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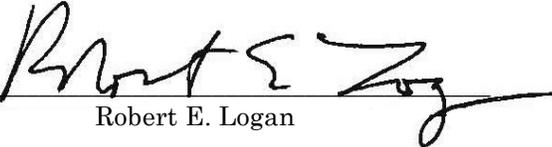
Written by

HOWARD H. CHANG

and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary
upon the recommendation of the undersigned readers:


Robert E. Logan


Kurt Fredrickson

Date Received: March 30, 2016

MENTORING LEADERS FOR KINGDOM MINISTRY AT DAVIS CHINESE
CHRISTIAN CHURCH

A DOCTORAL PROJECT
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

HOWARD H. CHANG
MARCH 2016

ABSTRACT

Mentoring Leaders for Kingdom Ministry at Davis Chinese

Christian Church

Howard H. Chang

Doctor of Ministry

School of Theology, Fuller Theological Seminary

2016

This doctoral project proposes to establish a lay leadership mentoring initiative in the English Ministry of Davis Chinese Christian Church (DCCC) in Davis, California. The church looks back at a forty-year history to see a faithful generation that served the community. The church met the challenge to make disciples of those affiliated with the University of California, Davis just a block south of the church property. However, a leadership vacuum formed where the elder and deacon board recognizes the need to focus on nurturing the next generation of leaders. This project seeks to develop a pilot project to explore the effectiveness of leadership mentoring in the English Ministry of DCCC to meet the growing leadership needs felt by the church.

Through biblical and theological analysis of leadership training methods and succession, this project identifies a key means to cultivate leaders through mentored relationships among God's people. These organic, intentional, and personal relationships create a fertile environment to nurture younger leaders. In particular, mentoring coaches, spiritual guides, and counselors meet the unique needs of next-generation, Asian-American leaders at DCCC. Relational mentoring also fits the context of the church as an ethnic Asian church that identifies strongly with the ecclesiological metaphors of the church as the family of God and the church as the Body of Christ.

The study concludes with a discussion on ministry practice, including an analysis of the goals, strategy, implementation, and evaluation of the mentoring pilot project. After recruitment and training, selected mentors identify and establish a mentoring relationship with one mentoree. Mentoring sessions focus on the personal and spiritual development of the mentoree as a disciple and leader in the church. After field testing, the project provides a plan to evaluate and make recommendations to further the mentoring ministry within the wider church context.

Content Reader: Robert E. Logan, DMin

Words: 297

To my mentors, wife Lori, children Lydia, Timothy and Aleta,
and my brothers and sisters in Christ at Davis Chinese Christian Church
who encourage me to pursue Christ in all seasons

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PART ONE
MINISTRY CONTEXT

INTRODUCTION

Davis Chinese Christian Church (DCCC) is in Davis, California, a suburb of Sacramento. Davis is a college town, home to the University of California, Davis (UC Davis). Nestled in the Sacramento Valley between the San Francisco Bay Area and the state capital, Sacramento, Davis' appeal does not rest in its geographic location alone. Rather, Davis' draw for students, scholars, and support staff lies in the opportunities afforded by an internationally recognized research university in one of the most prestigious public university systems.

DCCC began in 1968 as a small prayer group for scholars and students of the university. Subsequently, the group organized into a Bible study fellowship and incorporated as a church in 1973. In the late-1970s and early-1980s the church bought land and developed a church campus adjacent to UC Davis. DCCC has since acquired four connecting residential lots along a major thoroughfare servicing the university. As an ethnic Asian American church, DCCC supports three language groups: English, Mandarin, and Cantonese. Each language group has one pastor assigned to oversee and guide it. On a typical Sunday approximately 350 attendees participate in services across the three language groups.

I joined DCCC as the English-language pastor with the calling to make disciples of those who primarily speak English as their native language. Many of these include second-generation Asian Americans like myself. The English Ministry (EM) reaches over 125 members with most of the congregation under fifty years old. I felt equipped to serve in this ministry setting after fifteen years of pastoral ministry in similar churches. What I

did not expect highlights the unique context of DCCC. My first spring I learned that over thirty members in the EM would soon graduate. Most of them planned to leave the area. I had personally invested time and energy to mentor, train, and counsel some as leaders. At that time, I realized the urgency of training and sending out those who may pass through the church in a matter of a few years. During the church's graduation service I could not stop thinking about how much more the English ministry leaders could do to better equip and prepare those students for Kingdom ministry.

DCCC faces a leadership challenge in addition to ministering to a transitory population. The faithful leaders who have served DCCC beginning in the 1970s are entering into retirement in their careers. They also have begun to retire from leadership positions in the church. Partly due to this hard working and sacrificial first generation mainly focusing on the ministry at hand, with less consideration for intentionally raising the next generation of leaders, the church now faces a leadership shortage especially in the English Ministry. Consequently, the church leadership urgently needs to recruit younger members to replace them.

One reason for this relative imbalance reflects the church's non-denominational evangelical Bible church background. Sensing the urgency of reaching students and visiting scholars from China, DCCC focused on evangelistic aspects of the Great Commission (Mt 28:18-20). Some of those members stayed to work at the university or other local industries such as healthcare or government. However, those staying primarily focused on meeting the needs of the transitory population. As a result, the church now faces a need for leaders prepared to step into key roles vacated by retiring leaders.

In response, DCCC’s leadership identified the need for generational leadership succession. The church’s main governing board of elders, pastors, and deacons recognizes this stage of the church’s development as crucial toward becoming less oriented on programs, while shifting to a relational, organic ministry model. For example, in 2015 the church board commenced “Project Realignment” to evaluate the effectiveness and purposefulness of every ministry. The feedback in a congregational meeting that January revealed the fatigue and burden many leaders feel after years of service and faithful participation in the church’s initiatives. Some felt the church did not provide adequate leadership development, citing the lack of discipleship, mentoring, and personal connection outside of small groups. The high program activity of the church, coupled with the relative lack of personal leadership development, eventually contributed to the lack of leaders seen at DCCC today.

Furthermore, Davis Chinese Christian Church needs a new strategy to nurture leaders. By virtue of the church’s university and Chinese cultural influences, the church leaned toward the classroom and book learning style of passing on knowledge. Paul Stanley and J. Robert Clinton aptly note how the church’s experience follows a modern trend:

Mentoring is as old as civilization itself. Through the natural relational process, experience and values pass from one generation to another. . . . Throughout human history, mentoring was the primary means of passing on knowledge and skills in every field—from Greek philosophers to sailors—and in every culture. But in the modern age, the learning process shifted. It now relies primarily on computers, classrooms, books, and videos. Thus, today the *relational connection between the knowledge-and-experience giver and the receiver has weakened or is non-existent* [italics in original].¹

¹ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 17-18.

Rather than continue to follow the trend of the culture and pattern of the church, the English Ministry in particular needs the kind of “relational connection” Stanley and Clinton advocate. The large majority of English Ministry members fit into the postmodern Generations X and Y (Millennials). Stanley Grenz, in his description of a “postmodern gospel,” lists the basic needs and concerns of these younger generations and how the Gospel might meet those needs: a post-individualistic Gospel reflecting a cry for community; a post-rationalistic Gospel reflecting a cry for spiritual experience; a post-dualistic Gospel reflecting a cry for a holistic spiritual engagement; and a post-noeticentric Gospel reflecting a cry for wisdom and relevance, not only intellectual knowledge.² I observe each of these four characteristics in the English Ministry. For example, the young adults fellowship, called Acacia, sponsors community gatherings throughout the week, including home-based small groups, Friday evening dinners, large group Bible studies, Sunday afternoon outings, and evening potlucks in homes. While being knowledge focused, as expected in a college town, the young adults also seek to experience and feel God in their daily life. The need for everyday life application and relevance arises in each Bible study and small group discussion. Living in community, spiritual experience and engagement, as well as biblical application sit at the core of how the English Ministry expresses and grows in faith.

These postmodern generations also were raised in stress and pressure filled environments, with less opportunity to connect with family and friends, and even less

² Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids, MI: Eerdmans Publishing Co., 1996), 167-74.

time for spirituality. Paul Jensen, in *Subversive Spirituality*, describes the collapse of space and time where time has become both disconnected to place and compressed. He elucidates the plight of both Generations X and Y as two generations with unique challenges: “An abandoned generation [Generation X], which had free time without intimacy, is being followed by a pressured generation [Millennial], which needs love not tied to performance.”³ Jensen aptly describes the EM in these two generations, where the pace of life and longing for intimacy and love leads them toward an overstretched, overcommitted, and overburdened lifestyle. Mentoring addresses the postmodern characteristics outlined by Grenz, and the lack of intimacy described by Jensen that define the core generations who attend the EM.

I became interested in mentoring through my own experience as a mentoree. As a young seminarian, I met regularly with the senior pastor to develop professionally and personally. His accessibility and openness to answer questions, care for hurts, and challenge thinking matured me immeasurably. Later, when I met with other pastors, I found they did not have the same access to a mentor I enjoyed. Consequently, those pastors focused less on personally mentoring the next generation of leaders in their respective ministries. The importance of nurturing leaders through mentoring in the church crystallized in my mind when a retired pastor told the story of one of his leaders. That leader’s home life, especially his relationship with his children, did not match what everyone thought or saw from the outside. While he served in the church for decades, no mechanism existed for him to find support for his personal problems that resulted in

³ Paul L. Jensen, *Subversive Spirituality: Transforming Mission through the Collapse of Space and Time* (Eugene, OR: Pickwick Publications, 2009), 52.

bitterness and emotional distance with his family members. If a leader in the church had mentored him as a young leader, his family might have experienced a different outcome. For these reasons, together with the constant need for quality leaders in the church ministry, I see the need to prioritize mentoring in my ministry.

The purpose of this doctoral project is to develop a culturally-sensitive leadership mentoring ministry among the adults of the English congregation of DCCC that focuses on developing leaders through mentors trained in coaching, lay counseling, and the practice of spiritual disciplines. This proposal is in the spirit of 2 Timothy 2:2 where Paul directs Timothy, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”⁴ The Apostle Paul outlines to his protégé Timothy a dynamic, personal, and organic approach to passing on the truth and responsibility of the ministries in a local church. The desire for the next generation of leaders at DCCC is that they too will follow the pattern Paul established by becoming mentors able to pass on their learning to generations to come.

The first part of this project focuses on the context of DCCC, including relevant history and background. The first chapter examines the unique character of Davis, a college that is home to a growing, internationally-recognized research university with a relatively high percentage of those with Asian heritage. The university presents an opportunity for the ethnic Asian church to minister to this transitory population. Chapter 1 concludes with the challenge and potential for the English Ministry to mentor future generations of leaders for Kingdom ministry.

⁴ All Scripture quoted is from the *Holy Bible: New International Version* (Grand Rapids, MI: Zondervan, 2011) unless otherwise noted.

The second part of the project will establish the biblical and theological foundations related to initiating a relational, mentoring ministry at DCCC. Chapter 2 provides a literature review of works that contribute to the topic of mentoring in the local church. These works describe how spiritual formation and leadership development arise from mentoring church leaders. They place mentoring within the evangelical tradition by outlining the need for leaders who are first disciples of Jesus. The chapter continues by detailing models and principles of mentoring including practices that inform a relational strategy for developing leaders in the church.

Chapter 3 establishes a theological foundation of mentoring as a relational ministry in the development of leaders as evidenced in models from both biblical witness and church history. It interacts with both DCCC's Chinese heritage and conservative evangelical contexts in consideration of how cultural and theological norms encourage or discourage mentoring. The chapter further describes three key types of mentors that address areas of leadership development particularly needed at DCCC. Finally, this chapter argues for the church to edify members holistically as followers of Jesus through vital spiritual relationships that move beyond current methodology.

The third and concluding part of this project puts mentoring into practice in the English Ministry of Davis Chinese Christian Church. Chapter 4 establishes a plan for developing leaders in the church through the relational approach of mentoring. Learning modalities include team training, follow-up support meetings, one-on-one guidance from the pastor, and guided experience using a show-how method. The chapter concludes with a discussion on selecting the first generation of mentors in the church, a plan to develop them, and the target population of young adults within the English ministry as mentorees.

Finally, Chapter 5 discusses the implementation of a pilot mentoring program to be initiated among the adults in the EM. Mentors will be selected, trained, and initiate mentoring relationships starting in Spring 2016. After mentors and mentorees meet for six months, the pilot project assessment and evaluation commences through questionnaires, personal interviews with participants, and direct observations from church leaders. The chapter concludes with a reporting timeline for analysis and recommendations on continuing the mentoring ministry at DCCC.

CHAPTER 1

COMMUNITY AND CHURCH CONTEXT

Each Sunday the regular attendees and visitors of Davis Chinese Christian Church gather together as a worshipping faith community. This chapter describes the unique setting this college town provides the church, as well as the history and background of Davis Chinese Christian Church. The final section of the chapter examines the evolution and dynamics of the English Ministry, including the challenges and potential for the English Ministry to mentor future generations of leaders for Kingdom ministry.

Davis: A Unique Community in California's Central Valley

Davis' strategic geographic location gives those from surrounding metropolitan areas easy access to the city and, subsequently, to DCCC. Davis is located in the northern half of California's Central Valley. The valley spans over four hundred miles roughly north to south. It is part of the greater Sacramento area, about fifteen miles west of California's state capital. The city is also accessible to the San Francisco Bay Area, seventy-two miles east of San Francisco. Interstate 80, which crosses the country from west to east, runs through Davis and provides access to both metropolitan regions. Davisville, the precursor to Davis, was named after a local farmer Jerome Davis. This

early town “had the added advantage of being on the path of the newly constructed railroad” in the 1860s.¹ Today, the railroad station in downtown Davis, along with the major freeway systems, brings a majority of students to DCCC from the San Francisco Bay Area and the Sacramento area.

Despite Davis’ strategic location, Davis Chinese Christian Church would most likely not exist if the University of California chose a different location for the University Farm. In 1908, The University State Farm opened to students as an extension of University of California, Berkeley’s College of Agriculture. UC Davis became a general campus in 1959 during the “Exploding Period (1946-1971).”² The impact of the university on the local region is seen in the population growth of Davis from the thousands in the 1950s to approximately 66,204 in 2013.³ Those who founded Davis Chinese Christian Church came to the Davis area for reasons related to the University of California. Subsequent generations at DCCC arrived during the population boom of the university as students and scholars, along with their children.

Not surprisingly, DCCC is a church surrounded by high quality education that, in turn, stresses academic and book-learning approaches to spirituality. Davis is a city that is focused on education. Citing U.S. Census Bureau data from 2010, NerdWallet named Davis the thirteenth most educated city out of the over two thousand places studied. They

¹ Yolo County, “Statistical and Demographic Profile,” <http://yolocounty.org/home/showdocument?id=30345> (accessed August 12, 2015).

² John Lofland, Davis Historical Society, “Nine Periods of Davis History,” 2015, <http://www.davishistoricalociety.org/1-1-davis-history-as-a-whole/nine-periods-ledger.pdf/document.pdf> (accessed August 19, 2015).

³ United States Census Bureau, “State & County Quickfacts, Davis, CA,” <http://quickfacts.census.gov/qfd/states/06/0618100.html> (accessed August 12, 2015).

found 95.3 percent of residents hold at least a high school diploma or associates degree, and 70.2 percent hold a bachelor’s degree.⁴ DCCC members reflect the high value of education in Davis, with most members possessing college or higher degrees. As parents they in turn emphasize education for their children. NerdWallet also named the local school district the “Best School District for Your Buck in California” taking into account test scores, affordability, college readiness, and class size. The article concludes, “Davis Joint Unified is one of the highest-performing school districts in the state with a SAT average of 1756 and a graduation rate of 97.5 percent.”⁵

DCCC reflects this focus on education through emphasis on Bible study and systematic learning of theology. For example, each of the three language groups teach systematic theology throughout the year from a common theology textbook often used in seminary classrooms. Teachers meet to study the material together first, then instruct the classes from extensive outlines and handouts. Other Sunday classes study the Bible verse-by-verse, both through direct instruction and group interaction. The popularity of the EM’s adult Sunday school class, with up to 75 percent of adults who attend worship service, validates the importance members place on education. Furthermore, most of the sixteen fellowship groups make Bible study the center of their respective weekly programs. DCCC can leverage this emphasis on education in training and mentoring the next generation of leaders through knowledge-based approaches in a relational context.

⁴ Sreekar Jasthi, “The Most Educated Places in America,” NerdWallet, updated August 8, 2015, <https://www.nerdwallet.com/blog/cities/most-educated-top-cities-2015/> (accessed August 13, 2015).

⁵ Kamran Rosen, “Best School Districts for Your Buck in California,” NerdWallet, updated April 3, 2015, <http://www.nerdwallet.com/blog/cities/best-school-districts-california-2015/> (accessed August 25, 2015).

Community Growth Factors

In addition to an accessible location, and a high performing education system, UC Davis continues to expand, creating greater opportunities for DCCC to minister to a growing local population. The university is a major research and teaching institution with 34,508 students enrolled as of Fall 2014, including 27,314 undergraduate and 6,597 graduate/professional students.⁶ UC Davis' many awards and high rankings have spurred growth. The Best Colleges' "Top 50 Colleges and Universities in America for 2015" ranked UC Davis seventh among public universities, and twenty-seventh among public and private universities.⁷ U.S. News ranked UC Davis ninth and thirty-eighth respectively in their 2015 annual college rankings.⁸

Additionally, the university's "2020 Initiative," announced by the chancellor in 2011, outlines UC Davis' growth plans targeted for the year 2020, which will directly expand the population DCCC can reach. According to "The 2020 Initiative: A Path to Academic Excellence and Economic Opportunity," the chancellor's office identified the strategic objectives, including the following: delivering the benefits of a UC education to an additional five thousand deserving undergraduates, boosting regional economic development and creating new jobs on and off campus, and providing sufficient

⁶ The Regents of the University of California, Davis, "2014 UC Davis Student Profile," http://ucdavis.edu/about/facts/uc_davis_profile.pdf (accessed August 25, 2015).

⁷ The Best Colleges, "Top 50 Colleges & Universities in America for 2015," www.thebestcolleges.org/rankings/top-50/ (accessed August 25, 2015).

