

Ministry Focus Paper Approval Sheet

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DEVELOPING DIVERSE MILLENNIAL MINISTRY LEADERS THROUGH A
HANDS-ON INTERNSHIP PROGRAM AT VALLEY RANCH BAPTIST CHURCH

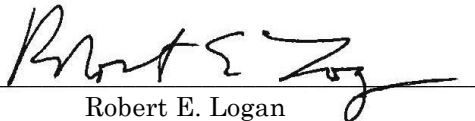
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DEVELOPING DIVERSE MILLENNIAL MINISTRY LEADERS THROUGH A
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A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
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ABSTRACT

Developing Diverse Millennial Ministry Leaders through a Hands-on Internship Program at Valley Ranch Baptist Church

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The purpose of this project was to develop diverse Millennial ministry leaders at Valley Ranch Baptist Church and to empower them to connect with a growing multi-cultural community by establishing a hands-on pastoral training internship program. This paper argues that in order for interns to be developed effectively, the training must be targeted at cultivating core leadership competencies. These skills can be developed by guiding a group of diverse emerging leaders through an on-the-job development pathway which progressively allows them to receive more knowledge, experience, coaching, and mentoring.

Through examining contemporary literature and relevant biblical passages, the paper determines that the local church should be the locus of leader development because it is vital to accomplishing the Church's mission. Mentoring and coaching, as well as making sure the training process is personalized, relationship-based, and experiential, are all key to developing the next generation of leaders. A seven-phase training pathway and leadership pipeline which targets training to cultivate certain pastoral leadership competencies are both given. In order to gauge the effectiveness of this training process, three younger interns from a variety of ethnic backgrounds were hired onto the staff at VRBC and have begun the first year of their training.

The study concludes that this hands-on internship model seems to be an effective way to grow and to diversity the church, as well as to add depth to the church's leadership pool. However, these findings are preliminary and partial. More assessments at the conclusion of the two-year internship need to be conducted to measure the effectiveness of developing leadership competencies in interns. While further research is needed, it seems that this internship program could be adapted to other church settings in order to aid in church expansion, congregational diversification, and leadership development.

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PART ONE
MINISTRY CONTEXT

INTRODUCTION

THE MAIN MINISTRY CHALLENGE AT VRBC

Valley Ranch Baptist Church (VRBC) was planted in 1987 on the border between two rapidly growing suburbs of North Dallas - Valley Ranch and Coppell. Although the church bears the name of only one of these communities, it has traditionally drawn congregants from both. This traditional, Southern Baptist church experienced steady growth for the first twenty years of its existence through offering solid expository teaching, traditional choral music, and robust children and youth programs. These features attracted the many White, middle-aged Baptists who were flocking to these budding suburbs throughout the 1990s.¹

As the community continued to grow in the 2000s, the demographics began to change. Asians, Hispanics, and African Americans began to move into the area. Newly created jobs in the computer and information technology sectors, available factory positions, and low-cost housing options attracted these new residents.² Microsoft, IBM, Texas Instruments, Amazon and a host of other companies opened up offices and distribution centers nearby. Due to the technical nature and educational expertise required

¹ In Coppell, the population grew 341 percent from 1980 to 1990, from 3,826 to 16,881 residents. See US Department of Commerce, 1992, "1990 Census of Population and Housing Texas," <https://www.census.gov/prod/cen1990/cph2/cph-2-45.pdf> (accessed November 20, 2017).

² The demographics in Coppell changed from 83 percent White in 2000 to 73 percent in 2010. In those same years, the Asian population grew from 9 to 16 percent, Hispanics from 7 to 11 percent, and African Americans from 3 to 4 percent. See CensusViewer, 2012, "Coppell, Texas Overview," Moonshadow Mobile Inc., <http://censusviewer.com/city/TX/Coppell> (accessed November 20, 2017). In Valley Ranch, the demographic shift was even more significant. By 2015, Asians outnumbered Whites, 12,416 to 12,392. The African American population was 5,092 and Hispanics numbered 4,107. See City-data.com, 2015, "75063 Zip Code (Irving, TX) Detailed Profile," Onboard Informatics, <http://www.city-data.com/zips/75063.html> (accessed November 20, 2017).

