and/or adults about the love that Jesus has for them, they are strengthened
79. You are able to go to Scripture and help friends faced with a problem to grow through the

words you can share with them

80. You know that when you write material those who read it will grow and benefit from it
81. You are able to set goals and objectives and see them through
82. You are able to design pictures, banners or other crafts
83. You are able to work and make various things with your hands
84. You have a great concern for those who do not have faith in Jesus
85. You are able to influence someone's life with words of comfort, cheer and/or admonishment
86. You feel sure that you know what God will allow to happen in the years to come even though those people you know may feel otherwise
87. You are able to budget your money to the point where you can give much to the Lord
88. You enjoy being the secretary at a meeting compared to being chairperson
89. You enjoy the times you are able to entertain friends and/or guests
90. You really feel, when you pray for the needs of someone else your prayers will gain positive results
91. You enjoy reading and research so that you are able to grow spiritually
92. You are able to help others carry out goals and objectives they must accomplish
93. You appreciate the time you are able to share with those who are very old, ill or not able to get around
94. You find much joy and pleasure in singing Christian music
95. You find pleasure in playing a musical instrument either alone or with other groups of people
96. You feel good when you bring glory to God by doing things that are probably not important to others
97. You enjoy sharing your time with people in order to keep them on their Christian walk
98. You enjoy sharing your knowledge regarding spiritual matters with children and/or adults
99. You have the ability to know where people would function best in church related ministries
100. You are able to compose newsletter and/or newspaper articles in efficient, meaningful styles

Discovery Survey Answer Sheet

		Total	Record value for each question below									
1.	Administration		1	21	41	61	81					
2.	Craftsmanship - Art		2	22	42	62	82					
3.	Craftsmanship - Manual		3	23	43	63	83					
4.	Evangelism		4	24	44	64	84					
5.	Exhortation		5	25	45	65	85					
6.	Faith		6	26	46	66	86					
7.	Giving		7	27	47	67	87					
8.	Helps		8	28	48	68	88					
9.	Hospitality		9	29	49	69	89					
10.	Intercession		10	30	50	70	90					
11.	Knowledge		11	31	51	71	91					
12.	Leadership		12	32	52	72	92					
13.	Mercy		13	33	53	73	93					
14.	Music - Vocal		14	34	54	74	94					
15.	Music -Instrument		15	35	55	75	95					
16.	Serving		16	36	56	76	96					
17.	Shepherding		17	37	57	77	97					
18.	Teaching		18	38	58	78	98					
19.	Wisdom		19	39	59	79	99					
20.	Writing		20	40	60	80	100					

Campus Lutheran Mission and Vision Summary

+++

MISSION AND VISION OF CAMPUS LUTHERAN CHURCH

Mission & Vision Summary

Campus Lutheran Church lives and shares the transforming love of Christ by reaching...

Upward in reliance on God the Father, Son and Holy Spirit as the source of our life, purpose, and salvation.

Outward to those who have not yet heard or experienced the Good News of God's life-saving love for them in His Son, Jesus Christ.

Inward to support, encourage, and build one another up as brothers and sisters in Christ as we live out His calling for our lives.

+++

Core Beliefs

We believe...

- That the Holy Scriptures are the true, inspired and authoritative Word of God.
- That God is a Triune God who is Father, Son, and Holy Spirit.
- That humans are born sinful and in need of God's forgiveness, love, and grace.
- That our sins are forgiven through the life, death, and resurrection of Jesus Christ.
- That God's Word, Holy Baptism, and the Lord's Supper are ways that God brings His forgiveness and grace into our lives.
- That eternal life is a free gift from God by grace through faith in Jesus Christ.
- That Jesus Christ will one day return as victorious Lord of all.

Core Practices

- The truth of God's Word is clearly and boldly preached and taught.
- The Sacraments are faithfully celebrated.

Vision Proper

Where is God taking us?

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." -- Matthew 28:19-20

We envision Campus Lutheran Church as a congregation that thinks, plans and acts in alignment with God's calling in the Great Commission. We see ourselves as a center for making new

disciples from all nations in this generation and the next. We envision this taking place as the followers of Jesus are disciplined for living as new people in Christ and sharing His life-transforming love with others.

The congregation's mandate to share the Gospel of Jesus Christ in our community and world will determine the staffing, policies, priorities, programs, budget, and facility of Campus Lutheran Church.

Mission

What are we doing?

“Living and sharing the transforming love of Christ.”

Motivations

(Values)

What do we experience as the body of Christ at Campus Lutheran?

Worship: Vibrant and Christ-centered

Outreach: Focused on those who do not yet know Christ as Savior

Service: Connects the community to Christ

Discipleship: Strong and growing through the Word of God

Leadership: Multiplying servants to multiply ministry (sending)

Map

(Strategy)

How do we accomplish our mission on the broadest level?

We are committed to using our time, talent and available resources in order to carry out our mission and God's purpose for us as a congregation. We do this through ministry that reaches...

Upward in reliance on God the Father, Son and Holy Spirit as the source of our life, purpose, and salvation. We need a connection to God. God needs to show and lead the way.

We recognize that vision and mission originate in God's heart, they need to be received from God, and are brought about only by God's power – not our imaginations. Therefore, our programs and activities take shape through a process of discovery that is marked by:

- Seeking God through His Word and prayer.
- Knowing the mission field in which we work and live (local campuses, Columbia, world).
- Considering the gifts and passions of the people who do the work (knowing our capabilities).

Outward to those who have not yet heard, experienced, or understood the Good News of God's life-saving love for them in His Son, Jesus Christ. We need a connection to those who need God, and we recognize that many points of connection are needed in order to bring the Gospel to those

currently living without Christ. To that end, what we do as a church goes beyond inviting people to come to us and focuses on our reliance on the Holy Spirit's prompting and power within us to respond to Jesus' command to GO. The goal is not to get bodies into a building, but to get *the Body of Christ* into the homes and gathering places of people in our community.

Inward to support, encourage, and build one another up as brothers and sisters in Christ as we live out His calling for our lives. We need a connection to those who know God, that is, to other believers. In our life together we are dedicated to supporting each other in our faith in Christ. We rely on the promises of God's Word to demonstrate forgiveness, care, and the hope that is ours in Christ's promise of everlasting life.