⁸ U.S. News and World Report, "Best Colleges Rankings: University of California—Davis," <http://colleges.usnews.rankingsandreviews.com/best-colleges/uc-davis-1313> (accessed August 25, 2015).

additional revenue to support up to 300 new tenure-track faculty positions.⁹ The Davis community and DCCC will see an influx of people to reach for the Gospel with nine hundred of those five thousand students matriculating at UC Davis.

The university's expansion plans and growing reputation directly impact surrounding communities, including the Asian population. Asians made up about 22 percent of the population of the city of Davis in 2010¹⁰ and 39 percent of the undergraduate student population (10,796) at UC Davis in 2014.¹¹ Moreover, the UC Davis Provost's office reports, "The 2020 initiative foresees that the proportion of these [out of state and international] students, just over four percent in 2011-12, will rise to about nineteen percent by 2020-21."¹² With Asian countries, especially China, as the main home of these international students and scholars, the population of those in Davis with Asian lineage will definitely grow through the year 2020 and beyond. As a result, Davis Chinese Christian Church will find even greater opportunities to minister to university scholars, students, staff, and their families, and need to employ a strategy able to multiple the ministry started over forty years ago.

⁹ Linda P.B. Katehi, The Regents of the University of California, Davis, "The 2020 Initiative: A Path to Academic Excellence and Economic Opportunity," http://chancellor.ucdavis.edu/local_resources/pdfs/2020%20initiative_op.pdf (accessed August 25, 2015).

¹⁰ United States Census Bureau, "City Quick Facts: Davis, CA," <http://quickfacts.census.gov/qfd/states/06/0618100.html> (accessed August 13, 2015).

¹¹ The Regents of the University of California, Davis, "2014 UC Davis Student Profile."

¹² Ralph J. Hexter, "Provost's Letter to the UC Davis Community," June 16, 2014, http://provost.ucdavis.edu/local_resources/docs/Update_on_the_2020_Initiative_6.16.14.pdf (accessed August 20, 2015).

Davis Chinese Christian Church Background

Davis Chinese Christian Church is strategically located a block north of the UC Davis campus and about a mile northeast of downtown Davis. It is a non-denominational ethnic church that is locally governed by an elder and deacon board. The church incorporated on August 13, 1973, as a non-profit religious organization with the purpose “to worship God, to edify believers, to cultivate fellowship among Christians, and to preach the gospel of Jesus Christ to the world.”¹³ The story of the church begins with the aspiration of a few immigrants who envisioned a Chinese church in Davis, and continues to this day with the coming of age of the next generation.

A New Wave of Chinese Christian Immigration

The church grew out of a greater movement of immigration from Chinese-speaking countries starting in the mid-1960s. The Immigration and Nationality Act of 1965 reversed decades of exclusion and restrictive immigration policies in the United States. The act gave third ranking preference for potential immigrants to “professionals, scientists, and artists of ‘exceptional ability.’”¹⁴ The Immigration Act, thus, promoted overseas scholars and students to attend American universities such as UC Davis. Samuel Ling describes this as a unique time for Chinese Christians coming to North America:

Among the immigrants and students who came in the 1960s and 1970s were Christian families, students, and ministers. The students spontaneously formed their own Chinese Bible study groups (CBSGs) or Chinese Christian Fellowships (CCFs). This was a unique phenomenon among all the foreign students in North

¹³ Davis Chinese Christian Church, “History,” updated July 16, 2013, <http://d-ccc.org/about-us/history/> (accessed August 25, 2015).

¹⁴ C.N. Le, “Origins of the 1965 Immigration Act,” Asian-Nation, <http://www.asian-nation.org/1965-immigration-act.shtml> (accessed February 27, 2016).

America during this period; no other group of foreign students formed as many spontaneous, student-run and independent Christian fellowships as the Chinese.¹⁵

Chinese churches evolved from these Bible study groups and fellowships. Ken Carlson describes this as typical of Chinese churches in the U.S. during this time: “The majority of Chinese churches in the U.S. are ‘second wave’ Chinese churches founded by post-1965 immigrants. Many of these began as Chinese language Bible study group and grew into a church.”¹⁶ From humble beginnings the Chinese church in North America continued to develop and institutionalize over the subsequent decades.

The roots of DCCC are found in these immigration and student Bible study movements. The need for an ethnic Chinese church in Davis sprouted in the late-1960s. Ming Wong, who retired as a professor at UC Davis and cofounded DCCC, noted, “When I first arrived in March 1967, there was no Chinese-speaking church in Davis. Chinese Christians either attended English-speaking churches, or went to Sacramento, or San Francisco to other Chinese-speaking churches.”¹⁷ Other Chinese who came to Davis also sought Christian fellowship. Founding member Steve Leung, an immigrant from Hong Kong, arrived in Davis in 1970 after completing his doctorate at UCLA. Winston Ko, also from Hong Kong, came to UC Davis in 1971 to join the physics department.

¹⁵ Samuel Ling and Clarence Cheuk, *The “Chinese” Way of Doing Things: Perspectives on American-born Chinese and the Chinese Church in North America* (Phillipsburg, NJ: P&R Publishing Group, 1999), 96-97.

¹⁶ Ken Carlson, “Patterns of Development of the English Ministry in a Chinese Church,” in *Asian American Christianity Reader*, Nakka-Cammauf, Viji and Timothy Tseng, eds. (Castro Valley, CA: The Institute for the Study of Asian American Christianity, 2009), 121.

¹⁷ Ming Wong, ed., *Davis Chinese Christian Church—30th Anniversary Publication* (Davis, CA: Davis Chinese Christian Church, 2002), 12.

These three were among the four to sign the articles of incorporation as founding members of DCCC.

In addition, church leaders such as Gershom Lee from Sacramento, and Moses Yu from the Bay Area, drove to Davis to support the nascent Chinese Christian group. Yu led Christian student groups in China and continued his work in the U.S. in building up Chinese churches and founding a Chinese seminary in the Bay Area. Born into a Christian family in China, he would later graduate from Alliance Seminary in Wuzhou, Guanxi, China in 1942.¹⁸ In those early years of the church he met with leaders like Wong, Ko, and Leung to provide training and support. Lee, who came from The Local Church¹⁹ background, traveled from Chinese Grace Bible Church, Sacramento to provide guidance and fill the pulpit. He later became the first pastor of DCCC in 1982.

Unity in Diversity: One Family as the Body of Christ

The various social, cultural, and Christian backgrounds of the church's early members gave Davis Chinese Christian Church uniqueness as a local, family church. Members came from different parts of Asia including Hong Kong, Taiwan, Singapore, and China. They also came from various Christian backgrounds such as The Local Church, Baptist, and the Christian and Missionary Alliance. Instead of imposing any

¹⁸ Biographical Dictionary of Chinese Christianity, "Moses Yu," <http://www.bdcconline.net/en/stories/y/yu-moses.php> (accessed August 26, 2015).

¹⁹ The Local Church is a movement founded by Watchman Nee and Witness Lee in pre-Communist China. The Plymouth Brethren influenced Watchman Nee, where he stressed non-denominationalism, plural eldership, *sola scriptura*, and the guidance of the Holy Spirit over clergy leadership.

particular background or denomination on the whole group, those early members decided to focus on common core values of church doctrine and practice.

The first and foremost value the early members agreed to uphold is the centrality of the Bible. In DCCC the Bible is the final authority over all matters related to ministry and life, with biblical expository preaching and Bible study as the church's core activities. Second, the church stresses a professed faith and belief in the salvific work of Jesus Christ on the Cross for the remission of sins. Evangelism and teaching ministries focus on leading people to a personal commitment in Jesus as Lord and Savior. Third, with a rapid turnover of people in a college town setting, the church decided against formal membership. Instead, a group of coworkers who have attended the church for at least a year form the main committed group of members who serve in the church's ministries. The one-year guideline allows for potential leaders and volunteers to exhibit faithfulness by attending Sunday worship services and joining a fellowship consistently. Finally, the church emphasizes living together as a family by caring for needs that arise in the church such as providing tuition assistance or praying for the sick and elderly. With this list of values, along with the expressed purposes of the church in the article of incorporation, DCCC evolved into a conservative, evangelical, Bible-centered family church in a college town.

The two images of church that prevail at DCCC are the Body of Christ and the church as the family of God. Ko wrote about the Body of Christ on the occasion of the DCCC's thirtieth anniversary: "To incorporate our Bible-study group to be a Church was more than a formality. It was also more than the natural outcome of (mostly student) members getting married and starting to build families in Davis. It has to do with the

revelation and enlightenment that Paul wrote in Ephesians 1:15-23. . . . *The church is his body, the fullness of him who fills everything in every way* [italics in original].”²⁰ The unity of the church as the body of Christ continues as an enduring theme with three language groups and participants from a diversity of backgrounds.

Additionally, DCCC is often described as one big family. Taking from Chinese culture, older men are addressed as “uncle,” and women as “auntie.” Leaders address each other as brother and sister, often dispensing of formal church titles. DCCC held fellowship and prayer meetings in members’ homes and used the basement of the Davis Community Church in downtown for worship services until the early-1980s in the church’s first decade of existence.²¹ It is fitting that the church bought residential lots and began worship services on her first properties in a renovated living room. The Body of Christ and family metaphors provide DCCC a firm foundation and framework for relational mentoring ministry.

The Evolution of the English Ministry

Davis Chinese Christian Church started with immigrants who raised families in America like many Chinese churches that formed in North America during the new immigration wave. The first generation from Asia ostensibly emigrates for education and opportunity. These “Overseas Born Chinese (OBC)” typically remain culturally Chinese with varying levels of assimilation into American culture. A Chinese church partly

²⁰ Winston Ko, “The Body of Christ Attaining Maturity—On Occasion of Our Thirtieth Anniversary,” in *Davis Chinese Christian Church*, 5.

²¹ Wong, *Davis Chinese Christian Church*, 18.

originates to evangelize visitors and immigrants from Chinese-speaking backgrounds in the local area. Thus, by its nature, it keeps certain cultural traits from the mother country. However, the children of the immigrants, the “American Born Chinese (ABC)” generation, grow up in two cultures. With one foot in American culture at school and in the local community, and another in Chinese culture at home and church, this generation becomes its own subculture as a combination of both.

The English Ministry of DCCC was established through the natural growth of the children of OBC members, and those affiliated with UC Davis. Changes in the worship services over the years chronicle this development as summarized on the church’s website: “Worship services in 1970 were conducted in Mandarin, with simultaneous translation into English to a small group off to the side. Because the number of English-speaking members increased, translation [from] the pulpit was added, and then in 1986, the English-only service was begun to complement the existing bilingual worship.”²² The English language service marked the beginning of the EM as a separate and defined ministry at DCCC.

The expansion of paid staff followed the growth of the EM. An intern joined Gershom Lee to serve in the EM five years after calling Lee in 1982 to lead the church as a solo pastor. Later a full-time pastor joined in 1989 to assist him in serving the EM. A handful of other pastors have joined DCCC to serve in the EM since the late-1980s. Through their efforts, the EM continued to expand into a multi-generational group with a growing number of stable residents while still serving the transitory student population.

²² Davis Chinese Christian Church, “History.”

Today, the English Ministry supports a full slate of ministries with fellowship groups forming the main structure of the ministry. The EM core ministries include Sunday morning worship, Sunday school classes, weekly prayer meeting, weekly fellowship and small group meetings, and participation in other church ministry leadership and service opportunities. Fellowship groups are where members engage their faith in a smaller and more personal setting. The Rhythm Youth Ministry (about thirty students) serves students grades seven to twelve. Compass Fellowship (about sixty students) focuses on undergraduate students at UC Davis and other local colleges, such as Sacramento City College. Acacia Fellowship (about thirty members) serves young adults, career, and newlywed couples. The English Family Group serves young families and families with teenagers (about eight families). Finally, the English Adults Fellowship (about ten members) focuses on middle age and beyond members with primarily older married and mixed racial couples.

English Ministry Dynamics, Challenges, and Opportunities

The English Ministry's development from a group of children growing up in the church to a multi-generational ministry led to unique dynamics, challenges, and opportunities. As outlined in the Introduction above, those attending the English Ministry embody postmodern culture and ideals seeking community, spiritual experience and engagement, and relevance. They find themselves at the center of the explosion of the information age. Social media, smartphones, and fast-paced information constantly demand their attention and time. Moreover, as part of the educated class, they naturally compete and demonstrate ambition in their respective fields. These characteristics flow

into their church participation and involvement, as the following English Ministry dynamics further demonstrate.

English Ministry Leadership Maturation

Over time English Ministry members have engaged greater levels of leadership in the church with increased participation in every ministry. The children from the 1970s and 1980s are now middle-aged with families of their own. As this group entered their twenties and thirties, some began to take on greater church-wide leadership roles. A few became deacons, while others directed the youth and children ministries, joined committees, and organized major events such as the then annual church-wide retreat.

Leaders entering into church-wide roles, such as deaconships, typically did not receive formal training or an overlapping term with previous leaders. When one leader vacated a position, the church's leadership recruited a successor and handed the ministry over to him. In one instance, when a younger leader took over a committee, both the new and former leader requested a period to work together. However, the elders expressed concern that the former leader might overshadow the new leader's freedom and authority. Moreover, training and succession happened unevenly within the EM. No formal leadership training developed as different groups recruited and engaged leaders as they saw best. Intentional relationships happened from time-to-time, but with little direction, structure, or purpose. In sum, leadership development and succession happens in an unsystematic way, rather than a structured, intentional manner in the EM at DCCC.

More recently a second generation of EM adults, also in their late twenties and thirties, started taking more leadership in various ministries. Some of them show signs of

disillusionment and fatigue already due partly to inadequate direction and support. They present the EM with a new opportunity to train and develop leaders employing a more sustainable ministry orientation.

Ministry Orientation: Task Versus Relationship

English Ministry leaders tend to focus on task over relationship. They partly do so out of necessity, for the workload often overwhelms the handful willing to lead and organize ministries. For many years EM leaders could function by accomplishing most tasks themselves. However, serving the church for years primarily focused on tasks hampered the older generation's ability to bring up the next generation. For example, a younger couple in their late twenties served with two middle-aged couples in the college ministry. The younger couple felt discouraged due to a lack of clear roles and communication. The team assigned particular tasks to each leader, but they met infrequently to coordinate or build the team. Their relationship suffered to the point where the younger couple desired to move on to another ministry.

The English Ministry acutely felt the need to build stronger relationships when their previous pastor resigned. During the time without a pastor, they identified the need to build stronger personal connections within ministry teams, fellowship groups, and across generations. They continue to seek a balance between task and relationship orientation in life and ministry.

Key Groups: Transitional and Stable Members

The English Ministry grew and shrank as students from UC Davis came and left from its inception in the 1980s. A handful of families remained in Davis having found

stable employment in the Sacramento area. Others, though, left due to the lack of jobs available in their field, to return home, or to continue education at a different university. Meanwhile, the first generation of the EM entered middle age with their children growing into adulthood. As a result, the ministry could only maintain a small group of stable members in their mid twenties to late thirties.

Within the last five to ten years, however, the English Ministry broke this trend of young adults leaving the church for a number of reasons. First, a group of those who grew up in Davis, and left for college, returned home. Some married, found jobs locally, and chose to settle in Davis. Second, a group of young adults from Sacramento-area churches found a critical mass of Asian American peers at DCCC not found in other churches. They showed their commitment to the church and fellowship by their willingness to commute to DCCC from as far as forty-five minutes away. Finally, a greater number of graduates from UC Davis began to desire to stay in Davis whereas previous generations wanted to leave. Often with the assistance of professionals in the church, more could find jobs in the area. This growth spurt helped the young adults become a vibrant, growing community within the church.

The English Ministry now consists of two key groups. No longer is the EM predominately composed of students who leave after graduation. The EM developed a critical mass of those who chose to stay and settle in the Sacramento area through the last couple of generations of growth. They represent two key generations in the EM: the first generation in their mid-life and the second generation in their twenties and thirties. Another group comprised of youth, undergraduates, and graduate students make up the transitory demographic of the EM.

The Challenge and Opportunity to Mentor Kingdom Leaders

The EM's growing maturity as a group makes its members prime candidates to assume key leadership roles in DCCC and beyond. Many of those who come through UC Davis and DCCC will be sent out and become leaders in their respective churches and faith communities. Some will stay to settle down and continue to build up DCCC. Both groups need nurturing, training, and equipping to accomplish Kingdom work in Davis or wherever God leads them. The coming waves of international students, many of who are from Asian countries and desire to learn English and acculturate to America, present reason enough to multiply leaders in the church and EM.

The relatively more mature first generation of the English Ministry can be trained to meet this opportunity to raise the next generation of leaders. The EM is ready for a formal leadership development process lacking for much of the church's existence. Therefore, the key challenge for the EM is how to develop and maintain a group of stable, mature members who can carry out the mission of mentoring the next generations of leaders. Part Two explores the theological foundations for a relational mentoring process that promises to contribute to the training, equipping, and sending of transitioning students and scholars for this vital Kingdom ministry.

PART TWO
THEOLOGICAL REFLECTION

CHAPTER 2

LITERATURE REVIEW

A number of resources provided valuable guidance and direction in understanding mentoring leaders for Kingdom ministry. The first two works, *The Kingdom Life* and *Spiritual Mentoring*, underscore mentoring as a means to spiritual formation. These topics form the spiritual foundation for relational leadership formation. The second two works, *The Divine Conspiracy* and *Transforming Discipleship*, place the mentoring relationship in the context of Jesus' Great Commission to make disciples of all nations. Finally, the third two works, *Mentoring Leaders* and *Connecting*, introduce mentoring models and practice, particularly as they pertain to spiritual relationships in the church. Each review relates the relevance of each work to forming a mentoring ministry at DCCC including its possible limitations.

***The Kingdom Life* by Alan Andrews, General Editor**

A group of Christian leaders called the Theological and Cultural Thinkers Group (TACT) formed in 2002 to address the “need for churches to focus on helping people in

their congregations be formed in Christ.”¹ The group desired to “help churches that are reaching their spheres of influence in mission become spiritual-formation churches.”² One of the outcomes of their discussions is *The Kingdom Life*, edited by Alan Andrews, with thirteen TACT collaborators. The book presents two parts to spiritual formation, both of which benefit DCCC in becoming a “spiritual-formation church” by purposefully including relational elements in the church’s leadership development approach.