for workers in these industries, many of these companies hired and moved workers from other (mainly Asian) countries to the surrounding area. By 2008, the Asian population was 17 percent, Hispanic was 10 percent, African American was 7 percent, and White was 65 percent.³

As the community grew more diverse, VRBC struggled to connect with its new neighbors. Along with racial and linguistic differences came religious diversity, too. The traditional, “attractational” model of ministry it had used for the previous twenty years to reach people for Christ in a primarily homogeneous community was proving to be ineffective at reaching people from different ethnic, socio-economic, and religious backgrounds. Milfred Minatrea, director of the Missional Church Center for the Baptist General Convention of Texas, writes about the plight of many of these traditional churches, which struggled to adapt to the demographic and cultural changes sweeping through the US during the latter part of the twentieth century:

Churches, once perceived as the center of community life, have become progressively irrelevant in increasingly diverse communities. . . . The percentage of the population practicing their faith within local churches continues to decline. Given this situation, it’s not surprising that many Western churches are now focused mostly on survival. These churches are no longer storming the gates of hell. They are simply trying to outlast the onslaught of secularism that threatens their existence. . . . Most churches are structured for continuity of what they have been in an age of Christendom, rather than being change, ready to accomplish mission in today’s culture.⁴

³ These statistics are the combined demographics of Valley Ranch and Coppell based on a community survey conducted by The Precept Group, Inc. for VRBC church leadership in 2008.

⁴ Milfred Minatrea, *Shaped by God’s Heart: The Passion and Practices of Missional Churches* (San Francisco: Jossey-Bass, 2004), 7.

In some respects, VRBC should have been well-positioned to adapt to this demographic shift. It had a strong history of inter-racial relationships, as evidenced by a fifteen-year fruitful partnership with a predominately black congregation—Cornerstone Baptist Church—in South Dallas. More recently, VRBC also has been successful at ministering to people from diverse cultural and socio-economic backgrounds through education and empowerment ministries, such as English as a Second Language (ESL), Jobs for Life, Financial Peace University, and others. Moreover, one of VRBC’s stated core values is “Different Together: Unique, yet One”—highlighting its desire to be a multiethnic and multigenerational congregation.

Even though it had developed partnerships with and offered ministries to a diversity of people, VRBC failed, for the most part, to adapt structurally and at the leadership level to the cultural and demographic shifts in the community. It was unable to assimilate and to disciple racially-diverse people consistently. Not surprisingly, church attendance plateaued in the late 2000s and continued to decline until 2016. From a high average attendance of 650 in 2008, it reached an attendance low of 555 in 2016.

Interestingly, while worship attendance steadily decreased, congregational giving incrementally increased until 2015. In large part, this was due to long-time congregants continuing to tithe while they earned progressively more money as they progressed in their lucrative white-collar careers. Nevertheless, attrition did eventually lead to a giving decline. When financial contributions and attendance both dropped in the same year, the governing Church council responded.

The first decision of the council was to hire an outside consulting firm (Auxano) to help leadership develop a new vision for the church, which considered unique congregational strengths and the changing demographics in the community. Steven Goodwin, former Evangelical Lutheran pastor and church consultant, writes on the wisdom of first establishing a fresh vision in order to help a declining church turn around. “The key to all this is vision,” Goodwin states. “It is the ingredient necessary to implement the turnaround of a plateaued or declining congregation. God’s inspired vision is the only way to motivate the body of Christ to rise up and cry, ‘Let us start building.’”⁵

Over the course of the first nine months in 2015, Auxano walked a group of VRBC staff and lay leaders through a vision discovery and articulation process based on Will Mancini’s book, *Church Unique*.⁶ By the end of the year, VRBC had collectively adopted a new, contextually specific mission statement. It is “inviting diverse and disconnected people to passionately follow Jesus together.”