Measures

What does living and sharing the transforming love of Christ look like?
(Quantitative and Qualitative)

Followers of Jesus gathered in worship, prayer and Bible study.

Followers of Jesus reaching out to the community through witness and service.

Followers of Jesus growing in faith, serving one another, and building each other up in Christ.

APPENDIX THREE

PRE-TRAINING AND POST-TRAINING QUESTIONNAIRES

Appendix Three provides the assessment instruments that were used for this project. The questionnaires included here consist of a combination of Likert Scale questions and open-ended questions. Each participant completed the appropriate questionnaire before and after participating in the *Emerging Leaders Learning Community*.

Pre-Training Questionnaire

Please respond to each statement as you believe it is true about you personally.

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose.

1 2 3 4 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships.

1 2 3 4 5

I have an easy time acknowledging my mistakes and asking others for forgiveness.

1 2 3 4 5

Using my talents and abilities to serve God and others is important to me.

1 2 3 4 5

My faith is mostly a personal matter between me and Jesus.

1 2 3 4 5

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church.

1 2 3 4 5

I have often contemplated God’s purpose for me.

1 2 3 4 5

Please answer each question according to how it best describes you today.

1. What is your experience and understanding of spiritual leadership?

2. How is spiritual leadership related to a person’s Biblical understanding of Jesus and his mission?

(please complete back side of sheet)

APPENDIX FOUR

LIKERT SURVEY AND OPEN-ENDED QUESTION PARTICIPANT RESPONSES

Appendix Four presents the raw responses of the *Emerging Leaders Learning Community* cohort participants to the before and after questionnaires. The data is provided here in five different groupings: “Pre-Training Questionnaire Responses Grouped By Question,” “Post-Training Questionnaire Responses Grouped By Question,” “Questionnaire Responses Listed By Individual Participant,” “Before And After Open-Ended Responses Grouped By Question,” and “Likert Scale Averages.”

These groupings of questions and responses were utilized for the purpose of assessing the data gathered during the research phase of this project.

Pre-Training Questionnaire Responses Grouped by Question

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	4	<u>5</u>	.
P#3	1	2	3	4	<u>5</u>	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	3	4	<u>5</u>	.
P#7	1	2	3	4	<u>5</u>	.

My faith in Jesus plays a central role in how I approach important life decisions and relationships.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	<u>4</u>	5	.
P#3	1	2	3	<u>4</u>	5	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	4	<u>5</u>	.
P#6	1	2	3	4	<u>5</u>	.
P#7	1	2	3	<u>4</u>	5	.

I have an easy time acknowledging my mistakes and asking others for forgiveness.

P#1	1	2	<u>3</u>	4	5	.
P#2	1	<u>2</u>	3	4	5	.
P#3	1	2	<u>3</u>	4	5	.
P#4	1	2	3	<u>3.5</u>	5	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	<u>4</u>	5	.

Using my talents and abilities to serve God and others is important to me.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	<u>4</u>	5	.
P#3	1	2	3	4	<u>5</u>	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	4	<u>5</u>	.

My faith is mostly a personal matter between me and Jesus.

P#1	1	2	<u>3</u>	4	5	.
P#2	1	<u>2</u>	3	4	5	.
P#3	1	<u>2</u>	3	4	5	.

P#4	1	2	<u>3</u>	4	5	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	<u>4</u>	5	.

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	<u>3</u>	4	5	.
P#3	1	2	3	<u>4</u>	5	.
P#4	1	2	3	<u>4</u>	5	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	4	<u>5</u>	.

I have often contemplated God's purpose for me.

P#1	1	2	3	<u>4</u>	5	.
P#2	1	2	<u>3</u>	4	5	.
P#3	1	2	3	4	<u>5</u>	.
P#4	1	2	<u>3</u>	4	5	.
P#5	1	2	3	4	<u>5</u>	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	<u>4</u>	5	.

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

- P#1** I am still growing spiritually both in Biblical knowledge and maturity. I don't think of myself as a leader in the church but feel as though I am looked to be a leader by others. My understanding is that a spiritual leader would help shape the minds of others to accept Christ and serve Him.
- P#2** My experience is somewhat limited and my understanding is that it is helping others in their faith walk.
- P#3** I have had a few opportunities to lead, but not for long-term things. I understand that it requires certain characteristics and qualities.
- P#4** Being a Christ centered servant/practicing Christian.
- P#5** I don't feel that I have much experience in this area. I feel that a spiritual leader is someone who sets an example for others and is someone whom others will come to for advice and comfort in situations of spiritual trouble.
- P#6** Not much experience. Explaining to others about the love of Christ. May be facilitating a Bible study or home devotion time.

P#7 My experience of spiritual leadership is seeing pastors, elders, church leaders, and adult family members like my parents guide myself and others in spiritual matters. My understanding of spiritual leadership is that this kind of leadership is most often done by example. Yet, it is or can be used in situations where some may not see a “spiritual matter” in the situation.

2. How is spiritual leadership related to a person’s Biblical understanding of Jesus and his mission?

P#1 Without knowing and understanding the Word, or living and breathing it, you are not able to set people on a path to Jesus.

P#2 To be a spiritual leader one needs to understand His mission and join Him, and with understanding the leadership will come easier.

P#3 A person’s spiritual leadership should be directly tied to the Gospel and Jesus’ mission, yet it should be unique to the individual and their own mission from God.

P#4 They work hand-in-hand – symbiotic relationship.

P#5 I think that it is important to understand and recall the Bible as a spiritual leader so you can give proper guidance to those who come to you.

P#6 It provides the basis of leading others to Christ.

P#7 For Christians, spiritual leadership and a person’s Biblical understanding of Jesus are closely related. A person holding strong Christian beliefs will have their spiritual leadership framed by their Biblical understanding. Jesus would be their prime example of a spiritual leader.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

P#1 To be a better steward of the Word and to lead by example to help keep people in Christ as well as lead others to Him.

P#2 If I should even be engaging in spiritual leadership and to gain confidence in doing so.