The first part, process elements, describe the ongoing practice of spiritual formation. One process element, the community of grace, emphasizes the importance of the faith community on a believer’s spiritual maturity. The “community of grace” highlights the communal aspect of spiritual growth where “spiritual formation is rooted in relationship with God and one another.”³ This process element reflects the positive or negative impact that environment, particularly community, has on a person’s development and growth. Thus, it follows that a church’s environment must be filled with grace for proper spiritual development of her members: “Healthy spiritual formation happens only in a communal context. . . . The axiom that environments are more powerful than words (when the two differ) helps us pay attention to a principle of grace that is seldom taught: *Grace is a community you enter* [italics in original].”⁴ In the

¹ Alan Andrews, with Christopher Morton, “Introduction: The Journey of TACT” in *The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation*, ed. Alan Andrews (Colorado Springs, CO: NavPress, 2010), 10.

² Ibid.

³ Bill Thrall and Bruce McNicol, “Communities of Grace” in *The Kingdom Life*, 61.

⁴ Ibid., 66-67.

community of grace a Christian learns of his essential identity as a “saint” as opposed to a “sinner,”⁵ humbly maturing into his identity in Christ.

The English Ministry at DCCC contains strong elements of a grace community: caring for the sick and needy, cross-generational concern, dedication to meeting together for fellowship, and willingness to serve one another. However, manifestations of the flesh appear in the group in interpersonal conflict, pressure to achieve, or trials experienced in the world. Intentional relationships that reinforce the grace of God and the identity of a believer as a beloved child of God in those situations would further enhance the spiritual environment of the EM allowing for deeper levels of spiritual formation and character.

Other process elements reinforce the necessity of the community of grace as the primary context for spiritual growth. For example, “Whole Life Transformation” challenges the false dichotomy of the spiritual and real life that many Evangelical Christians such as those at DCCC implicitly follow. The author shares his personal experience from when he served as a pastor: “This [false dichotomy] resulted in living a double life, with my real life unaffected by my spiritual life.”⁶ The antidote, though, to the evangelical double-life is not more Bible knowledge through a program devoid of life change: “The fact is that we cannot mass-produce disciples. That is only done in communities where there are models of organic life-to-life relationships.”⁷ As a Bible-centered church, DCCC does engage Bible study in most church meetings as the core

⁵ Ibid., 73.

⁶ Keith Meyer, “Whole-life Transformation,” in *The Kingdom Life*, 146.

⁷ Ibid., 158.

means to spiritual formation. The “organic life-to-life” relationships that reinforce biblical knowledge, though, often need more reinforcement.

The second part, theological elements, establish the “foundational biblical pillars of our being transformed into the image of Christ.”⁸ The first theological element, “The Trinity as Foundation for Spiritual Formation,” grounds the relational basis for spiritual formation in the nature of the Trinity as “relational, loving, gracious, mutually submissive, and unified in will.”⁹ At the heart of this element is the Eastern church concept of *perichoresis*, “literally meaning ‘dance around.’ The term affirms the three persons of the Trinity indwell each other such that the supernatural life of each flows among the others.”¹⁰ Since humans are created in God’s image, “the loving communication of three persons within the unity of the Godhead constitutes the basis and model for the fellowship of God’s people in loving community.”¹¹ The result of this community formed on the basis of the Trinity includes both missional and spiritual formation. English Ministry members, as mentioned in Chapter 1, often fall into a task-oriented style of ministry where the task overshadows building relationships. On the other hand, Trinitarian *perichoresis* points to purpose and mission that flows out of dynamic relationship.

⁸ Ibid., 18.

⁹ Bruce Demarest, “The Trinity as Foundation for Spiritual Formation” in *The Kingdom Life*, 225.

¹⁰ Ibid., 231.

¹¹ Ibid., 244.

The authors of *The Kingdom Life* affirm that the book does not address practicing the elements in the reality of the local church.¹² The epilogue leaves the reader with eight guiding principles, but few specifics for application to everyday ministry. The elements and guidelines do, however, guide DCCC's theological framework for a relational, grace-filled, spiritually formative mentoring ministry based Trinitarian relationships

***Spiritual Mentoring* by Keith R. Anderson and Randy D. Reese**

In *Spiritual Mentoring*, Keith R. Anderson and Randy D. Reese champion the mentoring process as a means of spiritual guidance and formation: "Our foundational purpose in this book is to propose a historically informed vision for the contemporary work of spiritual mentoring. Our core conviction is that spiritual formation is nurtured most profoundly when disciples are 'apprenticed' to a spiritual mentor who will partner with God's Holy Spirit toward spiritual development."¹³ Therefore, the mentor does not guide the mentoree by her own knowledge or wisdom alone, but rather takes the lead of the Holy Spirit to direct another. Davis Chinese Christian Church appreciates this kind of approach to spiritual development as the church believes strongly in the leading of the Spirit in all matters of life, faith, and ministry.

Giving spiritual direction in the context of a formal relationship is not a new or modern concept to the church; rather, "spiritual direction is a centuries-old means of spiritual formation. Early in the life of the church, the work of spiritual direction was

¹² Alan Andrews with Christopher Morton, "Epilogue" in *The Kingdom Life*, 303.

¹³ Keith R Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999), 27.

taken seriously and developed.”¹⁴ In classical Christianity spiritual direction took on a structured, hierarchical, authoritarian, clerical, and individualistic approach.¹⁵ However, through their research and experience, the authors concluded, “One of the processes that strongly assists in spiritual formation is the informal model of spiritual mentoring.”¹⁶ This process is not only for the clergy, but for the priesthood of believers where “mentoring is the work of the community of faith just as friendship belongs to all people.”¹⁷ Davis Chinese Christian Church’s belief in the priesthood of all believers, in addition to the university culture of informal two-way relationships, makes the church a strong candidate to adopt a similar model of spiritual mentoring.

Anderson and Reese see the key to spiritual formation as life-shaping imitation.¹⁸ The mentor models a way of life and heart attitude conducive to the spiritual formation of the mentee. The servant leader at DCCC, partly due to a cultural value of outward humility, might not want others to see him as an example to follow for fear of leading someone astray. However, the model of relationship espoused here does not call for spiritual perfection, but rather a real person striving to follow Christ. The added benefit to relationship mentorship is in going beyond the classroom or textbooks: “[The mentoree’s education] requires something more than traditional Western form of instruction. It requires a mentorship of the heart, a relationship with a teacher of life who is able to

¹⁴ Ibid., 24.

¹⁵ Ibid., 35.

¹⁶ Ibid., 36.

¹⁷ Ibid., 56.

¹⁸ Ibid., 15.

convey what was learned from the teacher's own faithful mentor, a way of life that is formed, not merely instructions given."¹⁹ Adopting relational mentoring at DCCC overcomes the limitations of book learning through dynamic relationships focused on an individual's spiritual journey.

Spiritual Mentoring uniquely integrates the historical practice of mentored spiritual direction with forms and means that meet the needs of today's Church. DCCC, as an independent church, forms traditions autonomously. When faced with a new question or challenge such as the need for more leaders, the church might look to other churches in the area, or design a solution in house. However, the authors argue that the historical voices need to be heard. Those voices broaden the church's perspective of spiritual formation beyond contemporary methodology.

The authors share the life stories and teachings of classic Christian authors such as Augustine, Julian of Norwich, Ignatius of Loyola, and John of the Cross. These historical figures serve to illustrate the five mentoring processes espoused by the authors: attraction, relationship, responsiveness, accountability, and empowerment. For example, spiritual disciplines are means to accomplish the fourth mentoring process, accountability. Rightly the authors state, "Spiritual formation is a slow process. Without the disciplines of spiritual exercises, its pathway is random and chaotic."²⁰ The following pages in the chapter on accountability describe how the mentor might utilize Ignatius's *Spiritual Exercises* and principles for guiding the spiritual growth of mentorees. Other

¹⁹ Ibid., 17.

²⁰ Ibid., 129.

expert figures in the area of spiritual disciplines, such as Dallas Willard and Jeanne Guyon, guide the mentor into additional spiritual exercises. These examples and exercises can be selectively utilized in forming leaders at DCCC.

Anderson and Reese do not detail types of mentors or practical ways to establish a mentoring ministry within an organizational structure. However, DCCC's leadership formation strategy benefits from the authors' unique emphasis on informal, imitative spiritual formation based on historical models of mentoring.

***The Divine Conspiracy* by Dallas Willard**

Willard points the Christian back to Jesus and his teaching in *The Divine Conspiracy*. He observes, “[T]he most telling thing about the contemporary Christian is that he or she simply has no compelling sense that understanding of and conformity with the clear teachings of Christ is of any vital importance to his or her life and certainly not that it is in any way essential.”²¹ Teaching in the English Ministry, while highly valuing expository biblical preaching and verse-by-verse Bible study, often leaves little time or follow-up for application and daily life integration. He asserts the reason Christians today do not follow the teachings of Jesus lies in believing a false formulation of the Gospel that salvation equates with forgiveness of sin. This so called “‘justification,’ the forgiveness of sins, involves *no change at all* [italics in original] in the heart or personality of the one forgiven”²² leading to the false belief that “being a Christian has

²¹ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperCollins San Francisco, 1997), xv.

²² *Ibid.*, 36.

nothing to do with the kind of person you are.”²³ While the conservative right focuses on remission of individual sins, and the liberal left on the “removal of structural evils, . . . [the] transformation of life and character is *no* [italics in original] part of the redemptive message [of either].”²⁴ DCCC falls more closely into the category of the “conservative right” that emphasizes conversion, but provides a more loose, passive structure for building converts into disciples of Jesus.

The author further observes that the conservative church shies away from seeing Jesus as teacher as a reaction to those who would say he is only a teacher while denying his divinity. The consequence, however, is the lack of stress on Jesus’ teaching: “The disappearance of Jesus as teacher explains why today in Christian churches—of whatever leaning—little effort is made to teach people to do what he did and taught.”²⁵ Those at DCCC do hear and cherish Jesus’ teaching, but Willard’s point about integrating Jesus’ teaching into a believer’s lifestyle lacks reinforcement in the daily life of the church. When either the teaching is not emphasized or internalized, the Christian is left with a disconnection of life and faith, replaced by “‘gospels of sin management,’ in one form or another, while Jesus’ invitation to eternal life now—right in the midst of work, business, and profession—remains for the most part ignored and unspoken.”²⁶

Those from evangelical traditions, such as Davis Chinese Christian Church, would agree with the author’s emphasis on the Great Commission (Mt 28:18-20) that

²³ Ibid., 37.

²⁴ Ibid., 41.

²⁵ Ibid., 57.

²⁶ Ibid.

disciples make disciples. His critique of the conservative church, though, applies to those focusing on the evangelistic part of the Great Commission equation while largely neglecting guiding disciples to obey all that Jesus taught. Willard prefers seeing Christians engage in evangelism with the purpose of leading converts into discipleship from day one. Davis Chinese Christian Church's greater adoption of Willard's viewpoint on evangelism with discipleship would lead the church to embrace a ministry such as leadership mentoring.

The author's section on a disciple's curriculum, including suggested spiritual disciplines, provides guidance but lacks structure or teaching material. Those materials need to be found in other resources for a mentoring ministry at DCCC. Moreover, the book does not touch on mentoring directly, but provides the church a solid foundation for raising leaders who are first disciples of Jesus.

Transforming Discipleship by Greg Ogden

In *Transforming Discipleship*, Greg Ogden addresses what he calls the "discipleship malaise" in churches today. Unfortunately, many in the church have "reduced the Christian life to the eternal benefits we get from Jesus, rather than living as students of Jesus."²⁷ As a consequence discipleship is seen as reserved for the "super-Christians, not ordinary believers."²⁸ The long-term effect of this attitude in a church leads to a lack of mature leaders. In response, churches typically begin a discipleship program where "the following scenario is far too often repeated. Frustration arises within

²⁷ Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: InterVarsity Press Books, 2003), 46.

²⁸ *Ibid.*, 48.

the professional staff and governing board after repeated attempts have been made to recruit people to fill ministry positions.”²⁹ The situation at Davis Chinese Christian Church partially mirrors this “discipleship malaise” leading to a lack of leaders. For example, this coming year up to three out of nine deacon chairpersons will step down. In one case, the board of elders has attempted to replace the current chair of a committee for over a year with little success. Even though every member of the committee was approached, no one decided to take up the role.

Ogden suggests a clear methodology for churches to return to the Great Commission of Jesus based on the practice and teaching of Jesus and Paul. His method involves “the primary way people grow into self-initiating, reproducing, fully devoted followers of Jesus Christ is by being involved in highly accountable, relational, multiplying discipleship units of three or four.”³⁰ The model of Jesus and the Apostle Paul becomes more relevant considering the time constraints they worked under. Ogden observes how “Jesus lived with the urgency of a three-year timeline.”³¹ Paul did not stay in any one location longer than a couple of years, while taking disciples with him on his missionary journeys. Their approach to leadership development and succession staked “their fruitfulness on intentional, relational investment in a few. This is the way to ensure the linkage of discipleship from one generation to the next.”³² The “Jesus and Paul” model commends itself to DCCC’s leadership development strategy particularly given

²⁹ Ibid., 122.

³⁰ Ibid., 54.

³¹ Ibid., 71.

³² Ibid., 61.

the high rate of turnover in a college town. If certain members only remain in Davis for a short time then ministries need a sense of urgency, focus, intensity, and priority on relationships to nurture them.

Ogden supports smaller discipleship groups for a defined time period in order to accomplish fruitful discipleship: “In the model I will propose, three people journey together for a year to a year and a half while they grow toward maturity and being equipped to disciple others.”³³ While many discipleship models follow the “Paul/Timothy” example of an older discipler with a younger disciple, a triad removes the unnecessary hierarchy within the discipleship relationship and dependency that easily develops on the older person.³⁴ Further benefits of triads include greater participation in a group process, peer-to-peer relationships rather than top-down authoritarian interactions, shared wisdom from “dynamic exchange,” and multiplication through a simple, reproducible structure.³⁵ A triad might reduce the negative reaction to what younger generations at DCCC might perceive as a top-down relationship.

The author does make a distinction between discipleship and certain mentoring relationships. He views discipleship as “foundational, whereas the [spiritual guide, coach, and sponsor mentors] are more specialized, optional and occasional.”³⁶ These “intensive mentoring” relationships often require one-on-one settings. Thus, mentoring as presented

³³ Ibid., 128.

³⁴ Ibid., 142. The author argues that the Apostle Paul appealed to his relationship with fellow Christians instead of lording his authority over them.

³⁵ Ibid., 146-9.

³⁶ Ibid., 149.

in this project needs to take into consideration the possible limitations of the triad model in certain contexts, and possibly consider using a hybrid model of both one-on-ones and triads in the future.

Mentoring Leaders by Carson Pue

Carson Pue, in *Mentoring Leaders*, identifies the great need to replace a generation of leaders who built Christian organizations around the 1950s. Similarly, Davis Chinese Christian Church sees the need to replace leaders from the late-1960s to the 1970s. He explains how these next leaders need individual nurturing and development: “To develop—really develop—transformational leaders, the process must be highly personalized. The long-term results of large leadership or motivational events and seminars show little depth in the developing of anointed leaders. Jesus did not do it in a weekend!”³⁷ In the last statement he evokes the Gospel images of Jesus training his disciples in everyday life by modeling relationship with God and serving in the Kingdom ministry—a picture that becomes a vision for the kind of ministry DCCC might adopt in making disciples.

Pue develops a matrix of mentoring phases that reflect on his own leadership mentoring experiences. The author’s mentoring matrix provides a dynamic five phase mentoring process: awareness, freeing up, visioning, implementing, and sustaining.³⁸ Mentoring organically cycles through the matrix through planned sessions and teaching

³⁷ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids, MI: Baker Books, 2005), 14.

³⁸ *Ibid.*, 20-23. Pue focuses on these five phases of mentoring throughout the book.

moments with the hope that the mentoree becomes “a seasoned, self-aware leader with a sharp focus and calling and the strategic expertise to carry out the vision.”³⁹

A keen self-awareness is at the center of the matrix. An unaware leader is one who loses “touch of their feelings and perspective of where they are—and even who they are. Unfortunately, this truth is often not seen clearly until after some kind of fall from leadership.”⁴⁰ This issue of awareness is a core concern for the many high achieving members at DCCC whose identity formation centers around attaining academic degrees, promotion at work, or pleasing parents. At the core of self-awareness is the truth of the leader’s identity in Christ, and as God’s beloved as a person—not as a leader. However, in a culture that cherishes ambition, outward success, and productivity “our busyness and success in ministry trick us into thinking that it is all about us—when it is all about God.”⁴¹ A mentoring ministry at DCCC needs to address the environment of busyness mentorees experience by showing them ways to bring awareness to their essential identity as children of God.

The second mentoring phase, freeing up, also focuses on the mentee’s internal make-up by addressing potential hindrance areas of the past.⁴² Leaders in an Asian American context often come from non-Christian families who believe in Eastern religions, superstitions, and/or ancestor worship. The freeing up phase brings these

³⁹ Ibid., 24.

⁴⁰ Ibid., 32.

⁴¹ Ibid., 52.

⁴² Ibid., 58.

potentially hidden issues to the surface that would otherwise impede the leader's development path.

In sum, the author's focus on a leader's internal dynamics, especially self-awareness and freedom in Christ, guides this project's mentoring strategy toward a holistic approach to mentoring. It also provides a framework for a mentoring approach that is culturally sensitive. On the other hand, the book lacks a strong theological foundation as well as reflection on the different kinds of mentors needed to build up leaders in a smaller organizational setting such as a family-based local church.

***Connecting* by Paul D. Stanley and J. Robert Clinton**

In *Connecting*, Stanley and Clinton advocate engaging mentoring relationships as a means to “reduce the probability of leadership failure, provide needed accountability, and empower a responsive leader.”⁴³ They define mentoring as “a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment.”⁴⁴ This definition sees mentoring as an organic process that demands intentionality, structure, and commitment—three elements that similar types of relationships at DCCC often lack. As a college town, Davis encourages casual meetings with open-ended discussions which reflects the get-togethers in the plethora of coffee shops. These “coffee shop” chats do invest in relationships, but can lack direction and

⁴³ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 12.