Armed with new missional marching orders to reach ethnically and religiously diverse people and to connect them to the Body of Christ, the council decided that the next order of business was to hire an executive pastor. This newly created position would help restructure church ministries and shepherd the staff to fulfill this new mission. After a six-month interview and discernment process, I accepted the offer of this position in March 2016.

⁵ Steven J. Goodwin, *Catching the Next Wave: Leadership Strategies for Turn-around Congregations* (Minneapolis: Augsburg, 1999), 80.

⁶ For more on the process used to articulate VRBC’s mission statement, see Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement* (San Francisco: Jossey-Bass, 2008), 83-135.

When I arrived, the staff was noticeably fatigued and deflated. Hope of a brighter future was dim after eight years of attendance decline. The senior pastor and I jointly began the revitalization effort. The following initiatives were put in place over the course of the first year: mentoring and coaching the staff to live and think missionally; celebrating when the church reached ethnically diverse people; systematizing VRBC's assimilation process; implementing a new small group ministry with easier on-ramps; and enhancing outreach initiatives in the community. With prayer, focus, effort, and collaboration, VRBC began to turn around its decline.⁷ In fact, the average weekly attendance in 2017 has grown by 7 percent over the previous year.

The turn-around initiatives not only sparked numeric growth, but VRBC began to reach and to retain some diverse people. Whereas two years prior the congregational makeup was roughly 97 percent White, now dozens of Indians, African Americans, and Hispanics are engaged VRBC members. A recent congregational survey revealed that over 10 percent of worship service attenders are now non-Anglo.

The progressive influx of people from a variety of ethnic backgrounds created a need for leadership to challenge presuppositions and practices, which might act as barriers to creating a truly healthy, unified, multiethnic congregation. This is especially pressing for a congregation like VRBC which had for nearly thirty years become accustomed to mono-ethnic worship experiences and fellowship gatherings. Furthermore,

⁷ Goodwin gives seven markers for church health: organization, growth, movement, transformation, sensitivity, adaptation, and reproduction. A "turn-around congregation" is one that "reversed an unhealthy trend of more than five years in one or more of these seven health factors." Goodwin, *Catching the Next Wave*, 28.

many congregants grew up in a cultural context which had for decades been steeped in racial prejudices against people of color and practices of segregation.

To overcome these social and cultural barriers, the authors of *United by Faith* provide practical guidance for leaders trying to transition a congregation from mono-ethnic to multi-ethnic. They write:

Clergy and laity must embrace the theological worldview of oneness [in the body of Christ] as a core belief. . . . Today, multiracial congregations—and all other congregations—should reinforce their belief in the unity through preaching, teaching, Christian education, discipleship, catechism, new member classes, and baptismal services. No one should miss the centrality of oneness in the Christian faith. Not only must oneness be taught, it must also be experienced. . . . One of the church’s most powerful experiential tools is worship. The experience of multiracial, multicultural worship deepens one’s soul commitment to reconciliation. . . . In addition to the instruction about oneness and the experience of unity, we suggest that there is no substitute for fellowship. . . . Unless we develop many deep and intimate relationships with individuals outside our racial and cultural group, oneness will not become a part of our lifestyle.⁸

Along with preaching, teaching, and experiencing the power of a multiracial congregation in worship services and gathering times, leaders must personally champion multiracial ministry. For, “Leaders cannot lead a congregation in becoming multiracial if they, themselves, are living segregated lives.”⁹ Because there are multiple sociological factors that complicate congregations becoming multiethnic—such as “the need for symbolic boundaries and social solidarity, similarity principles, and the status quo bias”—leaders must be intentional in modeling multicultural ministry and cultivating its passion

⁸ Curtiss Paul DeYoung et al, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford University Press, Inc., 2003), 158-59.

⁹ Ibid, 170.

in others.¹⁰ They must be convinced at the core that multiracial ministry is God’s plan for the Church. This is in line with the Apostle Paul’s vision for the Church, as being a place where in Christ there are no divisions based on race, class, or gender (Gal 3:28).