P#3 I hope to discover where I am now in understanding and skills, and to learn things that will be useful for my future in God’s plan of serving others.

P#4 Identify weaknesses in order to make them stronger. And learn to channel strengths in a positive way.

P#5 I hope to learn to be more open and less apprehensive through this training. Also to be a

better listener and what to say to others in times of trouble. I hope to grow in my self-confidence as a leader.

P#6 I hope to be more confident in witnessing to others and helping where I can.

P#7 I would hope to discover where my strengths and weaknesses are as a spiritual leader. I would then also desire to learn how best to improve and excel in those areas, as in ways to better practice being a spiritual leader.

4. What motivates you most to participate and serve in leadership roles in the church?

P#1 My heart for God. I feel called to serve and struggle with the balance of too many yesses.

P#2 The love of God and seeing what it is doing and has done for others.

P#3 God's Word motivates me, in that there is much thought on being a servant, and how we should seek our reward from God. Also, how church and God should be top priorities, and that there are usually always needs for leadership.

P#4 Don't know that I am motivated to serve in a leadership role, but the motivation would be as a servant to further the Kingdom.

P#5 I feel that I grow in my faith by stretching myself and taking on leadership roles in church. I also want to share my experiences, setbacks, and triumphs with others to help them through situations. I hope to spare someone else pain that I went through or help comfort and guide them through it.

P#6 I want to be involved in the church. I miss being involved with other Christians outside of my duties.

P#7 God's Word motivates me to live a life in service to His mission, especially as it pertains to leadership in the church. I'm also motivated by the desire to multiply the impact of the Gospel through my ability to lead.

5. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

P#1 I have a compassionate heart and a desire to serve God's children. I find great joy in celebrating the life of Jesus with others.

P#2 I am always unsure of my giftedness and even God's purpose for me, except that I believe He wants me to engage and show other people His message and mercy.

P#3 I feel I have some leadership qualities, and that over the past few years I have gained an

interest in leadership, that God is allowing me to grow in knowledge and understanding for His purpose of servanthood.

- P#4** At peace but willing to serve the “right” role if needed. And willing to learn.
- P#5** I personally don’t feel very gifted as a spiritual leader. I struggle with not knowing enough, or what I think is enough. However, I feel that God has put me here for a reason and every failure, trouble, and dark time I have gone through has been to prepare me to help others through similar situations.
- P#6** Actually, to me, I’m still searching for that purpose. I know that right now, I am where God wants me, but not sure about my giftedness as a spiritual leader.
- P#7** I feel that God’s purpose for me is to be a leader. He has given me a gift of passion to help me persevere in leadership.

Post-Training Questionnaire Responses Grouped by Question

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	4	<u>5</u>	.
P#3	1	2	3	4	<u>5</u>	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	4	<u>5</u>	.
P#6	1	2	3	4	<u>5</u>	.
P#7	1	2	3	4	<u>5</u>	.

My faith in Jesus plays a central role in how I approach important life decisions and relationships.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	<u>4</u>	<u>5</u>	.
P#3	1	2	3	<u>4</u>	<u>5</u>	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	4	<u>5</u>	.
P#6	1	2	3	4	<u>5</u>	.
P#7	1	2	3	4	<u>5</u>	.

I have an easy time acknowledging my mistakes and asking others for forgiveness.

P#1	1	2	3	4	5	.
P#2	1	2	<u>3</u>	4	<u>5</u>	.
P#3	1	<u>2</u>	3	4	<u>5</u>	.
P#4	1	2	3	<u>4</u>	<u>5</u>	.
P#5	1	2	3	<u>4</u>	<u>5</u>	.
P#6	1	2	3	<u>4</u>	<u>5</u>	.
P#7	1	2	3	<u>4</u>	<u>5</u>	.

Using my talents and abilities to serve God and others is important to me.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	4	<u>5</u>	.
P#3	1	2	3	4	<u>5</u>	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	4	<u>5</u>	.
P#6	1	2	3	<u>4</u>	<u>5</u>	.
P#7	1	2	3	4	<u>5</u>	.

My faith is mostly a personal matter between me and Jesus.

P#1	1	<u>2</u>	3	4	5	.
P#2	1	<u>2</u>	3	4	<u>5</u>	.

P#3	1	<u>2</u>	3	4	5	.
P#4	<u>1</u>	2	3	4	5	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	<u>4</u>	5	.

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church.

P#1	1	2	3	4	<u>5</u>	.
P#2	1	2	3	<u>4</u>	5	.
P#3	1	2	3	<u>4</u>	5	.
P#4	1	2	3	4	<u>5</u>	.
P#5	1	2	3	<u>4</u>	5	.
P#6	1	2	<u>3</u>	4	5	.
P#7	1	2	3	4	<u>5</u>	.

I have often contemplated God's purpose for me.

P#1	1	2	3	<u>4</u>	5	.
P#2	1	2	3	<u>4</u>	5	.
P#3	1	2	3	<u>4</u>	5	.
P#4	1	<u>2</u>	3	4	5	.
P#5	1	2	3	4	<u>5</u>	.
P#6	1	2	3	<u>4</u>	5	.
P#7	1	2	3	<u>4</u>	5	.

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

- P#1** Before this class I considered anything with the word leadership to be a position of tangible responsibilities. After this course I now recognize I can be a strong spiritual leader by my faith in the Most High and my commitment to the Great Commission.
- P#2** It is trying to see and understand God's mission for what we are trying to achieve by being a leader.
- P#3** I have very little experience with spiritual leadership. I have, however, observed good spiritual leaders and been under their care. After taking this class, I now have more knowledge about the leadership process and characteristics of a spiritual leader.
- P#4** Needs and should be Christ centered/focused and Word centered and focused.
- P#5** I understand that spiritual leadership is about being a good follower of Jesus. If we follow His example and teachings then we can lead by example.
- P#6** I need to be a follower of Christ first and foremost and need an understanding of His mission. I think you have to use and pray for understanding of Christ's mission. You need to lead with a lot of love and prayer. I feel I am the spiritual leader in my family.