⁴⁴ *Ibid.*, 40.

purpose. Making mentoring connections, as Stanley and Clinton outline, gives focus to church relationships meant to edify and build up leaders.

The mentoring connection thus becomes a conduit by which vital resources pass from one person to another, from one generation to the next. As mentioned in the Introduction, programs and methods have replaced this relationship connection in the modern age. However, “society today is rediscovering that the process of learning and maturing needs time and many kinds of relationships.”⁴⁵ The English Ministry of DCCC appears ready to adopt the kind of mentoring that provides those much-needed relationships after primarily focusing on keeping programs going.

The authors’ “Constellation Model” of mentoring incorporates a network of relationships showing the need for varied levels of empowerment and accountability.⁴⁶ Each leader needs upward, external, internal, and downward mentoring. Upward mentoring comes from “someone who has gone before and can give direction and perspective.”⁴⁷ Downward mentoring develops “the capacity, commitment, and values that will enable the next generation to serve God faithfully.”⁴⁸ External and internal mentors are peers who are respectively outside and inside one’s organization. The leadership mentoring pilot project at DCCC utilizes internal upward and downward mentoring while remaining part of the church’s internal structure.

⁴⁵ Ibid., 18.

⁴⁶ Ibid., 162.

⁴⁷ Ibid., 163.

⁴⁸ Ibid., 164.

The bulk of the book focuses on eight mentor types in three groups: intensive, occasional, and passive. The spectrum of mentor types highlights the importance of understanding “*there aren’t enough ideal mentors who can do it all*” [italics in original].⁴⁹ Consequently, an organization desiring to provide mentoring resources needs to identify a group of mentors with a variety of strengths and experiences. The mentor team proposed in this project could potentially provide mentorees in the English Ministry more than one upward mentor to meet with concurrently.

This leadership mentoring pilot project draws from both the constellation model to form a mentoring team strategy, and three of the mentoring types—the spiritual guide, coach, and counselor—that particularly address the needs of the church. The descriptions of the mentoring types, however, lack the level of guidance and information needed to train mentors. For example, entire books have been written on topics such as counseling and coaching. The same is true for the other mentoring types. Stanley and Clinton’s chapters on each of the mentoring types need to be supplemented by works more specific to each mentor type in developing the mentoring initiative at DCCC.

The six books discussed provide a wealth of information, guidance, and material by which to form a mentoring ministry at Davis Chinese Christian Church. Leadership formation through mentoring relationships enjoys a strong biblical foundation replete with principles and examples. The following chapter further establishes mentoring ministry biblically and theologically suitable to DCCC’s context.

⁴⁹ Ibid., 41.

CHAPTER 3

A THEOLOGY OF LEADERSHIP FORMATION THROUGH MENTORING

Davis Chinese Christian Church embodies unique theological roots derived from both Asian and evangelical roots as a non-denominational church. This chapter develops a theological foundation for developing leaders through mentored relationships at DCCC by examining the church's theological traditions and ethnic diversity together with patterns found in the Bible and church history. The final section explores the biblical and theological basis for three types of relational mentors to be utilized for the leadership mentoring ministry in the English Ministry.

Relational Foundations for Church Leadership Formation

Church leadership formation occurs in the context of a living organism comprised of church members in vital, interdependent relationship. Christ shapes and forms this living entity, likened to a human body. The Apostle Paul declares in relation to the church at Corinth, "Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ" (1 Cor 12:12). He tells those at the Corinthian church that they are each a member of that body (1 Cor 12:27). By doing so he establishes the

interconnectedness of each person in the church, and espouses a unity of the church in Christ amongst a diversity of gifts.

Leaders develop as unique individuals in this context of the church's unity with true diversity. As a consequence, the church should not confuse unity with uniformity. Gordon Fee comments "that [believing unity equals uniformity] was the Corinthian error, to think that uniformity was a value, or that it represented true spirituality. Paul's concern is for their unity; but there is no such thing as true unity without diversity."¹ This diversity of membership in the Body of Christ allows a leader to develop at his unique way—according to his or her giftedness and personality. The relationships that form a leader, therefore, do not shape her into the image of other leaders. Rather, leaders, as members of the church, take on the character of Christ: "Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator" (Col 3:9-10).

The Apostle Paul wrote this passage to the Colossian church concerned for their relationships. They allowed the "old self" practices, such as lying, to continue to pollute their community. Paul asserts that the "new self" took the place of the "old self" at conversion, using the aorist tense for the verb *ἐνδυσάμενοι* for "put on" denoting summary action. However, the "new self" in Christ did not yet fully manifest, still being *ἀνακαινούμενον*—in process of renewal as a continuous action in the present tense. F.F. Bruce summarizes the process of transformation that a believer undergoes in living out the "new man": "But what was that new nature [already put on in principle]? It was the

¹ Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987), 602.

‘new man’ who was being continually renewed with a view to their progressive increase in true knowledge—renewed in conformity with the Creator’s image.”² The “new man” is shaped and formed into Christ-likeness in the midst of the community of believers, where the Christian expresses God’s character in relating to fellow members.

The nature of spiritual relationships in the church body ultimately find their source in the divine Trinitarian relationship. As explained in Chapter 2, the term *perichoresis* portrays the special relationship experienced eternally by the Father, Son, and Holy Spirit. In language similar to the Apostle Paul’s regarding the church as the body of Christ, Grenz describes *perichoresis* as “an eternal, ontological unity in diversity,” where “the interrelation, partnership, and mutual dependence of the trinitarian members not only in the workings of God in the world but even more foundationally in their very subsistence as the one God.”³ God calls the church’s members, formed in the image of God, to reflect the unity, diversity, and intimacy of Trinitarian *perichoresis*. DeMarest states, “To experience transformation into wholeness and holiness, we are called to cultivate, nurture, and sustain the quality of relationships experienced between the Father, the Son, and the Spirit.”⁴

Doing so leads to an environment where spiritual transformation follows, including forming leaders for Christ’s Church. Church leaders form in the rich atmosphere created by divinely inspired relationships in the Body of Christ. The

² F.F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 146.

³ Stanley Grenz, *Theology for the Community of God* (Vancouver, BC: Regent College Publishing and Broadman & Holman Publishers, 2000), 68.

⁴ Demarest, “The Trinity as Foundation for Spiritual Formation,” 234.

interaction of members with one another, modeled after the Trinitarian *perichoresis*, provides a fertile environment for spiritual and leadership formation. For those at DCCC, these relationships particularly take shape in an ethnic Chinese setting.

The Church as the Family of God in a Chinese Context

As introduced in Chapter 1, DCCC identifies with the church as a family. The church brings a distinctive cultural emphasis to the family metaphor as an ethnic Chinese church. DCCC also expresses the idea of family through activities such as meals or worship services shared together by all three language groups in addition to those family qualities aforementioned. For example, on the Sunday before Thanksgiving, the church plans a special meal and worship service. Most Sundays a cooking team prepares lunch for up to 400 people. For Thanksgiving Sunday, the pastors, elders and deacons prepare turkeys and serve lunch to the congregation. On that same Sunday, a committee plans a single worship service for all three language groups. The lunch and worship service involve over one hundred members across the three language groups, thus becoming a symbol of church family unity and intimacy.

DCCC's emphasis on Christian worship followed by a meal stays true to a family cultural value expressed in spiritual terms. Richard Shek describes the importance of food to the Chinese culture: "No other culture is as food-conscious as that of the Chinese. . . . In China, no social occasion is complete without a dinner; no family gathering is over without sharing a meal; and no major religious event is correctly conducted without

offering up special foods appropriate to the ritual context.”⁵ DCCC sees sharing a meal together as a church family as not only a cultural expression, but also a spiritual one following the example of the early church that “broke bread in their homes and ate together with glad and sincere hearts” (Acts 2:46).

The metaphor of the church as a family originates with Jesus’ ministry. He declares that those who receive and believe in his name become children of God (Jn 1:12) and experience spiritual rebirth (Jn 3:6). Later Jesus explicitly establishes the spiritual family, one predicated on faith in him, as those who do the will of God. On one occasion his mother and brothers waited to speak to him, and when a bystander told him, “He replied to him, ‘Who is my mother, and who are my brothers?’ Pointing to his disciples, he said, ‘Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.’” (Mt 12:48-50). Later, when crucified, Jesus pointed to his mother Mary, and then to the disciple John, telling them they are now mother and son (Jn 19:27). Jesus clearly contrasts the biological family versus the spiritual family insisting on the priority of the latter in these incidents.

The Apostle Paul returns to the family metaphor, applying it to local church relationships in training his protégé Timothy. He instructs Timothy to relate to the church family in such a way that recognizes members are God’s children in his household: “If I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth” (1 Tm 3:15). Paul once again utilizes the metaphor of family relationships when he instructs Timothy

⁵ Richard Shek, “Food in Chinese Culture,” 2005 Sinology Conference, http://csuspress.lib.csus.edu/sinology/content/shek_richard.html (accessed December 9, 2015).

on confronting church members: “Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity” (1 Tm 5:1-2). Family relationships guided and modeled the young leader’s interaction with church members of different generations and genders.

The biblical witness of Jesus, the early church in Acts, and the Apostle Paul, provide a basis and example for Davis Chinese Christian Church’s practice as a spiritual family. The resulting intimacy and warmth cultivated as a family in Christ makes DCCC a place for students and scholars to feel at home away from home. However, the church’s family atmosphere serves not as an end to itself, but a means to making disciples.

Evangelicalism and the Great Commission

Jesus’ Great Commission endures as a core teaching at Davis Chinese Christian Church. Winston Ko explains how DCCC understands her mission in building up believers and reaching out with the Gospel: “Edification and evangelism are the two major reasons why the church exists. The Great Commission of our Lord (Matthew 28:19, 20) includes ‘*to make disciples,*’ [which] is evangelism and ‘*teaching them to obey everything Jesus have commanded us,*’ [which] is edification. [The] church exists to carry out these two functions” [italics in original].⁶ The edification aspect of the Great Commission implicitly involves raising up leaders for Kingdom ministry who would in turn participate in the church’s next generation of making disciples.

⁶ Ko, *Davis Chinese Christian Church*, 7.

A closer examination of Jesus' Great Commission in Matthew 28:18-19 reveals a command with three aspects, or ways, to fulfill it. Jesus commissions his disciples with an independent imperatival clause, "make disciples." Three subordinate participial clauses elucidate the means to build up disciples: "go[ing]," "baptizing," and "teaching." The subordinate clauses also carry an "imperatival force because of the imperative main verb and so characterize the ongoing mandatory process of discipleship to Jesus."⁷ The aspect of going indicates the evangelistic component of the Great Commission, where followers of Jesus spread out to "all *ethne*" (ethnic people groups) to find new disciples of Jesus. Baptizing initiates new believers into the church as they identify with Jesus by faith. The final participial clause, "teaching them to obey everything I have commanded you," refers to the continuing education of practically living out Jesus' way of life.

Davis Chinese Christian Church, as a non-denominational church, agrees with a Free church tradition that emphasizes evangelistic mission in agreement with the Great Commission. Veli-Matti Kärkkäinen describe Free churches as those that "have lived for and out of mission and evangelization. Mission has not been *a* task of the church but rather *the* purpose of all church life" [italics in original].⁸ Davis Chinese Christian Church's annual budget includes twenty percent of all offerings set aside for Great Commission work accomplished through the missions and evangelism committees. The establishment of these committees, along with the proportionally greater resources they

⁷ Michael J. Wilkins, *The NIV Application Commentary: Matthew* (Grand Rapids, MI: Zondervan, 2004), 951.

⁸ Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspective* (Downers Grove, IL: InterVarsity Press, 2002), 66.

receive from the church's budget, highlight the church's stress on evangelism.

In addition, DCCC's focus on evangelism and mission aligns with an evangelical ecclesiology. Alister McGrath asserts that the "evangelical emphasis on evangelism arises naturally from four considerations," which include the need to lead people to a personal faith; a concern to extend the kingdom of the Lord Jesus Christ; the desire to remain faithful to Scripture, especially the "injunctions to proclaim Christ to the world;" and the natural desire to share joy in Christ with loved ones.⁹ DCCC's identity as an ethnic Chinese church motivates her to share the Good News of Jesus Christ with the multitudes of Chinese who have not heard the Gospel. Ko confirms DCCC's emphasis of evangelizing the Chinese observing, "Evangelism among Chinese scholars and new immigrants has evolved to be one of our most important and blessed ministries."¹⁰ This emphasis on personal evangelism and conversion further manifests at DCCC in other ministry areas. For example, the church conducts outreaches, such as new student support services, visitation of families, and English as a second language classes as a means to share the Gospel. Furthermore, twice annual baptism services celebrate the conversion stories of those saved through personal profession of faith in Jesus as Savior. Clearly, DCCC's values embody McGrath's characterization of evangelicalism.

The Great Commission incorporates more than evangelism, however. As Ko further notes, "The church must follow up the work of evangelism by edification. [The] church exists for the education of people who need to learn a new language of love, a

⁹ Alister McGrath, *Evangelicalism & the Future of Christianity* (Downers Grove, IL: InterVarsity Press, 1995), 76.

¹⁰ Ko, *Davis Chinese Christian Church*, 7.

new logic, and a new view of relationships.”¹¹ The education process in the EM at DCCC primarily takes the form of Bible study in small group settings and in Sunday school classes. The following biblical examples and church historical models point to a personal, relational means to fulfilling the last aspect of the Great Commission.

Biblical and Historical Church Models of Mentoring Leaders

The Scripture provides many examples of relationships where one leader comes alongside another to build him or her up. Randy D. Reese and Robert Loane observe that “testimonies of coming-alongside-ness are strewn through the Bible. Just think about Naomi and Ruth, Jonathan and David, Elijah and Elisha, Paul and Timothy, to name a few. It is in these relationships that we find women and men empowered and sustained for holiness and influence.”¹² The process of leadership development goes beyond textbook or classroom learning. Rather, learning to obey all that Jesus commanded is a lifestyle passed from one follower of Jesus to another. This section explores three biblical models of mentored relationships in the Bible and two examples from church history.

Initiating and Implementing Leadership Succession: Elijah and Elisha

The story of the prophets Elijah and Elisha provides insights for leadership succession among God’s people. The LORD reveals the succession plan to Elijah at Horeb where he fled after Jezebel threatened his life for killing the prophets of Baal at Mount Carmel (1 Ki 19:1-9). Elijah receives direction from the LORD to return to Israel

¹¹ Ibid.

¹² Randy D. Reese and Robert Loane, *Deep Mentoring: Guiding Others on Their Leadership Journey* (Downers Grove, IL: IVP Books, 2012), 178-9.

and anoint leaders in Israel, including “Elisha son of Shaphat from Abel Meholah to succeed you as prophet” (1 Ki 19:16). He proceeds to find Elisha who is plowing with twelve yoke of oxen. Elijah “went up to him and threw his cloak around him,” (1 Ki 19:29) an act signifying “a transmission of the mission and the ability to accomplish it.”¹³ Elisha responds by burning his yoke of oxen along with his equipment, leaving his family, and becoming Elijah’s servant (1 Ki 19:21).

The manner in which the succession takes place reveals both divine and human elements. The burden often falls on the leader to handpick his or her successor and groom him or her. In the story of Elijah and Elisha, though, the LORD initiates the succession with the prophetic leader, Elijah, where “the locus of succession is clearly in the Lord’s will. Succession is not something Elijah conceives or requests; God both initiates the idea and announces the candidate.”¹⁴ Elijah acknowledges the succession is ultimately the LORD’s work that he carries out when he names Elisha. The timing of the succession also shows the LORD’s initiative in the plan. The succession does not occur immediately after Elisha decides to follow Elijah. Elijah does not initiate the timing of the succession, left ambiguous and undefined until the LORD determines (2 Ki 2:1-18). Leadership succession happens with God’s initiative and timing, then carried out by human agents.

The details of Elijah’s relationship with Elisha remain mostly hidden from the reader, but a closer examination reveals a relational process implemented in leadership

¹³ August H. Konkel, *The NIV Application Commentary: 1&2 Kings* (Grand Rapids, MI: Zondervan, 2006), 304.

¹⁴ Theopulos, “Elijah and Elisha in Succession,” *The Next Faithful Step*, http://leadership.fuller.edu/Leadership/Tabs/Part_1/Elijah_and_Elisha.aspx (accessed February 27, 2016).

succession. A number of observations shows a close, mentoring relationship between the two prophets. First, Elisha's actions show his serious commitment to Elijah and his work, which culminates in leaving his family and profession. He then observed Elijah's work and lifestyle as a part of his service to his master. The reader finds the two traveling together to Gilgal when the succession takes place. Second, Elisha stayed faithful to his master. Elijah traveled from Gilgal to Bethel, from Bethel to Jericho, and finally from Jericho to the Jordan. Each time he told Elisha to stay behind, but Elisha insisted on following him each time to the end. Third, Elisha experienced great loss knowing his master would soon leave. He repeats to bands of prophets at Jericho and Bethel, who mention Elijah's imminent departure to him, "Yes I know . . . so be quiet" (2 Ki 2:3, 5). The prophets reminded Elisha of a coming separation he did not want to face. Finally, Elisha cries out, "My father, my father!" when Elijah departs on a chariot of fire (2 Ki 2:12). Clearly the succession of lead prophet took place through a bonded relationship developed between Elijah and Elisha.

The final act involves the LORD's final blessing on the succession plan he initiated and implemented. Just prior to Elijah's departure, he asks Elisha what he can do for him before being taken away. Elisha boldly asks to inherit a "double portion of your spirit" (2 Ki 2:9). It is not for Elijah to give, though. He would only receive it if he sees Elijah departing. He does see Elijah leave, and the double portion granted to Elisha signifies he has succeeded Elijah as Israel's prophet. Elisha literally picks up Elijah's mantle to continue the prophetic ministry.

The story of Elijah and Elisha shows how leadership succession initiates with the LORD's revelation and action. In the process human agents submit to his direction,

carrying out ministries faithfully in the sight of prospective successors. Mentoring relationships sustained by leaders in succession ensures the success of God’s Kingdom work among his people.