In order to help break down current social and racial barriers at VRBC and to support the church in connecting with more diverse and disconnected people in Valley Ranch and Coppell, a necessary next step is to empower and to mobilize diverse leaders. In *Building a Healthy Multi-ethnic Church*, author and pastor Mark DeYmaz argues that empowering diverse leadership must be one of the core commitments of multiethnic churches. He writes, “It is essential that those seeking to revitalize a church call diverse representatives to join the new leadership team.”¹¹ This step not only provides visible evidence that the church is, indeed, moving in a multiethnic direction but also allows people from a variety of backgrounds to have input at the leadership level. This equips established leaders with additional instruction on how to better understand and relate with others from a different race or cultural background.

A process has already been put in place to ensure that diverse lay leaders will be empowered through VRBC’s small group ministry and represented on church-elected committees. However, the current staff (made up of twenty full- and part-time employees) is composed of all Whites, except for the associate worship minister who is of Indian descent. Additionally, the median age on staff is forty-eight, and only two are in

¹⁰ Ibid.

¹¹ Mark DeYmaz, *Building a Healthy Multi-ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass, 2007), 154.

the Millennial age range—the pastor of student ministries (age 31) and executive pastor (myself, age 35).¹² The lack of younger and ethnically diverse leaders on staff is a major limiting factor for the church’s on-going missional effectiveness.

The pressing ministry challenge is, therefore, how to diversify the staff ethnically and generationally. In doing so, the church will be better positioned to reach a younger multicultural community.¹³ After thorough research it appears that the best way to address this challenge is through creating an internship program at VRBC.

The main purpose of this project is to establish this hands-on pastoral training internship program which will develop and empower diverse Millennial ministry leaders to connect with the growing multicultural community. If the church is always one generation away from extinction, and if current ministry leaders are responsible to train the next generation, intentional leadership development in the church is vital. An intentional approach to empowering young, diverse leaders is necessary in a church context like VRBC which has tended to hire and to reach middle-aged Whites. As the executive pastor charged with the on-going care, training, and development of the staff, I have the privilege and authority to design and to implement this two-year pastoral resident-in-training program.

¹² For the purposes of this paper, Millennials are those born between 1980 and 2000, although opinions vary. For a summary of opinions, see Jean M. Twenge, *Generation Me: Why Today’s Americans Are More Confident, Assertive, Entitled—and More Miserable the Ever Before* (New York: Atria, 2014), 1-20.

¹³ The median age of Valley Ranch and Coppel is 34 years old. See City-data.com, 2015, “75063 Zip Code (Irving, TX) Detailed Profile,” Onboard Informatics, <http://www.city-data.com/zips/75063.html> (accessed November 20, 2017).

This paper maintains that leadership development happens as interns progress in their mastery of certain leadership core competencies. These skills can best be developed on-the-job by guiding emerging leaders through a growth process which allows them to receive more ministry knowledge, experience, coaching, and mentoring. The two-year program will be characterized by personalization based on each intern's current giftedness and vocational calling. It will also ensure relational connectedness throughout between the intern, other interns, and the supervisor/mentor to encourage and to evaluate progress in real-time. Built into the program will be a variety of “stretch experiences” to foster faith and leadership competencies.

Chapter 1 provides additional ministry context at VRBC through explaining some of the specific challenges faced by the church with regard to the changing complexion of the surrounding community. The current makeup of the staff and the structure of the church also add complications. Attention is given to the need of bringing on younger, ethnically-diverse staff members to address these challenges.

Part Two examines relevant contemporary literature and biblical foundations for creating an intentional leadership development process in the church. The paper determines that the church should be the locus of leader development because it is of fundamental importance to accomplishing The Great Commission. Also, the Church has the greatest leadership role model—Jesus. The process and pipeline of development are given with the outcomes of cultivating certain characteristics and competencies in emerging leaders. Mentoring and coaching are keys to spiritual and skill growth, as modeled by Jethro, Moses, Jesus, Barnabas, and Paul. When seeking to develop

culturally diverse Millennials specifically, the process should be personalized, relationship-based, and experiential.