P#7 My experience has been through leading in youth and young adult ministries. Also, in my family I've experienced many situations where I was looked to for spiritual leadership. These experiences have typically been positive and growth opportunities for me personally. I understand spiritual leadership to be taught by example and always being in development.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

P#1 One cannot lead souls to Christ if they are not on the path themselves or clear on where the path is. A strong foundation and knowledge of the Bible's teachings is necessary to truly understand Christ's mission.

P#2 It is easier to lead in that direction if you have that understanding.

P#3 A person's spiritual leadership is closely related and connected to their Biblical understanding of Jesus' mission. Their mission should reflect many of the teachings Jesus Himself taught, whether through His words or actions. As a leader continues on their mission, they should constantly be renewed by God's Word to gain insight and clarity of God and His will.

P#4 Spiritual leadership is enhanced and strengthened by study and understanding of the Word and Jesus.

P#5 I think it is vital to understand Jesus and His mission. If we always keep Jesus' mission at the forefront of our minds and decisions then we can be better spiritual leaders.

P#6 I feel it relates immensely. I feel a person's ability to be a spiritual leader must reflect Christ's teachings, love, and discipleship.

P#7 Spiritual leadership is closely related to how a person understands who Jesus is and what His mission is about. It would greatly affect how one leads and the example they set.

3. What motivates you to participate and serve in leadership roles in the church?

P#1 My deep faith and desire to serve others.

P#2 The love of God and a desire to help others and be in fellowship.

P#3 I am motivated to participate and serve in leadership roles in the church because it would mean growth and maturity as a person and in faith. It would mean becoming closer to others and serving a genuine purpose for God's church.

P#4 Being a servant and helping "grow the Kingdom."

P#5 I enjoy filling roles in my church where there is a need for help. I enjoy the fellowship of

working with others. To keep myself from getting stretched too thin I volunteer for roles that align with the things I enjoy doing and things that I am good at.

P#6 I want to help. I have a big desire to serve and be involved.

P#7 My faith and understanding of who Jesus is and what His mission is about and for.

4. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

P#1 I believe God has instilled in me a child-like faith. And when I get overwhelmed with earthly things He quickly puts things in my path to redirect me back to Him. This faith I have is seen by others who have trouble trusting in Him.

P#2 Still striving to figure it out and becoming better at leading.

P#3 Considering my gifts, it seems fitting for me to learn more about leadership at this point and grow in my knowledge of practical applications. Perhaps once I know more and have other examples of leaders, I will be able to use spiritual leadership together with my faith.

P#4 A practicing follower of Christ.

P#5 I'm still not sure that I am a good spiritual leader but through this process I have learned that Jesus is the only perfect leader.

P#6 I know God has me where I'm supposed to be right now. I believe He will use me to support the leaders of the church and also give me the chance to express myself through my gifts to help advance His Kingdom.

P#7 I would describe myself as a willing yet broken vessel, who desires to love God because He first loved me. I believe my trust and willingness are the gifts that God has given me to be a spiritual leader.

5. What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?

P#1 That clarity in my actions and authentic faith help people to see God's love and to hear His voice. I should not be timid when leading and should look for opportunities to lead souls to Christ.

P#2 The importance of being a good follower and to be a better leader, and the importance of fellowship in order to be aware to be an effective leader.

P#3 I discovered that spiritual leadership is a leadership of many things and in many areas of life. It requires a synthesis of different components, also, such as beliefs and values. I am

more aware of the nature of change and conflict. Finally, I understand more about how leadership starts from within a person and with their relationship with Jesus.

P#4 Refreshing my memory of Nehemiah and learning more about how Christ developed leaders.

P#5 I discovered that I have had bad leaders and good leaders and that I haven't been a good follower. Previously, I have tried to emulate the traits of good leaders and do the opposite of bad leaders. I've learned that this isn't necessarily the right approach and if I go forward with an attitude of following Jesus' example then I will be a more authentic leader.

P#6 I'm very controlling. I need to give up that control so I can follow Christ and His mission so I can better serve.

P#7 The topic of stewardship shared ideas that I had not learned before. I also grew from the prayer partner experience in this training.

Questionnaire Responses Listed by Individual Participant

Participant #1

Pre-Training Questionnaire = Plain Text

Post-Training Questionnaire = Italicized Text

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 5

The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

I have an easy time acknowledging my mistakes and asking others for forgiveness. 3

I have an easy time acknowledging my mistakes and asking others for forgiveness. n/a

Using my talents and abilities to serve God and others is important to me. 5

Using my talents and abilities to serve God and others is important to me. 5

My faith is mostly a personal matter between me and Jesus. 3

My faith is mostly a personal matter between me and Jesus. 2

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 5

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 5

I have often contemplated God's purpose for me. 4

I have often contemplated God's purpose for me. 4

[Please answer each question according to how it best describes you today.]

6. What is your experience and understanding of spiritual leadership?

I am still growing spiritually both in Biblical knowledge and maturity. I don't think of myself as a leader in the church but feel as though I am looked to be a leader by others. My understanding is that a spiritual leader would help shape the minds of others to accept Christ and serve Him.

6. What is your experience and understanding of spiritual leadership?

Before this class I considered anything with the word leadership to be a position of tangible responsibilities. After this course I now recognize I can be a strong spiritual leader by my faith in the Most High and my commitment to the Great Commission.

7. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

Without knowing and understanding the Word, or living and breathing it, you are not able to set people on a path to Jesus.

7. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

One cannot lead souls to Christ if they are not on the path themselves or clear on where the path is. A strong foundation and knowledge of the Bible's teachings is necessary to truly understand Christ's mission.

8. What do you hope to learn or discover about yourself through spiritual leadership training?

To be a better steward of the Word and to lead by example to help keep people in Christ as well as lead others to Him.

5. What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?

That clarity in my actions and authentic faith help people to see God's love and to hear His voice. I should not be timid when leading and should look for opportunities to lead souls to Christ.

9. What motivates you most to participate and serve in leadership roles in the church?

My heart for God. I feel called to serve and struggle with the balance of too many yesses.

3. What motivates most you to participate and serve in leadership roles in the church?

My deep faith and desire to serve others.

10. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

I have a compassionate heart and a desire to serve God’s children. I find great joy in celebrating the life of Jesus with others.