Investing in a Few Leaders: Jesus and His Disciples

Jesus invested in a few leaders, his disciples, who would carry on his Kingdom ministry. He chose twelve among his followers to be disciples after a night of prayer on a mountainside (Lk 6:12-16), calling them in the tradition of a Rabbi. The word used for those twelve, *μαθητής* meaning “a person who is a . . . follower of someone,”¹⁵ describes their primary occupation as learners of Jesus. The Gospel narratives show Jesus’ focus on his disciples despite the crowds clamoring for his attention. The twelve disciples enjoyed the privilege of staying with Jesus—learning how to live as Jesus lived, and to pray as Jesus prayed (Mt 6:9ff).

In one instance the relatively few distanced themselves from the crowd by taking initiative with Jesus to hear his insight and understanding in the parable of the four soils (Mk 4:1-2). This incident presents a paradigm of Jesus’ ministry and teaching methodology. He begins by teaching the parable to the crowds, but does not explain the parable to everyone. Only when the twelve disciples and others ask him about the parables does he reply, “The secret of the Kingdom of God has been given to you. But to those on the outside everything is said in parables” (Mk 4:11). He proceeds to explain each aspect of the parable to them—revealing the secret is found in him as he holds the

¹⁵ J. P. Louw and Eugene Albert Nida, eds. *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989), 328.

key to understanding how the Kingdom works. Jesus took every opportunity to teach and train those committed and faithful in learning from him.

Moreover, as a leader and mentor, Jesus did not ask his followers to do anything that he himself would not be willing to do. Joel Comiskey observes, “Jesus, our example, disciplined twelve people by living with them for three years. He modeled discipleship as he lived, walked, and ate with them.”¹⁶ He taught a great servanthood lesson when he washed his disciples’ feet near the end of his ministry. After humbly washing their feet, a role reserved for a house servant, he taught, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you” (Jn 13:14-15). It was good enough to be like their teacher, for the student is not above the teacher (Jn 13:16).

Having only a select number of disciples allowed Jesus to provide his leaders intensive “on-the-job” training. A key teaching moment came early in the disciples’ development. Jesus instructed them and sent them out after asking them to pray to the Lord of the harvest (Mt 10:1-42). They did not attend extensive training classes or sessions before doing the work of driving out demons, healing, and proclaiming the Kingdom of God. Instead, they went through an initial training to give them basic instructions as to where to go, what to do, what to say, and what to look out for. Then Jesus sent them out with the understanding he would follow up with them after returning from their ministry journey. In the process Jesus also strengthened and encouraged them,

¹⁶ Joel Comiskey, *The Relational Disciple: How God Uses Community to Shape Followers of Jesus* (Moreno Valley, CA: CCS Publishing, 2010), 13.

reminding them they are “worth more than many sparrows” since God even provides for sparrows which are sold two for a penny (Mt 10:29-31).

Finally, Jesus individualized his calling and ministry. Of the twelve disciples he gave extra attention to three. Peter, James, and John went with him to the Mount of Transfiguration where they witnessed Jesus in glory, and received instruction by a voice to listen to him (Mt 17:5). Jesus pulled the same three aside in the Garden of Gethsemane to share how his “soul is overwhelmed with sorrow to the point of death . . .” (Mk 14:33). After his resurrection, Jesus restored Peter three times to match Peter’s three denials. Peter learns from Jesus the way he would die. Then he tells Peter to follow him (Jn 20:19). In the next scene Peter asks about John’s fate, but Jesus replied, “If I want him to remain alive until I return, what is that to you? You must follow me” (Jn 20:22). Each disciple would have his or her own path in following Jesus, independent of others.

Jesus began a worldwide movement from a few committed disciples. His dedication to each’s development entailed interpreting events and teaching, on-the-job training, and personalized direction. The Great Commission demands that those who follow Jesus in making disciples for him would do so in a similar fashion.

Reproducing Generations of Leaders: Paul and His Apprentices

Jesus’ commission at his departure launched the early church into a worldwide ministry. While Peter reached the Jews, God worked in Paul “as an apostle to the Gentiles” (Gal 2:8) to reach the “ends of the earth” (Acts 1:8). He powerfully proclaimed the Gospel at synagogues and gatherings traveling from city to city. His ministry practice included mentoring others, calling them to “follow my example, as I follow the example

of Christ” (1 Cor 11:1). He further revealed his ministry strategy at his farewell to the Ephesian elders: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. . . . So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears” (Acts 20:28, 31). Paul served as a personal example and mentor to the leaders at Ephesus as he groomed and developed them through a lifestyle of faithful service to God.

Circumstances, though, conspired to potentially limit Paul’s impact. He left the Ephesian elders to go to Jerusalem where he would be arrested, imprisoned, and eventually taken to Rome for appeal on his fourth missionary journey. Although he continued to preach to prison guards and officials, that ministry could not reach all the Gentiles alone. He learned the way to further the Gentile ministry must come through mentoring and supporting leaders. Neil Cole sees Paul not only as a teacher, but also as a learner growing through his life and ministry. He argues that “the Lord sovereignly led Paul in each of his journeys to discover values and principles that could saturate an entire empire with the word of God.”¹⁷ Cole later states, “The only way that being stuck full time under house arrest was more effective than being free to travel and preach is if Paul was effectively releasing others to take the word out over the empire. . . . Paul was never intentionally alone. Wherever he went, whatever he did, he brought along apprentices.”¹⁸ Imprisonment did not stop Paul from Gospel ministry. Instead, it thrust him to consider how to multiply his ministry through building up others.

¹⁷ Neil Cole, “A Fresh Perspective of Paul’s Missionary Strategies: The Mentoring for Multiplication Model,” www.cmaresources.org/files/Paulstrategy.pdf, 2008 (accessed March 9, 2016), 1.

¹⁸ *Ibid.*, 17.

Near the end of his ministry Paul directed apprentices to multiply leaders in the way that he modeled. He lists four generations in the process of leadership development to his mentoree Timothy, which bears repeating from the Introduction: “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Tm 2:2). The ministry of making disciples would not end with Paul or Timothy. Rather, the principle of leadership multiplication would proceed at least two generations and beyond.

Paul’s multiplication strategy depended furthermore on finding leaders with qualities both “reliable” and “qualified.” The phrase “reliable people,” *πιστοῖς ἀνθρώποις*, points to those who are “faithful, trustworthy, dependable, reliable.”¹⁹ The plural adjectival phrase denotes a group of people within the church who would continue the teachings Paul passed to Timothy. Another adjective, *ίκανοί*, further describes the people Timothy would choose to teach. This quality, translated “qualified,” contains the “basic sense of ‘sufficient,’ ‘enough,’ ‘large enough’ . . . It occurs in the [New Testament] for a large group, for a long period of time, or for a quality.”²⁰ Paul further demonstrates his priority on a leader’s character when he directed Timothy to choose overseers who are “above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money” (1 Tm 3:2-3). Paul’s teaching confirms that next

¹⁹ Louw and Nida, *Greek-English Lexicon of the New Testament*, 377.

²⁰ Gerhard Kittel, Gerhard Friedrich, and Geoffrey W. Bromiley, eds., *Theological Dictionary of the New Testament: Abridged in One Volume* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 361.

generations of leaders must first exemplify the necessary character for effective leadership and teaching ministries.

The pattern of Paul's leadership multiplication through generations becomes a practical necessity in a church's development. Like Paul, those who mentor the next generation of leaders direct them through personal example and integrity in following Jesus. The relationship and bond formed between mentor and mentoree provide a fertile environment for passing on a spiritual legacy. Personal mentoring then prepares the next generation to look for the spiritual qualities and competencies in the subsequent generations of leaders and teachers in the church.

Mentoring in Christian Classical Literature

The practice of spiritual mentoring and leadership development continued after biblical times. Over the centuries Christian leaders continued the work of “making disciples” of Jesus through personal, directed relationships. As mentioned in Chapter 2, Anderson and Reese incorporate historical examples of church leaders who relate mentoring principles in their writings. These historical figures “evoke rather than explain, educe rather than instruct. They offer an invitation and initiation. We are invited to participate with them in a conversation with a history that is shared by all who follow Christ.”²¹ This section introduces two historical figures who mentored others through their ministry and writings: Augustine of Hippo (AD 354-430) and Ignatius of Loyola (AD 1491-1556).

²¹ Anderson and Reese, *Spiritual Mentoring*, 22. The authors provide an “Historical Time Line of Christian Classics” in Appendix 3, pages 178-80, that highlight seven historical figures—two of whom serve as the focus of this section.

Augustine served as bishop of Hippo in North Africa from AD 396 to 430. His teaching tone and instruction in Letter 118 (AD 410) points to a mentored relationship with the letter's recipient, Dioscorus. In the opening paragraph of the letter Augustine sets out to answer his student's "countless multitude of questions."²² Later he explains how he would not want his teaching to become only intellectual knowledge for Dioscorus. Instead, he instructs his student to "let your character and manner of life command the attention of those who are to receive any such teaching from you. I would not have you open the way for teaching truth by first teaching what must be afterwards unlearned."²³ Anderson and Reese reflect on Augustine's teaching approach explaining, "The last sentence in the quotation from Augustine contains volumes of information about the early stages in the process of mentoring. 'Attract them by your way of life' means that integrity of life is primary."²⁴ Augustine points his mentoree to lead others in following Christ not only through instruction, but also by personal example in the spirit of how Paul mentored Timothy (1 Cor 11:10).

Ignatius of Loyola, who founded the Jesuit order, established practical exercises for growing in spiritual devotion. These included spiritual exercises for missionaries that could be completed in four weeks, meant to provide "instructions that a spiritual director

²² Augustine of Hippo, *Nicene and Post-Nicene Father, First Series*, Vol. 1, translated by J.G. Cunningham, edited by Philip Schaff (Buffalo, NY: Christian Literature Publishing Co., 1887), <http://www.newadvent.org/fathers/1102118.htm> (accessed February 27, 2016).

²³ Ibid.

²⁴ Anderson and Reese, *Spiritual Mentoring*, 65.

can use to guide a disciple through a process of serious reflection and submission.”²⁵ His other spiritual disciplines could also be used as tools for a spiritual mentor to guide a mentee. For example, the daily “*examen* of conscience” leads a disciple to review God’s presence and work in the activities of a previous time period, typically a day. The reflection at the end of the day is a means to daily correct and improve oneself: “He should demand an account of himself with regard to the particular point which he was resolved to watch in order to correct himself and improve. Let him go over the single hours or periods of time from the time he arose to the hour and moment of the present examination . . .”²⁶ This kind of regular and periodic reflection creates opportunities for a mentoree to learn how to notice God in daily life situations when he would otherwise feel too busy to do so.

Historical figures, such as Augustine and Ignatius, serve the church today by providing a spiritual heritage from which to engage mentoring relationships. Non-denominational churches such as DCCC might not have the rich heritage that other traditions or denominations possess. Nonetheless, a mentor can still adapt historical examples and practices in a way more acceptable to the local context. Utilizing the wisdom of valued historical figures serves to broaden a church’s breadth of tools for mentors to build up disciples, especially when provided with a clear connection to Scripture and relevance to present-day contexts and situations.

²⁵ Gerald L. Sittser, *Water from a Deep Well: Christian Spirituality from Early Martyrs to Modern Missionaries* (Downers Grove, IL: InterVarsity Press, 2007), 261-2.

²⁶ Anderson and Reese, *Spiritual Mentoring*, 145.

Mentoring Relationships for Followers of Jesus

Intentional mentored relationships, conducted according to biblical principles as examined in this chapter, nurture disciple-leaders for God’s Kingdom ministry. These kinds of relationships naturally suit a church that values generational differences in the family of God like Davis Chinese Christian Church. They serve a specific church that promotes leadership succession in an environment of high turnover by continually replenishing the pool of available leaders.

Individual mentors in the church will innately possess a particular set of gifts, strengths, and experiences to bring to the mentoring relationship. With knowledge that a mentoree potentially needs different kinds of mentors, Stanley and Clinton detail eight kinds of mentoring relationships: intensive mentors (discipler, spiritual guide, coach), occasional mentors (counselor, teacher, sponsor), and passive mentors (contemporary and historical).²⁷ This section focuses on the biblical basis and application of three of the mentoring types that address particular needs of those in the English Ministry of DCCC.

The Coach: Discovering and Nurturing God-Directed Purpose

The mentoring coach walks together with a mentoree in discovering and nurturing God’s purposes for him. Logan, Carlton, and Miller emphasize the coach’s role as a guide using the analogy of a traveler embarking on a journey: “[Coaching] ensures that people have someone to travel alongside them as they discover their destination—someone to help them think through their options and chart their course. . . . By walking

²⁷ Stanley and Clinton, *Connecting*, 42. Table 2-1 “Major Thrusts of Mentoring Types” outlines the eight mentoring types along with their primary functions and central thrust of empowerment.

together we can gain a clearer sense of direction and purpose, seeing pitfalls ahead of time and discovering alternate routes when necessary.”²⁸ The mentor also imparts the skills to the mentoree necessary to succeed. Stanley and Clinton provide a definition with a narrower focus of skill formation: “Coaching is a relational process in which a mentor, who knows how to do something well, imparts those skills to a mentoree who wants to learn them.”²⁹ The mentoring coach’s role is indispensable in the mentoree’s journey toward seeking God’s guidance and skill formation to serve him effectively.

The Apostle Paul ascribes the coaching function to certain leaders set aside by the church “to equip his people for works of service, so that the body of Christ may be built up . . .” (Eph 4:11-12). Louw and Nida define the word group where equip, *καταρτισμὸν*, points to making “someone completely adequate or sufficient for something.”³⁰ Clearly leaders in the church apply their gifts and efforts toward preparing members to serve in a way that leads the church toward maturity. Thus, a leader’s primary goal “is not to do all the work alone: it’s to prepare others for the work God has for them.”³¹ The works assigned to each member by God matches her unique spiritual gifts, talents, and passions. Thus, the mentor coach’s role is to guide, encourage, and train members toward their unique purpose within the body of the church.

²⁸ Robert E. Logan, Sherilyn Carlton, and Tara Miller, *Coaching 101: Discover the Power of Coaching* (Saint Charles, IL: ChurchSmart Resources, 2003), 17.

²⁹ Stanley and Clinton, *Connecting*, 79.

³⁰ Louw and Nida, *Greek-English Lexicon of the New Testament*, 680.

³¹ Logan, Carlton, and Miller, *Coaching 101*, 15.

Barnabas, the “son of encouragement, serves as an exemplar of coaching in the New Testament. Barnabas ministered to Paul (Acts 9:23-32) by first being “willing to walk with Paul when everyone else wanted to walk away.”³² Without Barnabas’s support, early church leaders could have rejected him. In a later instance, the leaders in Jerusalem sent Barnabas to Antioch where he observed God at work: “When [Barnabas] arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts” (Acts 11:23). Ogne and Roehl reflect on Barnabas’s ministry in Antioch observing, “In his coaching actions, he was with them; he watched and discerned what God was doing, encouraged them, helped them stay on course to their purpose, and was a factor in their fruitfulness.”³³ When Paul approached Barnabas to visit believers in towns where they previously ministered, the two disputed over whether John Mark could join them (Acts 15:36-40). Barnabas subsequently separated from Paul, taking John Mark out to minister under his care when Paul would have left him behind.

Jesus coached his disciples as illustrated in his mentoring method outlined above. His final directive to his disciples in the Great Commission set their life course as a catalyst for subsequent generations to serve God’s Kingdom purposes. Today coaching mentors in the church follow in the legacy of Jesus, Paul, Barnabas, and other leaders who empower and equip mentorees to discover and successfully follow God’s course marked out for them.

³² Steve Ogne and Tim Roehl, *Transformational Coaching: Empowering Leaders in a Changing Ministry World* (Nashville: B&H Publishing Group, 2008), 61.

³³ *Ibid.*, 62.

The Spiritual Guide: Deepening and Renewing Spiritual Devotion

The mentoring spiritual guide serves to deepen and renew a mentoree's spiritual devotion to God. Stanley and Clinton define the spiritual guide as "a godly, mature follower of Christ who shares knowledge, skills, and basic philosophy on what it means to increasingly realize Christlikeness in all areas of life."³⁴ This description recognizes that increasing spiritual maturity and godly character serve as key criteria for a leader's success. The church at its inception saw what some might consider a menial task, food service to the needy, as a ministry to be carried out by those possessing spiritual maturity. The Jerusalem church chose "men who are known to be full of the Spirit and wisdom" (Acts 6:3) to serve the Hellenist Jewish widows.

Conversely, Paul saw how the lack of spiritual character and maturity severely damaged the church. Although free in Christ, church members at Galatia worked out of their flesh, and consequently attacked each other almost to the point of mutual destruction (Gal 5:13-15). He taught them submission to the Spirit whereby they would exhibit the fruit of the Spirit: "love, joy peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control" (Gal 5:16-23). Nurturing leaders today requires the same level of emphasis on personal character and training to submit to God's Spirit in order to build up, not tear down, the church.

The mentoring spiritual guide keeps a mentoree accountable to spiritual development in daily life and ministry through spiritual disciplines. Jesus' disciples grow in devotion through spiritual practices. He taught his disciples how to practice "acts of

³⁴ Stanley and Clinton, *Connecting*, 65.

righteousness” such as giving alms, prayer, and fasting (Mt 6:1-18). In each spiritual activity Jesus taught them to not practice in front of others for show, but to direct their devotion to God the Father alone. As a spiritual guide, he showed them that outward religious activity needs to match internal motivation for deeper relationship with God the Father and reward from him alone. He thus encouraged them to maintain spiritual integrity in the face of temptation for personal recognition and gain. Similarly, Paul directed Timothy to diligently devote himself to “train yourself to be godly” (1 Tm 4:7), not getting involved in distractions. He then directed Timothy to “watch your life closely and persevere in [the matters I instructed you], because if you do, you will save both yourself and your hearers” (1 Tm 4:15b). The mentoring spiritual guide, therefore, helps to sort out “mixed motives and refocus on Christ when . . . competing time demands and desire for man’s approval blur your priorities.”³⁵

The Counselor: Spiritual Empowerment and Soul Care

The third type of mentor, the mentoring counselor, addresses issues related to spiritual empowerment through the care of souls. Stanley and Clinton see the counselor’s role as providing “timely advice and impartial perspective on the mentoree’s view of self, others, circumstances, and ministry.”³⁶ Their eight-fold counseling mentor’s “empowerment functions” include encouragement, being a soundboard, major evaluation, providing perspective, specific advice, linking, major guidance, and inner healing.³⁷

³⁵ Ibid., 67.