Part Three elaborates on the specific growth goals and plans for establishing a hands-on internship program at VRBC. This includes explaining the seven-phase, two-year strategic process and how to recruit interns, train them, and evaluate their on-going development as leaders. Lastly, the implementation process is explained in regards to the timeline, staff training, and resource needs. The paper concludes with an assessment of the preliminary results and offers a few recommendations for further study or how to adapt the program in other church contexts.

Church leadership experts, J. Robert Clinton and Richard W. Clinton, define an internship as “any model which gives guided training in actual, one-the-job, ministry experience with particular focus on spiritual formation, in-service activity, and continuing dynamic reflection.”¹⁴ The following seven-phase, hands-on, competency-based pastoral training internship model conforms to this definition. Clinton and Clinton go on to suggest that there are five main reasons why internships fail to achieve their desired developmental outcomes.¹⁵ First, supervisors do not possess all the competencies and skills necessary to train interns effectively. The recommended program in this paper overcomes this potential problem by prescribing adequate training for supervisors and only elevating someone to a supervisory position when they have demonstrated the

¹⁴ J. Robert Clinton and Richard W. Clinton, *The Mentor Handbook: Detailed Guidelines and Helps for Christian Mentors and Mentorees* (Altadena, CA: Barnabas Publishers, 1991), 12.

¹⁵ *Ibid.*, 13.

competencies necessary to progress to the next level in the leadership pipeline. Second, the church, interns, and supervisors have differing expectations and goals. To mitigate this threat, expectations and goals are clearly specified and agreed to at the beginning of the program and evaluated at regular intervals.

Third, executive leaders in the church are not prepared or trained sufficiently for all the responsibilities necessary to provide an internship program. Working collaboratively with the senior pastor helps minimize this potential challenge. Fourth, structured programs fail to materialize due to lack of focus or follow-through. By including interns as part of VRBC's staff and involving them in the already established structure and cycle of meetings, training, and evaluations, the program has a better chance to fully materialize. Finally, formative feedback is not shared or given in a critical tone. This threat is diminished by having one-one-one weekly coaching conversations that share real-time feedback just-in-time and encouraging supervisors to offer gentle correction when negatives are shared. In the end, the hope is that this internship program proves to be successful, not only to develop the interns but also to expand the church.

CHAPTER 1

THE CHURCH AND COMMUNITY CONTEXT

One must first understand the unique church and community context and challenges therein in order to prescribe faithful and fruitful solutions. Thus, the first part of this chapter more fully examines how community demographic and cultural shifts have caused connection challenges for VRBC. The second section explains why the church needs to move to a missional, instead of maintenance, model of ministry to connect cross-culturally. The chapter ends with additional staffing and structural challenges that can be overcome through the establishment of an in-house internship program which focuses on training diverse Millennial ministry leaders.

Changes in the Community and Culture

At its launch, VRBC did ministry in a homogeneous, affluent, Christianized context. In large part, the people flocking to the newly built homes and exceptional school systems in Valley Ranch and Coppell were affluent young families. Household demographic statistics verify that the area has been and continues to be home to well-below average crime and unemployment rates and well-above average public schools and

household income levels. The ratio of white-collar to blue-collar jobs in these communities is two to one, and the average age of community hovers around thirty-five.¹

Due to its placement in the South and the prevailing worldview of Christianity dominant in the “Bible-belt” at the time, VRBC was, to a degree, insulated from some of the cultural changes taking place in much of the West during the latter half of twentieth century. Already in 1989, Lesslie Newbigin published *The Gospel in a Pluralist Society*, to encourage and to equip the Church on how to engage a post-modern, post-Christian, pluralistic Western culture.² Yet in these Dallas suburbs, Christianity still held the seat of social prominence into the early-2000s.