4. How would you describe yourself in terms of God’s purpose for you and your giftedness as a spiritual leader?

I believe God has instilled in me a child-like faith. And when I get overwhelmed with earthly things He quickly puts things in my path to redirect me back to Him. This faith I have is seen by others who have trouble trusting in Him.

Participant #2

Pre-Training Questionnaire = Plain Text

Post-Training Questionnaire = Italicized Text

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 5

The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 4

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 4

I have an easy time acknowledging my mistakes and asking others for forgiveness. 2

I have an easy time acknowledging my mistakes and asking others for forgiveness. 3

Using my talents and abilities to serve God and others is important to me. 4

Using my talents and abilities to serve God and others is important to me. 5

My faith is mostly a personal matter between me and Jesus. 2

My faith is mostly a personal matter between me and Jesus. 2

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 3

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4

I have often contemplated God’s purpose for me. 3

I have often contemplated God’s purpose for me. 4

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

My experience is somewhat limited and my understanding is that it is helping others in their faith walk.

1. What is your experience and understanding of spiritual leadership?

It is trying to see and understand God's mission for what we are trying to achieve by being a leader.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

To be a spiritual leader one needs to understand His mission and join Him, and with understanding the leadership will come easier.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

It is easier to lead in that direction if you have that understanding.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

If I should even be engaging in spiritual leadership and to gain confidence in doing so.

5. What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?

The importance of being a good follower and to be a better leader, and the importance of fellowship in order to be aware to be an effective leader.

4. What motivates you most to participate and serve in leadership roles in the church?

The love of God and seeing what it is doing and has done for others.

3. What motivates most you to participate and serve in leadership roles in the church?

The love of God and a desire to help others and be in fellowship.

5. How would you describe yourself in terms of God’s purpose for you and your giftedness as a spiritual leader?

I am always unsure of my giftedness and even God’s purpose for me, except that I believe He wants me to engage and show other people His message and mercy.

4. How would you describe yourself in terms of God’s purpose for you and your giftedness as a spiritual leader?

Still striving to figure it out and becoming better at leading.

Participant #3

Pre-Training Questionnaire = Plain Text

Post-Training Questionnaire = Italicized Text

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 5

The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 4

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 4

I have an easy time acknowledging my mistakes and asking others for forgiveness. 3

I have an easy time acknowledging my mistakes and asking others for forgiveness. 2

Using my talents and abilities to serve God and others is important to me. 5

Using my talents and abilities to serve God and others is important to me. 5

My faith is mostly a personal matter between me and Jesus. 2

My faith is mostly a personal matter between me and Jesus. 2

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4

I have often contemplated God's purpose for me. 5
I have often contemplated God's purpose for me. 4

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

I have had a few opportunities to lead, but not for long-term things. I understand that it requires certain characteristics and qualities.

1. What is your experience and understanding of spiritual leadership?

I have very little experience with spiritual leadership. I have, however, observed good spiritual leaders and been under their care. After taking this class, I now have more knowledge about the leadership process and characteristics of a spiritual leader.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

A person's spiritual leadership should be directly tied to the Gospel and Jesus' mission, yet it should be unique to the individual and their own mission from God.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

A person's spiritual leadership is closely related and connected to their Biblical understanding of Jesus' mission. Their mission should reflect many of the teachings Jesus Himself taught, whether through His words or actions. As a leader continues on their mission, they should constantly be renewed by God's Word to gain insight and clarity of God and His will.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

I hope to discover where I am now in understanding and skills, and to learn things that will be useful for my future in God's plan of serving others.

5. What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?

I discovered that spiritual leadership is a leadership of many things and in many areas of life. It requires a synthesis of different components, also, such as beliefs and values. I am more aware of the nature of change and conflict. Finally, I understand more about how leadership starts from within a person and with their relationship with Jesus.

4. What motivates you most to participate and serve in leadership roles in the church?

God's Word motivates me, in that there is much thought on being a servant, and how we should seek our reward from God. Also, how church and God should be top priorities, and that there are usually always needs for leadership.

3. *What motivates most you to participate and serve in leadership roles in the church?*

I am motivated to participate and serve in leadership roles in the church because it would mean growth and maturity as a person and in faith. It would mean becoming closer to others and serving a genuine purpose for God's church.

5. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

I feel I have some leadership qualities, and that over the past few years I have gained an interest in leadership, that God is allowing me to grow in knowledge and understanding for His purpose of servanthood.

4. *How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?*

Considering my gifts, it seems fitting for me to learn more about leadership at this point and grow in my knowledge of practical applications. Perhaps once I know more and have other examples of leaders, I will be able to use spiritual leadership together with my faith.

Participant #4

Pre-Training Questionnaire = Plain Text

Post-Training Questionnaire = *Italicized Text*

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 5

The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

I have an easy time acknowledging my mistakes and asking others for forgiveness. 3.5

I have an easy time acknowledging my mistakes and asking others for forgiveness. 4

Using my talents and abilities to serve God and others is important to me. 5

Using my talents and abilities to serve God and others is important to me. 5

My faith is mostly a personal matter between me and Jesus. 3

My faith is mostly a personal matter between me and Jesus. 1

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 5

I have often contemplated God's purpose for me. 3

I have often contemplated God's purpose for me. 2

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

Being a Christ centered servant/practicing Christian.

1. What is your experience and understanding of spiritual leadership?

Needs and should be Christ centered/focused and Word centered and focused.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

They work hand-in-hand – symbiotic relationship.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

Spiritual leadership is enhanced and strengthened by study and understanding of the Word and Jesus.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

Identify weaknesses in order to make them stronger. And learn to channel strengths in a positive way.

5. *What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?*

Refreshing my memory of Nehemiah and learning more about how Christ developed leaders.

4. *What motivates you most to participate and serve in leadership roles in the church?*

Don't know that I am motivated to serve in a leadership role, but the motivation would be as a servant to further the Kingdom.

3. *What motivates most you to participate and serve in leadership roles in the church?*

Being a servant and helping "grow the Kingdom."

5. *How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?*

At peace but willing to serve the "right" role if needed. And willing to learn.