³⁶ Ibid., 89.

³⁷ Ibid., 95-96.

Many of these functions, such as encouragement and guidance, however, overlap with the mentoring coach's role. For purposes of this project the mentoring counselor's key functions relates to caring for souls and inner healing.

One key way for mentors to care for souls is to recognize and respond to mentoree's burdens and pain. Paul exhorts the Galatians to "carry each other's burdens, and in this way you will fulfill the law of Christ" (Gal 6:2). Contextually, burdens point to restoring a person caught in sin (Gal 6:1). However, they can refer more broadly to any situation in which a person finds him or herself overwhelmed. Ronald Fung, in his commentary on Galatians, notes, "When the burdens of life become simply unbearable for any member of the community, the others, if they are truly spiritual, will lighten his load by sharing his burdens and thus enabling them to stand."³⁸ Paul saw his role as bringing God's compassion and comfort to those hurting: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God" (2 Cor 1:3-4). The counseling mentor also carries Paul's "comforted to comfort" mindset into the mentoring context.

Additionally, the mentoring counselor serves as a kind of pastoral counselor. David Augsburger defines pastoral counseling as "a healing relationship that is deeply informed and shaped by the understanding of the 'person,' grounded in theology and ethical practice of the religious community it represents, and offers compassionate

³⁸ Ronald Y.K. Fung, *The New International Commentary on the New Testament: The Epistle to the Galatians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988), 287.

presence as well as authentic encounter in the long tradition of the care of souls.”³⁹

Words such as relationship, community, and presence speak to the importance of the human connection in the care of those who need inner healing and freedom from past hurts that might hinder fruitfulness. For example, Pue argues that mentors need to identify and discuss potential spiritual impediments a leader brings into new roles. As noted in Chapter 2, he sees the mentor’s importance in directing the process of identity formation and gaining freedom from past entanglements. Pue suggests mentors go through a spiritual inventory with mentorees, directing them to “seek help as required to pray through any generational or personal involvements.”⁴⁰

The counseling mentor ultimately recognizes the Holy Spirit’s role as the true counselor directing the caring and healing process in performing any of these functions. Jesus told the disciples they would not be alone after his departure saying, “All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of everything I have commanded you” (Jn 14:25-26). The word here for “Advocate” is *παράκλητος*, “a verbal adjective with a passive sense [having the] same meaning as . . . ‘one called alongside.’”⁴¹ The indwelling Spirit continues Jesus’ work on earth, including the process of healing and maturing his followers into leaders. The mentoring counselor understands

³⁹ David Augsburg, “The Call to Soul-Making and Soul-Mending,” Fuller Theological Seminary CN710 class notes handout.

⁴⁰ Pue, *Mentoring Leaders*, 67-68.

⁴¹ George R. Beasley-Murray, *Word Biblical Commentary: John* (Waco TX: Word Books, 1987), 226. The “Paraclete” sayings include John 14:15-17, 25-26; 16:7-11, and 12-15, and point to the continuing role of the Holy Spirit in Jesus’ followers after he departs from them.

his or her role in assisting the Spirit's continuation of Jesus' work in the lives of mentorees.

Summary: Making Disciples in the Local Church

Jesus started a movement for generations when he commissioned his closest followers to make disciples of all nations. The church gathered in Jesus' name today continues to make disciples through evangelism (going), initiation (baptizing), and education (teaching). The last aspect of the Great Commission in particular, "teaching them to obey everything I have commanded," establishes a basis for mentoring ministry among Jesus' followers. Jesus, along with others in the Bible like Elijah and Paul, approached the mission handed to them from God in a way that made maximum impact for the multiplication of Kingdom ministry beyond their own time. Their example and model of personal, relational, and organic leadership mentoring and nurturing disciple-leaders stands the test of time. It serves as the foundation for Part 3—the goals, strategy, and implementation of a leadership mentoring pilot project for the English Ministry at Davis Chinese Christian Church.

PART THREE

PRACTICE

CHAPTER 4

A PLAN FOR FORMING LEADERS THROUGH MENTORING

Davis Chinese Christian Church has entered into a time of transition and generational change. The church's elders, along with others aware of the situation, recognize the need to engage a younger generation poised to take on greater responsibility in advancing her mission and ministry. This chapter presents a plan for forming leaders through mentored relationships in the English Ministry of Davis Chinese Christian Church to address the expanding leadership needs in the church.

Theological Implications and Ministry Overview

Chapter 3 explored the theological basis for a leadership mentoring ministry at DCCC. Examining emerging theological themes and traditions at DCCC reveals the church's evangelical leanings as an independent, non-denominational church. A closer look at biblical and historical examples further informs the church's practical theology, including the working biblical metaphors of the Body of Christ and church as the family of God. The following discussion summarizes theological implications derived from Part 2, concluding with a brief description of a plan to bring mentoring ministry into the EM of DCCC that takes these implications into consideration.

Leadership Development for the Edification of the Local Church

The biblical witness establishes the pattern of setting aside certain leaders in the church to nurture and equip the next generation of leaders. The Spirit provides the church with leaders who carry out the defined role of equipping church members for “works of service” (Eph 4:11-12) within the Body of Christ. Those leaders function to train and support other members, who then carry out their respective functions. The ministry of leadership succession, though, does not end with the second generation. Rather, the local church should also implement a leadership multiplication process in the way Paul instructed Timothy. Paul directed him to seek reliable, qualified people to pass on the responsibility of the ministry with the expectation that the next generation of leaders would do the same. The maturing of those members through the care and nurture of a leader like Timothy would ultimately serve the needs of the church for future generations.

The English Ministry of Davis Chinese Christian Church needs to implement a similar kind of approach to leadership multiplication. As outlined in Chapter 1, the ministry did not prioritize intentionally nurturing leaders through personal relationship. The immediate needs of an expanding church in a growing community consumed much of the leaders’ energy and efforts. As a result, leaders fatigued while carrying out ongoing tasks in the ministry with few avenues for support or succession. The church’s current leadership succession approach encourages a leader to find his replacement, which views the ministry role as a job, task, or function to pass on. Jesus, however, saw his ministry with his disciples as passing on a way of life. He modeled what he taught them by walking alongside his disciples. When he departed from his disciples, he left them the Great Commission—to make disciples of all nations in the same manner he built them

up. Paul also carried out Jesus' commission, calling and training up Timothy on one of his missionary journeys (Acts 16:1-5). Timothy's role one of passing on the Christ way of life he learned from his mentor Paul.

Leadership development is thus a priority ministry of the church that ultimately builds up all members. It should not be seen as an option to consider when enough resources become available. Mainly performing immediate tasks and duties, while certainly necessary to keep the church functioning eventually weakens the core infrastructure of the church. Instead, setting aside leaders to nurture the next generation of leaders, through activities such as mentoring, ensures the health and future of the church's ongoing ministry.

Spiritually Formed Leaders as Followers of Jesus

Prioritizing relational and intentional leadership development leads to the next step of leadership development: forming Christ's character in the leader. This step elevates a church leader's role beyond a task or job to a calling directed by the Holy Spirit. For example, when a leader consciously serves out of her identity as God's child, and not on performance, outcomes, or popularity, she discovers an internal strength by which to lead. Pue describes the grounded, mature leader as one who is "at peace, abiding in the Lord. . . . Abiding, staying attached, recognizing who is at the core of who you are and revolving your leadership around this core—that is what mature leaders do."¹ When the early church selected the first deacons, they did not choose randomly or ask for any willing volunteer. Instead, they chose men known "to be full of the Spirit and wisdom"

¹ Pue, *Mentoring Leaders*, 53.

(Acts 6:3). Later, Paul told Timothy to choose teachers both reliable and qualified (2 Tm 2:2). The majority of his instructions to Timothy and Titus for choosing officers in the church embodied character formation traits, not competency or talent. Leaders in church history also took the importance of character into consideration. One example cited Augustine's stress on the integrity of the teacher living out what he teaches others.

Davis Chinese Christian Church desires leaders with the kind of maturity and character articulated in the Scriptures. The church's approach of Bible teaching, reinforced with meeting with other Christians in groups, does provide a pathway to spiritual maturation. However, the general lack of attention to a person's unique concerns and issues often leads to shallow learning lacking character transformation. The church needs to engage prospective leaders in relationships that intentionally focus on spiritual formation and personal maturation.

Relational Mentoring as a Primary Means to Develop Leaders

A survey of mentored relationships in the Bible and historical figures reveals the relational nature of developing leaders for God's Kingdom. Active leadership succession ensures that a particular ministry continues uninterrupted. It depends, though, less on human initiative and plans, and more on leaders heeding divine revelation and direction in raising up the next generation of leaders. Mentors invest in a small number of mentorees at a time: those of whom are committed, take initiative, and seek deeper truth. They provide personal examples and on-the-job training for mentorees to follow by individually ministering to each one in following Jesus. Mentored relationships in service of the Great Commission provide the model for leaders to cultivate the next generation of

leaders invested in Kingdom ministry.

Davis Chinese Christian Church's identification with the church as the Body of Christ, and as the family of God, provides a fitting context for mentoring relationships. Both adopted metaphors recognize the relational nature of the church ultimately founded on the quality of relationships found in Trinitarian *perichoresis*. Additionally, the church as the family of God suits Davis Chinese Christian Church's identity as an ethnic church with strong relational values of family unity and care. Paul's exhortations to Timothy to lead older and younger men and women as family members (1 Tm 5:1-2) serves as a key scriptural example for how leaders should view members in the spiritual family. This culture of family within the church also permeates the English Ministry where prospective mentors understand the importance and responsibility to care for younger generations. The younger generation also sees the importance of submitting to leadership and developing into roles with greater responsibility. For these reasons, relational mentoring can become a core method for developing leaders in the English Ministry at Davis Chinese Christian Church.

Preferred Future: Church Leaders Nurtured through Mentored Spiritual Relationships

Given the abovementioned theological implications, together with the current state of the leadership in the EM of DCCC, the preferred future for leadership development actively embraces nurturing leaders through intentionally mentored relationships. A mentoring ministry provides an effective means to fulfill the mission of the church, express her unique character and traditions, and meet the needs of a new generation of leaders. Mentors provide mentoree leaders access to her or him, necessary

resources, personal spiritual growth goals and encouragement, and periodic check-ins to report on ministry objectives and progress.

Potential mentors will undergo a screening and selection process by the English Pastor, and in collaboration with elders and deacons familiar with the English Ministry. The English Pastor will train and equip those who accept the invitation to become mentors. Mentors will learn the theological basis for mentoring in the local church, and become familiar with the three mentoring types particularly applicable to the DCCC context—the Coach, Spiritual Guide, and Counselor. The English Pastor will call meetings to discuss with mentors the timeline and plan for selecting and working with mentorees over a six-month trial period. Support for mentors will include regular periodic meetings with the pastor in addition to meetings with the mentor team. At the end of the six-month pilot mentoring program, the evaluation and assessment process guides and shapes the mentoring ministry in the English Ministry with possible expansion to other areas of the church.

Strategy Goals

Dennis McCallum and Jessica Lowery describe a main goal of discipleship as providing “the body of Christ with leaders and role models who can teach others and lead Bible studies, ministry teams, or home groups.”² Their goal of making disciples who are equipped to serve the church applies similarly to the leadership mentoring endeavors at DCCC. This section establishes specific, measurable goals that lead to the realization of

² Dennis McCallum and Jessica Lowery, *Organic Discipleship: Mentoring Others into Spiritual Maturity and Leadership* (Columbus, OH: New Paradigm Publishing, 2012), 22.

the preferred future of mentoring leaders in the English Ministry of DCCC. The following cognitive, affective, and behavioral goals reveal a strategy that addresses the head (knowledge and understanding), the heart (attitudes and will), and the hands (experience and skill) needed to equip leaders for Kingdom ministry.

Understand the Importance of Church Leaders Actively Pursuing Jesus as Disciples

Willard rightly states that in order to make disciples, Christians should “first be disciples.”³ His assertion applies especially to leaders whose character matters as much as his or her skills, gifts, and effort. This understanding of leaders who are first disciples needs reinforcement at DCCC. A culture of busyness, distraction, and task-orientation competes for the hearts and minds of the postmodern generations in the English Ministry. These younger generations often perceive taking leadership roles in church ministries as a task, concerned with the amount of time and energy required, meetings to attend, and jobs to bring to completion.

The older generations did model faithfulness and attendance for the younger generation, but often modeling alone did not lead to the kind of radical life change leaders who are primarily disciples exhibit. David Augsburger takes spirituality to that next level of commitment, espousing a “tripolar spirituality” that is a spirituality “of radical agape and enemy love,” where “I love God only as I love enemy.”⁴ Leaders living out the radical love of Christ in tripolar spirituality would serve as examples to the rest of

³ Willard, *The Divine Conspiracy*, 299.

⁴ David Augsburger, *Dissident Discipleship: A Spirituality of Self-Surrender, Love of God, and Love of Neighbor* (Grand Rapids, MI: Brazos Press, 2006), 15.

the church as to the meaning of a disciple-making ministry at Davis Chinese Christian Church.

This cognitive aspect of this goal corrects the misunderstanding that leaders primarily do jobs and tasks. A leader who understands his or her relationship with Jesus as a disciple focuses on being in that relationship first with works that naturally follow. The mentoring relationship provides a safe context for a mentoree to learn this principle through teaching and modeling provided by the mentor.

Understand a Mentor's Role and Three Types of Mentors

This second cognitive goal focuses those involved in mentoring on the role of mentors and different types of mentors. A newly formed mentoring ministry needs definition and explanation as an innovative concept introduced to DCCC. Furthermore, understanding the role of a mentor in a mentoree's life and ministry safeguards both parties from later confusion stemming from unmet expectations. In essence the mentor's role consists of coming alongside another disciple of Christ in support of the Holy Spirit's work in the mentoree. As Reese and Anderson explain, the mentoree does not see the mentor "as absolute experts with final authoritative word, but more as the shrewd and discerning expressions of those who have traveled this way before."⁵

By coming alongside mentorees, mentors in the English Ministry will learn the three mentoring roles discussed in Chapter 3: the Coach, the Spiritual Guide, and the Counselor. Each role addresses a particular need or concern in the EM at DCCC. The Coach nurtures discovery of God's purpose and direction when many young people

⁵ Reese and Anderson, *Spiritual Mentoring*, 18.

continue to seek God’s purpose for their life. The Spiritual Guide directs a mentoree to disciplines and practices that nurture spiritual devotion and commitment in a culture full of distraction and worldly ambition. Finally, the Counselor empowers and cares for the soul of the mentoree where a shame-based culture suppresses expression of hurt, weakness, and brokenness. Paul Tokunaga, in addressing Asian American leaders, notes that a “strand of our Asian DNA is shame. Simply put, Asian Americans are often affected more by shame, European Americans more by guilt, especially those brought up in the church.”⁶

Leaders who learn the role of mentors and the principles of coaching, spiritual guidance, and counseling can articulate those roles and principles to another mentor on the team and to the English Pastor. Affectively, leaders who gain a greater understanding of mentoring roles and types desire to learn more about mentoring.

Value Developing Leaders Holistically through Key Relationships in the Family of God

This affective goal, valuing developing leaders holistically and relationally, evaluates the adoption of values and attitude toward mentoring. The importance of valuing leadership development holistically comes into view when a leader faces personal growth areas. If a leader embraces life-change toward Christlikeness in the discipleship process, she will lead from a place of personal character and testimony. Ogne and Roehl observe coaching paradigms reflecting this shift in emphasis, seeing the previous paradigms as “overly focused on performance and productivity” which are

⁶ Paul Tokunaga, *Invitation to Lead: Guidance for Emerging Asian American Leaders* (Downers Grove, IL: InterVarsity Press, 2003), 40.

“particularly suspect and resisted by young and postmodern leaders, who highly value relationship, authenticity, and community.”⁷ Instead, “the new coaching paradigm focuses on the leader who is personally transformed . . .”⁸ The present goal targets younger leaders who see the importance of nurture and input from those within the community of faith. She seeks guidance and support in personal transformation from those who have gained life transforming experience through serving in various ministry capacities before her.

The English Ministry at DCCC now possesses a spiritual diversity of gifts and experience, as well as generational diversity, to provide the kind of faith community to nurture leaders holistically and relationally. The inertia of past inactivity in leadership development, though, could undermine a mentoring ministry initiative. Therefore, a change in value and attitude needs to accompany the new ministry approach in order for potential mentors and mentorees to invest the time, effort, and energy required for successful adoption.

Experience a Spiritual Mentoring Relationship and Identify a Leader to Mentor

Jesus’ first disciples experienced learning organically and relationally with him over a three-year period. Out of their personal experience each disciple could “make disciples.” McCallum and Lowery explain how Jesus took on a Jewish model of discipleship, where the close association between Rabbi and disciple engaged in “personalized education where two men formed a close, trusting relationship in which the

⁷ Ogne and Roehl, *TransforMissional Coaching*, 29.

⁸ Ibid.

rabbi could sense and minister to inner spiritual needs in his disciple. He could see with his own eyes whether his trainees were living out what they had discussed.”⁹ Clearly, the personal experience of working with a mentor provides the necessary knowledge to mentor the next generation. Stanley and Clinton’s constellation model of mentoring reinforces the idea of mentors themselves being mentored as part of a system of relationships. They assert that “a network of vertical (mentors) and horizontal (peers or co-mentors) relationships is not an option for a believer who desires to grow, minister effectively, and continuously, and finish well.”¹⁰

This behavioral goal provides personal experience and mentoring skill development through modeling, observation, and on-the-job training. Leaders in the English Ministry who participate in this mentoring initiative experience a spiritual mentoring relationship initially with the pastor. The mentor trainee will also identify one leader she can mentor, and initiate the mentoring relationship. Evaluating the success of achieving this goal entails the degree in which a potential mentor develops, maintains, and commits to vertical and horizontal mentoring relationship.