Church attendance at VRBC grew naturally and steadily in this welcoming environment through offering what church consultants Steve Ogne and Tim Roehl call a “traditional evangelical” ministry model. Traditional evangelicals are “pastor- and program-centered in their ministry and traditional in their worship style. Spirituality is determined by attendance, adherence to rules, and position in the church. Their facilities are easily recognized by their architecture, including steeples and stained glass.”³

With this ministry mindset, VRBC built a bigger church building in 2007 to house the 650 average worship service attenders. Not surprisingly, they built it with a big

¹ See City of Coppel, 2017, “Business Demographics,” 2017 Adjusted Claritas with NCTCOG Pop Estimates, <http://www.coppelltx.gov/business/demographics> (accessed November 26, 2017) and Point2 Homes, 2014, “Valley Ranch Demographics,” Onboard Informatics, <http://www.point2homes.com/US/Neighborhood/TX/Irving/Valley-Ranch-Demographics.html> (accessed November 26, 2017).

² Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: William B. Eerdmans Publishing).

³ Steve Ogne and Tim Roehl, *TransforMissional Coaching: Empowering Leaders in a Changing Ministry World* (Nashville: B&H Publishing Group, 2008), 10.

steeple on top and with a large stained-glass mosaic over the baptistery overlooking a large choir loft. However, interestingly, they built the sanctuary to seat 850 people in pews, a fair amount more than their average attendance at the time. In looking at their projections, they anticipated an average congregational growth of 5 percent, in line with actual growth in preceding years. The leadership seemed to believe that by continuing to offer traditional choral music, solid teaching, and strong next generation programs, they would attract many more families desirous of this style of ministry.

As has been mentioned above, globalism helped fuel and further ethnic diversity in the area, to the extent that now Asians compose the majority of residents in Valley Ranch and 21 percent of residents in Coppell.⁴ As more and more foreigners with a plurality of backgrounds and religions move in, long-time White residents are experiencing for the first time a truly post-Christian culture. Eddie Gibbs describes this new environment as where “the Church [progressively] finds itself pushed out to the wings of the social stage.”⁵

Minatrea aptly describes the unsettling experience of many churches going through these types of community and cultural changes, and he proposes a response in order to overcome the challenges created by them. He writes:

Born into an ordered world of accepted rules and expected outcomes, enjoying many years of success and sameness, [churches] suddenly find themselves with little that is familiar, to sustain them in a world that seems to have changed overnight. Today, while the U.S. population soars, the percentage of those who

⁴ See City of Coppell, 2017, “Business Demographics.” . To clarify, use of “Asians” here, as opposed to “Asian Americans,” is to indicate that many new residents were moving in from other countries, not cross-country relocations.

⁵ Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000), 26.

hold membership in the Christian church continues to decline. . . . As our traditional idea of church seems to be losing ground, a new and still forming movement—that of the missional church—seems to understand not only how to respond to these eternal questions but also how to ride out the waves of changing culture.⁶

In an increasingly secular and pluralistic environment, VRBC must move from a traditional, maintenance ministry model to embracing a missional mindset and model of ministry in order to reach the largely unchurched surrounding community. A recent survey conducted by Clay Price, a statistician and representative of the Baptist General Convention of Texas, revealed that 77 percent of Valley Ranch and Coppell residents do not claim to have a faith relationship with Jesus or belong to a local church. Moreover, 40 percent of current residents primarily speak a language other than English at home, with Hindi and Indian sub-dialects being the majority of other languages spoken. These findings not only confirm the diversity of the area, but also highlight the need to adopt a missional posture. Many from the Far East do not have the familiarity with Christ and the Church that many people growing up in the South do. As such, traditional models of ministry will be, at best, minimally successful at attracting and connecting with these diverse residents.