4. *How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?*

A practicing follower of Christ.

Participant #5

Pre-Training Questionnaire = Plain Text

Post-Training Questionnaire = *Italicized Text*

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 4

The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

I have an easy time acknowledging my mistakes and asking others for forgiveness. 4

I have an easy time acknowledging my mistakes and asking others for forgiveness. 4

Using my talents and abilities to serve God and others is important to me. 4

Using my talents and abilities to serve God and others is important to me. 5

My faith is mostly a personal matter between me and Jesus. 4

My faith is mostly a personal matter between me and Jesus. 4

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4

I have often contemplated God's purpose for me. 5

I have often contemplated God's purpose for me. 5

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

I don't feel that I have much experience in this area. I feel that a spiritual leader is someone who sets an example for others and is someone whom others will come to for advice and comfort in situations of spiritual trouble.

1. What is your experience and understanding of spiritual leadership?

I understand that spiritual leadership is about being a good follower of Jesus. If we follow His example and teachings then we can lead by example.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

I think that it is important to understand and recall the Bible as a spiritual leader so you can give proper guidance to those who come to you.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

I think it is vital to understand Jesus and His mission. If we always keep Jesus' mission at the forefront of our minds and decisions then we can be better spiritual leaders.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

I hope to learn to be more open and less apprehensive through this training. Also to be a better listener and what to say to others in times of trouble. I hope to grow in my self-confidence as a leader.

5. *What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?*

I discovered that I have had bad leaders and good leaders and that I haven't been a good follower. Previously, I have tried to emulate the traits of good leaders and do the opposite of bad leaders. I've learned that this isn't necessarily the right approach and if I go forward with an attitude of following Jesus' example then I will be a more authentic leader.

4. What motivates you most to participate and serve in leadership roles in the church?

I feel that I grow in my faith by stretching myself and taking on leadership roles in church. I also want to share my experiences, setbacks, and triumphs with others to help them through situations. I hope to spare someone else pain that I went through or help comfort and guide them through it.

3. *What motivates most you to participate and serve in leadership roles in the church?*

I enjoy filling roles in my church where there is a need for help. I enjoy the fellowship of working with others. To keep myself from getting stretched too thin I volunteer for roles that align with the things I enjoy doing and things that I am good at.

5. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

I personally don't feel very gifted as a spiritual leader. I struggle with not knowing enough, or what I think is enough. However, I feel that God has put me here for a reason and every failure, trouble, and dark time I have gone through has been to prepare me to help others through similar situations.

4. *How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?*

I'm still not sure that I am a good spiritual leader but through this process I have learned that Jesus is the only perfect leader.

Participant #6

Pre-Training Questionnaire = Plain Text
Post-Training Questionnaire = Italicized Text

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 5
The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5
My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

I have an easy time acknowledging my mistakes and asking others for forgiveness. 4
I have an easy time acknowledging my mistakes and asking others for forgiveness. 4

Using my talents and abilities to serve God and others is important to me. 4
Using my talents and abilities to serve God and others is important to me. 4

My faith is mostly a personal matter between me and Jesus. 4
My faith is mostly a personal matter between me and Jesus. 4

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 4
I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 3

I have often contemplated God’s purpose for me. 4
I have often contemplated God’s purpose for me. 4

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

Not much experience. Explaining to others about the love of Christ. May be facilitating a Bible study or home devotion time.

1. What is your experience and understanding of spiritual leadership?

I need to be a follower of Christ first and foremost and need an understanding of His mission. I think you have to use and pray for understanding of Christ's mission. You need to lead with a lot of love and prayer. I feel I am the spiritual leader in my family.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

It provides the basis of leading others to Christ.

2. *How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?*

I feel it relates immensely. I feel a person's ability to be a spiritual leader must reflect Christ's teachings, love, and discipleship.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

I hope to be more confident in witnessing to others and helping where I can.

5. *What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?*

I'm very controlling. I need to give up that control so I can follow Christ and His mission so I can better serve.

4. What motivates you most to participate and serve in leadership roles in the church?

I want to be involved in the church. I miss being involved with other Christians outside of my duties.

3. *What motivates most you to participate and serve in leadership roles in the church?*

I want to help. I have a big desire to serve and be involved.

5. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

Actually, to me, I'm still searching for that purpose. I know that right now, I am where God wants me, but not sure about my giftedness as a spiritual leader.

4. How would you describe yourself in terms of God’s purpose for you and your giftedness as a spiritual leader?

I know God has me where I’m supposed to be right now. I believe He will use me to support the leaders of the church and also give me the chance to express myself through my gifts to help advance His Kingdom.

Participant #7

Pre-Training Questionnaire = Plain Text

Post-Training Questionnaire = Italicized Text

[Please respond to each statement as you believe it is true about you personally.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose. 5

The Bible is important in shaping my values, identity, and purpose. 5

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 4

My faith in Jesus plays a central role in how I approach important life decisions and relationships. 5

I have an easy time acknowledging my mistakes and asking others for forgiveness. 4

I have an easy time acknowledging my mistakes and asking others for forgiveness. 4

Using my talents and abilities to serve God and others is important to me. 5

Using my talents and abilities to serve God and others is important to me. 5

My faith is mostly a personal matter between me and Jesus. 4

My faith is mostly a personal matter between me and Jesus. 4

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 5

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church. 5

I have often contemplated God’s purpose for me. 4

I have often contemplated God’s purpose for me. 4

[Please answer each question according to how it best describes you today.]

1. What is your experience and understanding of spiritual leadership?

My experience of spiritual leadership is seeing pastors, elders, church leaders, and adult family members like my parents guide myself and others in spiritual matters. My understanding of spiritual leadership is that this kind of leadership is most often done by example. Yet, it is or can be used in situations where some may not see a “spiritual matter” in the situation.

1. What is your experience and understanding of spiritual leadership?

My experience has been through leading in youth and young adult ministries. Also, in my family I've experienced many situations where I was looked to for spiritual leadership. These experiences have typically been positive and growth opportunities for me personally. I understand spiritual leadership to be taught by example and always being in development.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

For Christians, spiritual leadership and a person's Biblical understanding of Jesus are closely related. A person holding strong Christian beliefs will have their spiritual leadership framed by their Biblical understanding. Jesus would be their prime example of a spiritual leader.

2. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

Spiritual leadership is closely related to how a person understands who Jesus is and what His mission is about. It would greatly affect how one leads and the example they set.

3. What do you hope to learn or discover about yourself through spiritual leadership training?

I would hope to discover where my strengths and weaknesses are as a spiritual leader. I would then also desire to learn how best to improve and excel in those areas, as in ways to better practice being a spiritual leader.

5. What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?

The topic of stewardship shared ideas that I had not learned before. I also grew from the prayer partner experience in this training.

4. What motivates you most to participate and serve in leadership roles in the church?

God's Word motivates me to live a life in service to His mission, especially as it pertains to leadership in the church. I'm also motivated by the desire to multiply the impact of the Gospel through my ability to lead.

3. *What motivates most you to participate and serve in leadership roles in the church?*

My faith and understanding of who Jesus is and what His mission is about and for.

5. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

I feel that God's purpose for me is to be a leader. He has given me a gift of passion to help me persevere in leadership.

4. *How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?*

I would describe myself as a willing yet broken vessel, who desires to love God because He first loved me. I believe my trust and willingness are the gifts that God has given me to be a spiritual leader.

BEFORE AND AFTER OPEN-ENDED RESPONSES GROUPED BY QUESTION

Please answer each question according to how it best describes you today.

Before = Plain Text

After = Italicized Text

6. What is your experience and understanding of spiritual leadership?

P#1 I am still growing spiritually both in Biblical knowledge and maturity. I don't think of myself as a leader in the church but feel as though I am looked to be a leader by others. My understanding is that a spiritual leader would help shape the minds of others to accept Christ and serve Him.

P#1 *Before this class I considered anything with the word leadership to be a position of tangible responsibilities. After this course I now recognize I can be a strong spiritual leader by my faith in the Most High and my commitment to the Great Commission.*

P#2 My experience is somewhat limited and my understanding is that it is helping others in their faith walk.

P#2 *It is trying to see and understand God's mission for what we are trying to achieve by being a leader.*

P#3 I have had a few opportunities to lead, but not for long-term things. I understand that it requires certain characteristics and qualities.

P#3 *I have very little experience with spiritual leadership. I have, however, observed good spiritual leaders and been under their care. After taking this class, I now have more knowledge about the leadership process and characteristics of a spiritual leader.*

P#4 Being a Christ centered servant/practicing Christian.

P#4 *Needs and should be Christ centered/focused and Word centered and focused.*

P#5 I don't feel that I have much experience in this area. I feel that a spiritual leader is someone who sets an example for others and is someone whom others will come to for advice and comfort in situations of spiritual trouble.

P#5 *I understand that spiritual leadership is about being a good follower of Jesus. If we follow His example and teachings then we can lead by example.*

P#6 Not much experience. Explaining to others about the love of Christ. May be facilitating a Bible study or home devotion time.

P#6 *I need to be a follower of Christ first and foremost and need an understanding of His mission. I think you have to use and pray for understanding of Christ's mission. You need to lead with a lot of love and prayer. I feel I am the spiritual leader in my family.*

P#7 My experience of spiritual leadership is seeing pastors, elders, church leaders, and adult family members like my parents guide myself and others in spiritual matters. My understanding of spiritual leadership is that this kind of leadership is most often done by example. Yet, it is or can be used in situations where some may not see a "spiritual matter"

in the situation.

P#7 *My experience has been through leading in youth and young adult ministries. Also, in my family I've experienced many situations where I was looked to for spiritual leadership. These experiences have typically been positive and growth opportunities for me personally. I understand spiritual leadership to be taught by example and always being in development.*

7. How is spiritual leadership related to a person's Biblical understanding of Jesus and his mission?

P#1 Without knowing and understanding the Word, or living and breathing it, you are not able to set people on a path to Jesus.

P#1 *One cannot lead souls to Christ if they are not on the path themselves or clear on where the path is. A strong foundation and knowledge of the Bible's teachings is necessary to truly understand Christ's mission.*

P#2 To be a spiritual leader one needs to understand His mission and join Him, and with understanding the leadership will come easier.

P#2 *It is easier to lead in that direction if you have that understanding.*

P#3 A person's spiritual leadership should be directly tied to the Gospel and Jesus' mission, yet it should be unique to the individual and their own mission from God.

P#3 *A person's spiritual leadership is closely related and connected to their Biblical understanding of Jesus' mission. Their mission should reflect many of the teachings Jesus Himself taught, whether through His words or actions. As a leader continues on their mission, they should constantly be renewed by God's Word to gain insight and clarity of God and His will.*

P#4 They work hand-in-hand – symbiotic relationship.

P#4 *Spiritual leadership is enhanced and strengthened by study and understanding of the Word and Jesus.*

P#5 I think that it is important to understand and recall the Bible as a spiritual leader so you can give proper guidance to those who come to you.

P#5 *I think it is vital to understand Jesus and His mission. If we always keep Jesus' mission at the forefront of our minds and decisions then we can be better spiritual leaders.*

P#6 It provides the basis of leading others to Christ.

P#6 *I feel it relates immensely. I feel a person's ability to be a spiritual leader must reflect Christ's teachings, love, and discipleship.*

P#7 For Christians, spiritual leadership and a person's Biblical understanding of Jesus are closely related. A person holding strong Christian beliefs will have their spiritual leadership framed by their Biblical understanding. Jesus would be their prime example of a spiritual leader.

P#7 *Spiritual leadership is closely related to how a person understands who Jesus is and what*

His mission is about. It would greatly affect how one leads and the example they set.