Content of the Strategy

With the goals for the mentoring initiative established, the next step in developing the ministry plan is the content of the strategy. The strategy to establish a mentoring ministry initiative in the English Ministry of DCCC takes shape through three key

⁹ McCallum and Lowery, *Organic Discipleship*, 4.

¹⁰ Clinton and Stanley, *Connecting*, 159. For the diagram “A Constellation Model of Mentoring Relationships” see Figure 11-1, 162.

components with the intermediate goal of establishing the initial mentor team that will lead the mentoring ministry. The design of these components keeps the goals in the previous section in mind, while engaging the first generation of mentors in the EM at DCCC with conceptual, practical, and experiential knowledge.

Component 1: Initial Training for Mentors

The first component of the strategy addresses mentor education, training, and awareness. This component includes teaching the importance of mentoring in the church, the biblical and theological basis for mentoring leaders, and the three key types of mentors introduced to the church. Training at this stage also incorporates introducing essential skills needed for mentoring, such as how to ask questions and listening actively. Most members who would join the first generation of mentors in the EM have little background in mentoring ministry. Therefore, they would welcome learning about mentoring as they have a strong affinity toward book learning and education.

In addition to classroom learning, the initial training helps mentors gain an awareness of the influence of mentoring in a person's life. Ted Engstrom and Norman B. Rohrer highlight mentors in many walks of life including at home, church, and in vocational endeavors.¹¹ Mentors in the home include mentoring spouses, mentors of children, and parents as mentors; mentors in the church include pastor and lay mentors, those who serve and set examples; and vocational mentors include those who develop manpower, mentors who help manage time, and cross-cultural mentoring. Mentors will

¹¹ Ted. W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others what God has Given You* (Eugene, OR: Resource Publishers, 1989), 45-134.

take time to notice and name mentors from varying aspects his or her past and present. This exercise draws from a mentor's personal experience, leading her to appreciate the value of mentoring others.

Component 2: Establishing the Mentoring Process

The second component of the strategy introduces a process for establishing and engaging in a structured relationship. Component 1 provides the conceptual framework and understanding for a mentoring ministry at DCCC. The process elements in Component 2 gives mentors a pathway for mentoring, with steps and milestones to begin mentoring leaders. Stanley and Clinton provide practical steps in establishing a mentoring relationship in the chapter "Ten Commandments of Mentoring."¹² The elements listed here draw from their "commandments" with some modification and description of their application to the English Ministry, and are listed in worksheet format in Appendix 1.

Establishing the Mentoring Relationship

Typically, a relationship already exists between the mentor and the potential mentoree. This step establishes a defined relationship where a "safe space is created by the mentor"¹³ to nurture the mentoree. While casual support and nurturing relationships also exist in the English Ministry, an established mentoring relationship allows for a structured approach to reach specifically defined goals and initiate new ministry engagement and methods.

¹² Stanley and Clinton, *Connecting*, 197-212.

¹³ Anderson and Reese, *Spiritual Mentoring*, 13.

Discussing Goals and Purpose

One common concern expressed in the EM regarding mentoring types of relationships is the the lack of a purpose or goal to the meetings. Spending time at the coffee shop discussing life concerns and issues certainly contributes to building relationship and community. Mentoring leaders, on the other hand, gives purpose to this time by focusing on agreed upon expectations and goals to work toward together over the duration of the relationship.

The purpose of the mentoring relationship for the leadership mentoring pilot project centers on cultivating leaders for specific church ministries. Mentors invite current or potential leaders who show promise and interest to take on greater levels of responsibility or desire greater effectiveness in current roles. An individualized leadership goal highlights and directs the mentoring relationships in the pilot project. Accountability to spiritual disciplines also give the mentoring time shape and purpose.

Determining Logistics

Each mentoring relationship needs to define the logistics that will enable the mentoree to reach established goals and objectives. In the initial meeting, the mentor and mentoree discuss meeting frequency, such as meeting once a week, and meeting length, for example an hour long. Also included in logistics is the initial duration of the mentoring relationship—six months for this pilot project. Finally, setting confidentiality guidelines establishes the boundaries for the relationship to allow for trust to develop, and protection of the privacy for the parties involved or brought up in mentoring discussions.

Setting up Accountability and Correction Mechanisms

Accountability and correction remain difficult subjects for members of the English Ministry at DCCC. In Chinese culture settings, strong hierarchies exist to provide order for society and family. However, many next generation Asian Americans adopt the Western traits of independence and respect for authority by merit, and not by status or title. Thus, the mentor and mentoree need to openly discuss the means and mechanisms by which to follow up on assignments and address areas of correction. Setting up these guidelines removes the potential of embarrassment for either the mentor or mentoree when expectations go unmet or difficult topics need addressing.

Evaluating the Mentoring Relationship

Periodically, the mentoring relationship needs evaluation. This process includes the mentor's self-evaluation, discussion with a supervising mentor about the progress of the relationship, and the status of meeting goals and objectives with the mentoree. During evaluation the mentor and mentoree discusses possible course corrections, modification to logistics, and can make decisions regarding the future of the mentoring relationship.

The last stage in the mentoring process is closure at the final evaluation meeting. Howard and William Hendricks encourage mentors to utilize the last meeting time to review the relationship: "Talk about some of the highlights of your work together . . . Solicit his impressions of what he [the mentoree] has learned and how he has grown, and share your own observations along these lines. You might also talk about the future—

both how he sees it, and how you see it.”¹⁴ Providing a time for closure allows both the mentor and the mentoree to express final thoughts as each moves to the next step in his or her respective ministry goals and development.

Component 3: Experiencing Mentoring

Finally, mentors will experience mentoring first hand through a vertical mentoring relationship with the pastor, and then by establishing a mentoring relationship with a mentoree. The Component 2 process guides both relationships, with mentors-in-training essentially experiencing two mentoring relationships concurrently. The meetings with the pastor address any concerns the mentor raises with his or her respective mentoree. These meetings provide for timely training through issues raised on-the-job—a valuable feedback mechanism not easily replicated in the classroom type training of Component 1.

Target Population and Leadership

The leadership mentoring initiative proposed in this project targets two key populations. The first generation of mentors make up the initial group selected and trained. Mentors will come from the current English Ministry leadership structure selected primarily for their proven character and reputation in the church and local community. In the second stage of the pilot project, the mentors will invite the next generation of leadership mentorees to join the mentoring ministry initiative. These next generation leaders come from the young adults group, primarily those in the late twenties or early thirties, who show initiative and interest to develop as leaders.

¹⁴ Howard Hendricks and William Hendricks, *As Iron Sharpen Iron: Building Character in a Mentoring Relationship* (Chicago: Moody Publishers, 1995), 220.

CHAPTER 5

IMPLEMENTATION PROCESS AND EVALUATION

A ministry strategy needs a concrete plan for implementation and evaluation. This chapter details the steps toward implementing a pilot mentoring ministry in the English Ministry of Davis Chinese Christian Church. The following implementation plan takes into account the church's calendar, present leadership personnel, resources, and additional personnel required. An evaluation and assessment period follows after the completion of the mentoring training and practicum. The first section summarizes and outlines the major activities scheduled for the ministry initiative.

Pilot Project Summary and Timeline

The leadership mentoring pilot project seeks to recruit, train, and mentor a first generation mentor team of three or four current English Ministry leaders. As part of this pilot project, each mentor initiates a mentoring relationship with one younger generation leader. The pilot project spans twelve months in total: two months to develop training materials and resources, three months to recruit and conduct initial training of mentors, six months for mentors to meet with mentorees, and one month for evaluation.

Davis Chinese Christian Church's calendar revolves around the university's three quarter system that starts in late September and ends in the middle of June. In addition to the UC Davis calendar, key dates for the church include the Fall Welcome Picnic, Thanksgiving service and lunch, Christmas Sunday and Eve services, and Good Friday/Easter weekend services. The mentoring pilot project starts with the preparation and training of mentors in the spring and summer. By late September mentors initiate relationships with mentorees and begin meeting with them. The winter break serves as a mid-project checkpoint for the mentor team to gather and discuss the progress of the pilot project. Evaluation of the mentoring pilot project commences the following spring. The following timeline outlines and further details the major activities comprising the leadership mentoring pilot project.

Development of Resources and Training Materials—Spring 2016

During Spring 2016 the English Pastor shapes the curriculum and materials for mentor training and for mentors to use with mentorees. The first packet of materials contains information for the orientation. It opens with an introduction to the mentoring initiative, a schedule of the pilot project, and a list of topics covered in training. The second packet designed for mentor training contains lesson handouts, reading material, assignments, the mentoring process handout, evaluation surveys, and logistics for a one-day retreat. Finally, the third packet details the materials for the training retreat, including adapted exercises from *Spiritual Autobiography* by Richard Peace, and worksheets to journal mentoring experiences. The English Pastor updates and refines the lesson and retreat packets up until the respective meeting and event times.

Mentor Informational Orientation Meeting—June 2016

The city of Davis and DCCC enter their summer mode and schedule by the middle of June. Most university students, along with some faculty, leave for summer break. Ministries at the church in turn slow down, making it an ideal time to recruit the first generation of mentors who normally carry heavy responsibilities during the school year. The English Pastor will approach potential mentors to invite them to a one-hour orientation meeting scheduled for a weeknight evening, or on a Sunday afternoon after church services. The orientation meeting serves to present the mentoring initiative, answer questions, gain feedback, and call mentors in commitment to participate in the leadership mentoring project.

Initial Mentor Training and Individual Meetings with the Pastor—Summer 2016

Mentor training occurs over two phases: the initial training over the summer, followed by the ongoing training once mentors begin meeting with mentorees. By July the initial mentor training commences with both team training meetings and scheduled individual meetings with the English Pastor. The one-day retreat, planned for August at the mid-point of the training, bonds the team through sharing, prayer, and visioning.

Mentoree Recruitment and First Meetings—Fall 2016

The English Pastor works with the mentor team to select and reach out to potential mentorees in mid-September. Mentors then introduce the mentoring plan to mentorees in their first session. The mentor and mentoree become better acquainted and establish the mentoring relationship by filling out the mentoring process worksheet (see Appendix 1) together. In subsequent meetings, the mentors coach mentorees in

discovering God’s direction and purpose as leaders in their respective ministries; guide mentorees to practice the two spiritual disciplines of contemplative Bible reading and meditative prayer¹⁵; and provide lay counseling for when issues needing guidance arise in mentoring sessions.

All Mentor Meeting Strategy Session—December 2016/January 2017

The mentoring ministry initiative takes a break over the holidays in December at the time when UC Davis’ winter finals conclude. The mentor team meets for a mid-project session for feedback, strategy, and support between mid-December and the first week of January. The pastor and mentors pray, share lessons learned, address questions, and express aspirations for the second half of the leadership mentoring pilot project.

Evaluation with Discussion for Further Implementation—Spring 2017

The final activity of the mentoring pilot project involves evaluation and suggestions for further implementation. All participants assess the effectiveness of the leadership mentoring pilot project upon the conclusion of the mentoring pilot project in March when the UC Davis winter term ends. Participants review the personal impact of investing in a mentoring relationship, as well as the effectiveness of the initiative to meet the goal of nurturing leaders at DCCC. Finally, participants provide feedback and ideas for further implementation of the mentoring program.

¹⁵ Mentors will use excerpts from the *Contemplative Bible Reading* and *Meditative Prayer* study guides by Richard Peace.

Leadership Development

Leadership identification and development is central to the success of the leadership mentoring ministry initiative. Initially, the English Pastor selects, recruits, and trains mentors. He leads the first generation of mentors through the three components of the ministry strategy, facilitates mentor team meetings, guides the selection of mentorees, and provides feedback and direction for all mentoring relationships. Thus, the ministry initiative will start with a small group due to the relative greater responsibility on the pastor to initiate and propagate the ministry initiative. Later, the English Pastor identifies a successor to lead the mentoring ministry. A successor ideally comes from the pool of mentors trained in the pilot project.

Mentor and Mentoree Selection

The mentors for the mentoring initiative come from the committed middle-age group of members. The English Pastor, with confirmation by the board of elders, selects and invites mentors to join the pilot project. Mentors preferably possess the following characteristics: a proven dedication to the church's ministry, a reputation for striving after Christ-like character, a humble servant attitude, an inclination toward relational ministry, a track record of investing in members from younger generations, eagerness to participate in mentoring, and willingness to prioritize the time for training and mentoring relationships. The mentor who possesses these identified and confirmed qualities would more likely have the credibility and standing in the church community indispensable for effective leadership mentoring at Davis Chinese Christian Church.

Mentors choose mentorees after completion of training in collaboration with the pastor. As a mentor considers her selection, she keeps in mind existing ministry connections with potential mentorees. Ideally mentorees, chosen from members of the young adult fellowship, possess characteristics such as those Anderson and Reese identify: “one who desires spiritual growth and maturity; one who is vulnerable in sharing intimate issues in life; one who is responsive and respectful to the directives of the mentor; one who is teachable, submissive, faithful, and obedient; [and] one who desires to serve God with his or her life.”¹⁶ Lastly, mentors schedule an initial meeting with mentorees to formulate a mentoring plan.

Mentor Training

Mentor training is an essential component to the mentoring initiative strategy as described in Chapter 4. This section begins by detailing the initial training sessions that cover foundational principles and mentoring types. It continues with a description of the one-day off-site retreat in August, and concludes with ongoing training as mentors meet with mentorees.

Initial Mentor Training: Foundational Principles and Mentoring Types

The English Ministry often incorporates small group Bible study as a core activity in gatherings such as fellowship or leadership meetings. Leveraging this current learning methodology, mentor training sessions meet approximately every other week for two months to learn the series of five studies prepared by the English Pastor. Each study

¹⁶ Anderson and Reese, *Spiritual Mentoring*, 12. This list is part of the chart titled “The Anderson/Reese Model of Spiritual Mentoring” under the heading “Who is the mentoree?”

incorporates the following elements: a mentoring or leadership principle, biblical passages, questions for application, and homework assignments. For example, the first study outlined in Appendix 2 focuses on the principle that all leaders first become disciples. The Great Commission (Mt 28:18-20) serves as a foundational text for the study. Questions for discussion relate to the purpose of the church, what it means to be a disciple, and how leaders follow Christ. The church's mission in fulfilling the Great Commission provides a backdrop for discussion on how the English Ministry can apply the principle through mentoring. Finally, a homework section includes articles to read such as Stanley and Clinton's first two chapters in *Connecting: "Relationships That Make a Difference,"* and "Understanding Mentoring." Each of the five foundational training sessions incorporate a similar framework, with room for question and answer as well as open discussion.

In the second part of the initial training the English Pastor addresses the three key types of mentors integrated in the mentoring pilot project: the Coach, the Counselor, and the Spiritual Guide. These training sessions introduce the function of each mentor, the theological basis for mentoring, mock mentoring sessions applying principles learned, and a practical way to apply lessons learned with a mentoree. Key texts for the mentoring coach include *Coaching 101* by Logan and Carlton, and *TransforMissional Coaching* by Ogne and Roehl. Two texts addressing the mentoring counseling include the "Basic Skills" section in *Called to Counsel* by John Cheydleur, and chapter excerpts from Timothy D. Foster's *The Handbook of Christian Counseling*: "The Counseling Process," and "Closing Words to Lay Counselors." Training material for the mentoring spiritual guide comes from "Exercises of Grace" in *Spiritual Mentoring* by Anderson and Reese,

and *Soul Feast* by Marjorie J. Thompson. Continued learning about these mentor types would come during the experiential component of the mentoring ministry initiative that follows.

In addition, active listening and asking good questions function as key skills for all mentor types. As Logan and Carlton point out about coaching: “The heart of coaching is simple: you can help people significantly by listening well and asking good questions. . . You don’t have to be an expert to be a coach.”¹⁷ Their thoughts apply to counseling and spiritual guidance too as these mentoring activities require similar skills and approach with differing application. Besides practical active listening skills and asking questions, this training session focuses on a mentor’s role in coming alongside the Spirit to direct mentorees. Jean Stairs, in *Listening for the Soul*, instructs pastoral caregivers to listen spiritually in a way that is “aware and open to the wondrous spirit of God, and hearing the ways God invites and reveals on all levels of our being and human longing.”¹⁸ This kind of listening encourages the mentoree to “locate the presence and activity of God in their daily lives and work.”¹⁹

One-Day Retreat: Reflections on Mentoring

The third part of the initial training comes in the form of a one-day retreat. The pastor will secure a retreat location outside of the church, preferably within a one-hour drive of Davis. A park or retreat center provides an environment conducive to personal

¹⁷ Logan and Carlton, *Coaching 101*, 21.

¹⁸ Jean Stairs, *Listening for the Soul: Pastoral Care and Spiritual Direction* (Minneapolis, MN: Augsburg Press, 2000), 10.

¹⁹ *Ibid.*, 12.

reflection, sharing, and planning together. The retreat begins with a morning drive to the retreat site. Upon arrival, the mentor team begins with a time of prayer and reflection on one's spiritual autobiography.²⁰ This section of Peace's study guide titled "The Content of a Spiritual Autobiography" leads a person to examine different life periods.

Participants focus particularly on mentor relationships and experiences in each of the life stages suggested by Peace. After a time of sharing and lunch, participants reflect on present-day mentor relationships, and work through the "Relationships" session of Peace's *Spiritual Autobiography*. This selection guides group members into a discussion on the negative and positive impacts of relationships, with a focus on defining issues in relationships and growing in loving others.²¹ The retreat concludes with a time of visioning for the mentoring program and corporate prayer.

Finally, each mentor meets twice with the English Pastor during the summer. During the first meeting, the pastor and mentor discuss the mentoring process and any concerns mentors might have. At the second meeting, scheduled for the end of summer, the pastor and mentor evaluate the initial training sessions, and begin mentoree selection and recruitment. The mentor and mentoree initiate additional individual meetings as requested by either party.

²⁰ Richard Peace, *Spiritual Autobiography: Discovering and Sharing Your Spiritual Story* (Colorado Springs, CO: NavPress, 1998), 65-78.

²¹ *Ibid.*, 33-40.