Moving from a Maintenance to Missional

VRBC started as a “mission church,” planted to reach people on the outskirts of Dallas. As a mission outpost of Park Cities Baptist Church—a highly traditional Southern Baptist congregation—120 motivated members on the planting team began laser-focused

⁶ Minatrea, *Shaped by God's Heart*, 3.

on reaching the surrounding community for Christ using the traditional, affinity-based, programmatic model of ministry.⁷ Much of the mission enterprise of the church at the time took the form of “sending and supporting” missionaries who had been called to serve Christ vocationally overseas. Fifteen percent of VRBC’s budget has traditionally gone towards funding foreign missionaries and mission-sending agencies. Yet the church gave little attention or budget dollars to local outreach initiatives. Most of the pastoral and leadership energy was spent on keeping the programs going and plates spinning to keep the congregants happy. Minatrea calls this a “maintenance mentality.”⁸

In 2008, as attendance began to dip and the community changed, the church leadership decided to hire a pastor who would oversee local and global missions to help the congregation move its focus outward. This pastor (still currently on staff) has helped lay the groundwork to steer the congregation in a missional direction. Shortly after her hire, she conducted an in-depth community needs assessment survey. It found that pressing needs were supplying mentors for at-risk children and teens, school supplies, and clothing and food items.

Based on the survey results, VRBC went about establishing a mentoring program at a local elementary school at which 90 percent of the students receive free or reduced-priced lunches due to their parents’ meager incomes. Currently, more than fifty congregants serve as mentors in this cross-cultural ministry weekly. Another step taken

⁷ For a helpful overview of various ministry models and their various strengths and weaknesses, see Linda Bergquist and Alan Karr, *Church Turned Inside Out: A Guide for Designers, Refiners, and Re-Aligners* (San Francisco: Jossey-Bass, 2010), 125-58.

⁸ Minatrea, *Shaped by God’s Heart*, 7.

was creating a Christmas Store on campus to provide clothes, gifts, and food around the Holidays to more than 300 families in need. This fruitful ministry continues to allow hundreds of congregants each year the opportunity to serve the needy and requires these otherwise insulated individuals to become proximate with a diversity of the disenfranchised. Multiple clothing and food drives were initiated. And, lastly, economic empowerment and education-based ministries like Financial Peace University and ESL were offered on campus to minister to the felt-needs of minorities.

Through these outreach initiatives, the congregation has indeed become more community-focused. But there is still more work to be done in order to move the church as a whole to embrace a missional posture. Minatrea postulates that there are at least two core convictions that differentiate mission-minded from missional churches. The first is that the former emphasize sending and supporting missionaries, while the latter stress being on mission and doing the work of missionaries in the midst of everyday life. Said differently, mission-minded churches view missions as “representative,” and not necessarily as “participative.” Secondly, mission-minded churches conceptualize missions as one of several essential programs of the church. Missional churches believe it is the “essence of its existence.”⁹

A core practice of these missional churches is to measure ministry success by their capacity to release, not to retain, members. “The goal of church growth,” Minatrea writes, “is not to get bigger. The goal is to equip more people to live as authentic

⁹ Ibid., 11.

disciples of Jesus Christ.”¹⁰ The multiplication of true disciples is best accomplished by equipping missional leaders who will train others. Hence, he states, “Leadership development is perhaps the greatest challenge missional churches face. The lack of leaders possessing an apostolic orientation severely limits the rapid expansion of the church.”¹¹ With this in view, one of the most strategic decisions VRBC can make in order to release more real disciples into the world is to raise up more missional leaders in the church through establishing an internship program which equips them to reach others who reach others.¹² Yet there are several staffing and structural challenges to overcome.

Staffing and Structural Challenges

The church staff grew in size and complexion in-step with the demographics of the surrounding community during the first twenty years of its existence. As the community was predominately White, young, and affluent, so too was the staff. As has been mentioned, the current pressing ministry challenge is that now that the community has grown younger and more multiethnic, the staff also needs to become so in order to connect with it.

In his research into struggling and dying churches, Thom Rainer articulates twelve evidences of impending decline to guard against. One of them is “the church refused to look like the community.”¹³ Empowering multiethnic leaders at the staff level

¹⁰ Ibid., 112.

¹¹ Ibid.

¹² Ibid., 118.

¹³ Thom Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (Nashville: B&H Publishing Group, 2014), 25.

will serve as a powerful indicator to the congregation and community that VRBC is committed to its mission of “inviting diverse and disconnected people to passionately follow Jesus together.”