8. What do you hope to learn or discover about yourself through spiritual leadership training? / *What discoveries did you make regarding spiritual leadership that you were not aware of before participating in this training?*

- P#1** To be a better steward of the Word and to lead by example to help keep people in Christ as well as lead others to Him.
- P#1** *That clarity in my actions and authentic faith help people to see God's love and to hear His voice. I should not be timid when leading and should look for opportunities to lead souls to Christ.*
- P#2** If I should even be engaging in spiritual leadership and to gain confidence in doing so.
- P#2** *The importance of being a good follower and to be a better leader, and the importance of fellowship in order to be aware to be an effective leader.*
- P#3** I hope to discover where I am now in understanding and skills, and to learn things that will be useful for my future in God's plan of serving others.
- P#3** *I discovered that spiritual leadership is a leadership of many things and in many areas of life. It requires a synthesis of different components, also, such as beliefs and values. I am more aware of the nature of change and conflict. Finally, I understand more about how leadership starts from within a person and with their relationship with Jesus.*
- P#4** Identify weaknesses in order to make them stronger. And learn to channel strengths in a positive way.
- P#4** *Refreshing my memory of Nehemiah and learning more about how Christ developed leaders.*
- P#5** I hope to learn to be more open and less apprehensive through this training. Also to be a better listener and what to say to others in times of trouble. I hope to grow in my self-confidence as a leader.
- P#5** *I discovered that I have had bad leaders and good leaders and that I haven't been a good follower. Previously, I have tried to emulate the traits of good leaders and do the opposite of bad leaders. I've learned that this isn't necessarily the right approach and if I go forward with an attitude of following Jesus' example then I will be a more authentic leader.*
- P#6** I hope to be more confident in witnessing to others and helping where I can.
- P#6** *I'm very controlling. I need to give up that control so I can follow Christ and His mission so I can better serve.*
- P#7** I would hope to discover where my strengths and weaknesses are as a spiritual leader. I would then also desire to learn how best to improve and excel in those areas, as in ways to better practice being a spiritual leader.
- P#7** *The topic of stewardship shared ideas that I had not learned before. I also grew from the prayer partner experience in this training.*

9. What motivates you most to participate and serve in leadership roles in the church?

P#1 My heart for God. I feel called to serve and struggle with the balance of too many yesses.

P#1 My deep faith and desire to serve others.

P#2 The love of God and seeing what it is doing and has done for others.

P#2 The love of God and a desire to help others and be in fellowship.

P#3 God's Word motivates me, in that there is much thought on being a servant, and how we should seek our reward from God. Also, how church and God should be top priorities, and that there are usually always needs for leadership.

P#3 I am motivated to participate and serve in leadership roles in the church because it would mean growth and maturity as a person and in faith. It would mean becoming closer to others and serving a genuine purpose for God's church.

P#4 Don't know that I am motivated to serve in a leadership role, but the motivation would be as a servant to further the Kingdom.

P#4 Being a servant and helping "grow the Kingdom."

P#5 I feel that I grow in my faith by stretching myself and taking on leadership roles in church. I also want to share my experiences, setbacks, and triumphs with others to help them through situations. I hope to spare someone else pain that I went through or help comfort and guide them through it.

P#5 I enjoy filling roles in my church where there is a need for help. I enjoy the fellowship of working with others. To keep myself from getting stretched too thin I volunteer for roles that align with the things I enjoy doing and things that I am good at.

P#6 I want to be involved in the church. I miss being involved with other Christians outside of my duties.

P#6 I want to help. I have a big desire to serve and be involved.

P#7 God's Word motivates me to live a life in service to His mission, especially as it pertains to leadership in the church. I'm also motivated by the desire to multiply the impact of the Gospel through my ability to lead.

P#7 My faith and understanding of who Jesus is and what His mission is about and for.

10. How would you describe yourself in terms of God's purpose for you and your giftedness as a spiritual leader?

P#1 I have a compassionate heart and a desire to serve God's children. I find great joy in celebrating the life of Jesus with others.

P#1 I believe God has instilled in me a child-like faith. And when I get overwhelmed with earthly things He quickly puts things in my path to redirect me back to Him. This faith I have is seen by others who have trouble trusting in Him.

- P#2** I am always unsure of my giftedness and even God’s purpose for me, except that I believe He wants me to engage and show other people His message and mercy.
P#2 Still striving to figure it out and becoming better at leading.
- P#3** I feel I have some leadership qualities, and that over the past few years I have gained an interest in leadership, that God is allowing me to grow in knowledge and understanding for His purpose of servanthood.
P#3 Considering my gifts, it seems fitting for me to learn more about leadership at this point and grow in my knowledge of practical applications. Perhaps once I know more and have other examples of leaders, I will be able to use spiritual leadership together with my faith.
- P#4** At peace but willing to serve the “right” role if needed. And willing to learn.
P#4 A practicing follower of Christ.
- P#5** I personally don’t feel very gifted as a spiritual leader. I struggle with not knowing enough, or what I think is enough. However, I feel that God has put me here for a reason and every failure, trouble, and dark time I have gone through has been to prepare me to help others through similar situations.
P#5 I’m still not sure that I am a good spiritual leader but through this process I have learned that Jesus is the only perfect leader.
- P#6** Actually, to me, I’m still searching for that purpose. I know that right now, I am where God wants me, but not sure about my giftedness as a spiritual leader.
P#6 I know God has me where I’m supposed to be right now. I believe He will use me to support the leaders of the church and also give me the chance to express myself through my gifts to help advance His Kingdom.
- P#7** I feel that God’s purpose for me is to be a leader. He has given me a gift of passion to help me persevere in leadership.
P#7 I would describe myself as a willing yet broken vessel, who desires to love God because He first loved me. I believe my trust and willingness are the gifts that God has given me to be a spiritual leader.

Likert Scale Averages

[Comparison of average Likert scores before and after spiritual leadership training.]

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

The Bible is important in shaping my values, identity, and purpose.

Before = 4.86

After = 5.0

My faith in Jesus plays a central role in how I approach important life decisions and relationships.

Before = 4.57

After = 4.71

I have an easy time acknowledging my mistakes and asking others for forgiveness.

Before = 3.36

After = 3.5

Using my talents and abilities to serve God and others is important to me.

Before = 4.57

After = 4.86

My faith is mostly a personal matter between me and Jesus.

Before = 3.14

After = 2.71

I am motivated to seek opportunities to exercise my spiritual leadership abilities at my church.

Before = 4.14

After = 4.29

I have often contemplated God's purpose for me.

Before = 4.0

After = 3.57

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