Ongoing Training: Mentors Meeting with Mentorees

Training continues when mentors begin meeting with mentorees. This ongoing training incorporates peer review of mentoring practices, joint mentoring sessions with the pastor and mentoree, as well as further reading and study materials related to mentoring practice. It begins when each mentor confers with the pastor after the first meeting with the mentoree to establish the structure for the mentoring relationship. The mentor and pastor initiate a mentoring plan for the mentoree based on the mentoring process worksheet. They also determine the structure and guidelines for individual mentoring sessions by taking into account the goals and needs of the mentoree. This individualized approach allows for an organic, casual approach with enough framework to keep mentoring moving toward objectives. Thereafter, mentors continue to touch base with the pastor at least once a month, with additional meetings added as necessary.

Ongoing training also includes an hour long monthly mentor team session. Each mentor shares observations regarding the mentoring process, being careful to not disclose any confidential information about the mentoree. The mentor team addresses questions as a group, which allows for discussion on how to approach varying situations encountered. The winter mentor strategy session held in December/January 2016 is a longer half day meeting, preferably off-site.

Resources

The first resource needed for the mentoring initiative is meeting locations. The English Pastor meets with individual mentors in the pastors' office area. Mentor team meetings gather in the office conference room or in an upstairs classroom. One designee

reserves an available room in the main office by speaking to the secretary or filling out the room reservation form. Mentors choose to meet with mentorees at church by reserving a room, at respective homes, or at local establishments such as coffee houses or restaurants. The pastor signs-out a projector in the main office if he requires projection for the training session.

Another key resource the pilot project requires are photocopies of the introduction and orientation packets, training session handouts, retreat handbook, and evaluation sheets. The church makes printers and the copy machine available for any non-copywrited materials. Mentor team members acquire books or study guides on their own, or through a group acquisition, and share in the cost of the materials per church practice and policy.

The one-day retreat involves specific resources for an off-site meeting. Participants drive to the retreat site individually or carpool to the site. The pastor expenses any costs associated with renting facilities at the retreat location to the leadership training budget. He also prepares and brings teaching materials for retreat sessions.

Additional Support Personnel

Additional support personnel provide outside observations of the leadership mentoring ministry pilot project, input on selection of mentors, and feedback on implementing the mentoring ministry at DCCC. The English Pastor notifies the board of elders about mentor selections at the beginning of the project. The elders continue as support personnel overseeing all decisions related to the leadership of the church. Once

the project concludes, the pastoral team becomes involved by discussing the results and potential impact mentoring ministry might have at DCCC. They make recommendations to the board of elders for further action after the conclusion of the assessment period.²² Finally, the pastor approaches English Ministry leaders who are not participating in the pilot project to give feedback on mentor and mentoree selection, as well as how to best implement mentoring in the English Ministry.

Assessment Plan

A one-month assessment of the leadership mentoring ministry pilot project commences at the conclusion of the six-month mentoring period in Spring 2017. The assessment evaluates the effectiveness of the pilot project in meeting the four project goals outlined in Chapter 4. The assessment concludes with a report detailing findings and giving recommendations for future application of mentoring ministry at DCCC. Since the pilot project field testing starts later in the year, the following evaluation and assessment plan does not include real data.

Evaluation Tools

The primary evaluation tools utilized in assessing the leadership mentoring ministry are questionnaires, interviews, training feedback, and direct observation. The questionnaire titled “DCCC Mentoring Ministry Evaluation Form” in Appendix 3 is the key data collection method for the pilot project. The form begins with a question to gauge

²² The DCCC board of elders consists of lay elders and ordained pastors. The pastoral team consists of the three language group focused pastors, currently two of which are part of the board of elders. Since the pastoral team works most closely with the congregation, this group is best situated to make recommendations for the next steps of the mentoring ministry after the completion of the pilot project.

positive impressions the mentoree has about mentoring. The second question analyzes whether or not the mentoring relationship satisfied the mentoree's expectations in meeting goals. The mentoree's reasons why he thinks goals were met or not informs possible future changes to the program. The third prompt invites the mentoree to share her learning about herself, lessons gained from the mentor, and the perceived value of the mentoring ministry. The feedback gathers what participants find most useful, and gauges their perception of the overall usefulness of mentoring. The fourth question gives mentorees opportunities to provide suggestions for improvement. The final item asks if the participant would like to continue joining the mentoring minister—assessing the viability of the mentoring ministry at DCCC.

While the questionnaire delivers comments in a written, recordable format, participants and observers might still have thoughts and feedback missed by it. Interviews with participants utilize the completed questionnaire as a catalyst for further discussion. The interview format also gives mentorees opportunity to share openly about topics missed by the questionnaire. Some participants who do not complete the questionnaire can still evaluate the mentoring ministry initiative through an interview. Interviews also incorporate other leaders in the church who did not participate in the pilot project.

Direct observation is another assessment tool for the pilot project. Scott Thumma in *Studying Congregations* considers it “the first and perhaps the most potent method available to a congregational study team. . . . It is the conscious perceiving, recording,

reflecting on, and analyzing all that happens at a congregational event . . .”²³ His observation protocol lists a series of questions to ask while observing a church ministry or event.²⁴ The pastor keeps a journal of notes from observing the mentoring ministry, particularly focusing on areas that relate to meeting the objectives of the project outlined in Chapter 4.

In addition to the questionnaire, interview, and direct observation, interactions with mentors and mentorees in classroom or casual settings afford yet another means to measure goals. For example, to measure understanding, the teacher asks the class questions related to the curriculum. Trainees’ responses to questions reveal their grasp of the material. Since the mentoring ministry predominantly involves interaction and discussion, this method allows for data collection through an organic, relational means.

Measuring Goals

The first goal of the pilot project is to understand the importance of church leaders actively pursuing Jesus as disciples. When a mentoree achieves this goal, he can illustrate, articulate, and explain how leaders who are or are not disciples impact a leader’s ability to minister effectively. She should increasingly manifest the characteristics of one submitted to Jesus in daily life. For example, the mentoree prays as Jesus taught in the Lord’s Prayer (Mt 6:9-13), loves enemies (Mt 5:43-48), or exhibits the

²³ Scott L. Thumma , “Methods for Congregational Study” in *Studying Congregations: A New Handbook*, Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds. (Nashville, TN: Abingdon Press, 1998), 199.

²⁴ *Ibid.*, 200-1.

Fruit of the Spirit (Gal 5:22-23). Direct observation and response to personal learning on the questionnaire reveals the presence of godly character traits in the mentoree.

The second goal is to understand a mentor's role and three types of mentors. Mentoring exercises in training meetings, with well defined evaluation criteria, determine the level mentors recognize mentoring types and their ability to know which mentoring type applies to various situations. Mentors affectively show their learning by reading suggested resources and asking pertinent questions. They check their understanding through short quizzes taken during training sessions.

The next goal is to value developing leaders holistically through key relationships in the family of God. A mentoree reveals his priority in mentoring relationships through his actions: agreeing to a mentoring relationship, attending mentoring training sessions, completing assignments, meeting regularly with his mentor, and promoting the ministry to other church members not familiar with the mentoring initiative. He also gives a positive evaluation of the mentoring experience on the evaluation questionnaire.

The final goal is to experience a spiritual mentoring relationship and identify a leader to mentor. Evaluating the success of achieving this goal entails the degree in which a potential mentor develops, maintains, and commits to vertical and horizontal mentoring relationships. Observing the frequency and consistency of meetings mentors have with mentorees, and the identification of a suitable mentoree give further evidence of reaching this behavioral goal.

Assessment Schedule and Plan

The assessment of the leadership mentoring pilot project occurs over a series of stages. The first stage of the assessment occurs at the mentor and mentoree's last meeting. The mentor guides the discussion centered around the initial goals and expectations established at the beginning of the mentoring relationship. She also asks the mentoree her thoughts regarding personal learning, and the value of participating in a mentoring relationship. This first stage assessment gives mentors feedback on the mentoring experience as well as input on the program as a whole.

The second stage of the assessment focuses on the mentor's experience in the pilot project. Mentors fill out a questionnaire asking about personal, spiritual, and ministry growth before the final mentor team meeting (see Appendix 3). Next, each mentor shares his overall experience, feedback from the mentoree, and thoughts about how to change and improve the mentoring ministry. The English Pastor collects the feedback questionnaires, along with notes taken from the meeting, to incorporate into a final report.

In the last stage of the assessment, the English Pastor conducts a series of short discussions with mentors, mentorees, and church leadership who observed the mentoring ministry, including pastors and elders. The English Pastor ascertains any remaining feedback for the leadership mentoring program through these talks. Finally, the English Pastor tabulates and analyzes the leadership mentoring pilot project, incorporating all feedback received from the assessments. He produces a final report detailing and analyzing observations, summarizing conclusions, and making recommendations for further implementation of mentoring as a means to nurture leaders at Davis Chinese

Christian Church. Lastly, the English Pastor produces the final report to be presented to the pastoral team, board of elders, and English Ministry leadership for further discussion.

SUMMARY AND CONCLUSION

In 2002 Davis Chinese Christian Church cofounder Ming Wong gratefully wrote, “In counting the blessings at this Thanksgiving season, the first chapter [of this thirtieth anniversary publication] shows the growth of a Bible study fellowship of a few people to a viable, and vibrant church with an ever increasing congregation filling to capacity.”¹ Over a decade later, a new generation from the maturing English Ministry seeks to continue the legacy of the first generations at DCCC. The early generations faithfully carried out Jesus’ Great Commission in the college town of Davis as they expanded the church ministries to present capacities. During that time leadership attrition and lack of leader succession led to a shortage of leaders. The church now recognizes the urgency in multiplying leaders to meet present opportunities and challenges. This doctoral project proposes to develop a leadership mentoring ministry piloted among the adults in the English Ministry to address this concern.

There exists many opportunities in Davis to reach scholars, students, university personnel, and community members with the Gospel. The city and university continue to expand as UC Davis increases student enrollment annually with a plan to do so for years to come. In addition to the university’s growth, the city seeks to expand its reach. For example, the Davis City Council voted in February 2016 to add a referendum to the June ballot to develop two innovation centers adding hundreds of thousands of square feet of

¹ Wong, *Davis Chinese Christian Church*, 1.

research, residential, and office space within city limits.² DCCC's central location in Davis, and unique ethnic heritage, positions the church to attract the population coming to Davis.

Newcomers to the Davis area naturally look for a place to belong and connect with others however long they might stay. As an ethnic Asian church, DCCC offers a place for those who prefer Chinese language and culture. In particular, the English Ministry provides a place for American Born Chinese and other next generation Asian Americans to worship and fellowship. The church's adopted metaphors as the family of God and the Body of Christ reflect a relational intimacy that any of the above demographics might find appealing.

The church's leadership, though, cannot keep up with growing demands. Some leaders in the church step down from roles, such as deaconships, and do not return. Others leaders leave Davis for lack of employment to seek further education, or to live near family. The younger generations face further impediments to becoming leaders. They observe current leaders in long meetings, taking on large tasks and responsibilities in the church with less support or training, and reconsider accepting invitations to lead. Moreover, they encounter daily challenges and difficulties in keeping spiritual priorities with information overload, ambitious personal goals, and hectic schedules. Those called to lead from the younger generations need encouragement and support to exercise their Spirit given gifts among God's people to become effective Kingdom leaders.

² Tony Bizjak, "Davis Research and Development Park up for June Public Vote," *Sacramento Bee*, February 28, 2016, <http://www.sacbee.com/news/business/real-estate-news/article63033682.html> (accessed on March 1, 2016).

The proposed leadership mentoring ministry introduces a preferred future where leaders actively follow models and examples, nurture personal and spiritual growth, find support from those who went before, and inherit a means for the next generation to succeed them in key ministry roles. This future mirrors the past where leaders such as Elijah, Jesus, Paul, Augustine, and Ignatius encouraged and exhorted the next generation to stay faithful to God's ways as they served his purposes. Each of them practiced what Paul taught the Philippian church: "Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do" (Phil 3:17). As Paul followed God, he trained and multiplied leaders such as Timothy by innovating ways to reach the far corners of the world even with the limitations of his imprisonment. Elisha took Elijah's mantle, following him from place to place, expanding the prophetic ministry after Elijah's sudden departure. Jesus' relatively few disciples took his three-year ministry to the next step toward worldwide expansion. Augustine stressed the importance of practicing what one teaches when writing to a younger teacher. Ignatius transformed spiritual practices for his followers, cultivating the kind of environment by which disciples mature. Each leader modeled life and ministry to mentorees who would continue a legacy of serving God in their respective contexts.

Implementing a new ministry initiative paradigm in the midst of a busy church calendar could face resistance from those cautious of change. The leadership mentoring ministry, however, enhances current ministry structures by potentially producing much needed human resources for every church ministry. The start-up of the ministry requires a pastor with a small group of mentors willing to undergo training. A mentor then recruits mentorees from ministries she already participates in, or gets involved in the mentoree's

ministry sufficiently enough to direct her. The process allows for on-the-job training accompanied by real time feedback and support. Instead of draining limited resources, individual ministries will discover an added layer of leadership when mentors not only do the work of the ministry, but also equip others to participate.

The mentor's primary function is to come alongside the mentoree as he follows the Spirit in life and ministry. Mentors practice skills gained as mentoring coaches, spiritual guides, and lay counselors as they ask incisive questions and actively listen. They keep the mentoree accountable to goals established in the mentoring relationship, directing his or her passions and gifts in leadership. Each mentor guides the mentoree in spiritual disciplines necessary for spiritual maturity, and advises him through personal struggles and healing.

The pilot project presented here can be expanded upon final evaluation. It limits the mentoring relationship to one-on-one same gender relationships. In future iterations, though, mentorees already serving on a team together, such as a worship lead duo, or a married couple serving together in the youth ministry, could be mentored in pairs. This approach utilizes Ogden's triad model for discipleship discussed in Chapter 2. Another approach to mentoring sees some subset of the mentor team concurrently meeting with mentorees, bringing diversity and a breadth of experience and gifts to the mentoring experience. The Mandarin and Cantonese language groups might adopt the mentoring principles presented in the pilot project and contextualize them for their respective leadership situations and needs. The evaluation at the end of the pilot project examines these and other possibilities for multiplying the mentoring initiative across the English Ministry and church-wide.

The leadership mentoring pilot project commences soon in the English Ministry. The English Pastor has approached a handful of potential mentors who all see the need for a leadership development process at Davis Chinese Christian Church. Two of them have committed to joining the pilot project. Besides the initial recruiting of mentors, the pastor continues to develop training materials, talks to church leaders such as elders and deacons, and promotes the project to the three language groups from the pulpit. By UC Davis' fall quarter in September, mentors will begin to meet with mentorees preparing them for the harvest where the workers are few (Mt 9:35).

A favorite hymn of DCCC, "To God be the Glory," proclaims the purpose of the church in giving glory, praising, and worshipping God:

To God be the glory, great things He has done;
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.

Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father, through Jesus the Son,
And give Him the glory, great things He has done.³

From the first days as a Bible study fellowship, to today's three language groups that touch hundreds of lives, DCCC desires to bring the Gospel of Jesus Christ to her surrounding communities and beyond. As the church seeks to fulfill the Great Commission, she can know that multiplying leaders through relational, intentional mentoring expands God's Kingdom reach to the ends of the earth—one person at a time.

³ Fanny Crosby, "To God be the Glory," <http://cyberhymnal.org/htm/t/o/togodbe.htm> (accessed March 10, 2016).

APPENDIX 1

DCCC Mentoring Meeting Worksheet

You have embarked on an exciting journey as a leader in God's Kingdom. The DCCC English Ministry would like to come alongside you by providing a mentor to coach, guide, and counsel you as the Spirit leads you into the fullness of His purposes. This worksheet assists you and your mentor in establishing a mentoring relationship.

Goals and Purpose for Mentoring

- My Leadership Development Goal:
- My Spiritual Accountability Goals for Prayer and Bible Meditation:
- Other Goals:

Mentoring Logistics

- Meeting Frequency and Length:
- Meeting Duration:
- Meeting Location:
- Confidentiality Guidelines:

Accountability and Correction Mechanism

Your mentor will spend time each session to check on your progress with goals and assignments, and provide correction if necessary. Write down how you best receive accountability and correction:

Evaluation

The mentoring relationship needs to be evaluated from time to time. Discuss the next time you will evaluate how mentoring is going with your mentor.

First mentoring evaluation: _____

Next Meeting Time: _____

Assignment: _____

APPENDIX 2

DCCC Mentor Training Session #1 Becoming Disciple Leaders

Introduction

Every church ministry needs leaders, but how should the church raise up and train them? What qualities should they have? In this session we will examine a key quality of church leaders—they are active followers of Jesus.

Principle of Leadership: *All Leaders First Become Disciples*

Key Passages: Matthew 28:18-20; Acts 6:1-6

Discussion Questions

1. What does mentoring mean to you? Have you been mentored as a leader at (a) work, (b) home, or (c) church? Share your experience.
2. How does Jesus' Great Commission found in Matthew 28 (a) give purpose to His church, and (b) guide DCCC's ministry?
3. What is a disciple? How are disciples "made"?
4. In Acts 6:1-6, how did the early church select leaders, and what qualities were most important as they chose leaders?
5. Why would it be important for a leader in the church to first be a disciple of Jesus? What might happen if he or she is not a disciple first?

Application

List ways the English Ministry at DCCC has been successful in raising up leaders. Based on today's lesson, how can we implement and improve the leadership development process in the English Ministry?

Homework

Read Stanley and Clinton's first two chapters in *Connecting*, "Relationships That Make a Difference," and "Understanding Mentoring." Be prepared to discuss the key concepts of each chapter, and the importance of relational mentoring in developing leaders at DCCC.

APPENDIX 3

DCCC Mentoring Ministry Evaluation Form

Name: _____

Mentor's Name: _____

Dates of Mentoring Relationship: From _____ to _____

Please comment on the following topics related to the mentoring ministry:

1. The best part of the mentoring relationship was . . .

2. My expectations for the mentoring relationship were met/not met (circle one).
Explain why:

3. What I learned in the mentoring relationship . . .
 - a. About myself (personally, spiritually, ministerially, etc.)

 - b. From my mentor

 - c. About the value of mentoring in the church

4. How can the mentoring ministry at DCCC be improved?

5. I would like to continue participating in the mentoring ministry: Yes / No

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