However, there are other staffing issues that create additional complexities for creating a church-based internship program focused on training diverse Millennial leaders. The first is that VRBC is currently overstaffed. In his work *Staff Your Church for Growth*, ministry professor Gary McIntosh cites national research done on average staff size compared to the church budget.¹⁴ While most churches with a budget of over 1 million dollars spend 30 to 40 percent of it on staff, VRBC spends 50 percent of its 3.2-million-dollar budget on staffing. Moreover, while the majority of churches with an average attendance of 600 people (the current congregational size) have 6 to 8 full-time ministerial and administrative staff, VRBC has 12.

The availability of budget dollars to spend on already qualified pastors and administrative personnel and the inflated size of the overall staff have contributed to creating an organizational culture in which the staff members primarily see themselves as specialists hired to do the ministry, as opposed to equippers of others. One of the benefits of creating an internship program is that it will require staff members to reorient their understanding of pastors’ primary duty to “prepare God’s people for works of service” (Eph 4:12).¹⁵ Focused training and coaching of the current staff will be required in order

¹⁴ Gary L. McIntosh, *Staff Your Church for Growth: Building Team Ministry in the 21st Century* (Grand Rapids: Baker Books, 2000), 42-45.

¹⁵ All Scripture quoted is from the New International Version, unless otherwise noted.

for them to change perspectives. Yet, since VRBC is already overstaff, any additional hiring of interns will have to be timed with the departure of other staff members.

A second challenge on staff is the prevailing view that pastors should primarily be shepherds, as opposed to ranchers, and care providers, as opposed to caring coaches. This is a big obstacle because as the church grows, there can never be enough paid pastors to provide all the one-on-one care that people need in order to thrive and feel supported in their spiritual journey. As such, there is a built-in cap to growth based on how many people pastors can meet with and how many congregants are going through personal issues needing care.

Gary McIntosh juxtaposes shepherds and ranchers thusly. Shepherds are the primary caregivers, available to everyone, delegate little to others, and possess limited leadership skills. Ranchers, on the other hand, are the coaches of those who give care, available in emergencies, delegate as much as possible, and possess strong leadership skills.¹⁶ An additional benefit of an internship program is that it will encourage the current pastors to adopt an empowering, coaching mindset, which will allow the church to break through previous growth barriers caused by its limited span of care capabilities. In-line with this thinking, Carl George and Warren Bird offer some insightful words in *How to Break Growth Barriers*:

I challenge pastors to be minister developers, and then to measure every other effect in the church by that standard—not by how impressive the sermon is but by how many ministers are made, and not by how available or busy the pastors are but by the extent to which the paid staff contributes to the making of ministers

¹⁶ McIntosh, *Staff Your Church for Growth*, 80.

who would care for both the constituency and those beyond the constituency in the name of Jesus Christ.¹⁷

A third challenge is staff hiring preferences. As the church has been led by a high empathy, caring, gentle, conscientious, soft-spoken, introverted senior pastor for the past eighteen years, VRBC has tended to hire personnel who are strong in shepherding traits but weak in leadership and management characteristics. Most pastors and part-time employees are high S and high C, but low I and low D in their DISC personality profiles.¹⁸ This tends to create an insular environment on staff in which more focus is given on caring for the needs of the already reached and providing for those going through tough times in the congregation. Evangelism and leadership development are thus lacking, as many staff members tend to struggle with reaching outside their comfort zones to establish new relationships with pre-Christians and investing time relationally walking alongside new developing leaders. An internship program will require long-term staff members to shift their thinking and develop more of an apostolic and developmental mindset, which may be going against the grain of their given temperament. Nevertheless, by adding several interns with different spiritual gift mixes and personality traits, it will progressively influence and balance the overall inward-looking culture on staff.

Along with these staffing issues, there are pertinent structural issues to consider. Missional authors, Michael Frost and Alan Hirsch, in *The Shaping of Things to Come*,

¹⁷ Carl F. George and Warren Bird, *How to Break Growth Barriers: Revise Your Role, Release Your People, and Capture Overlooked Opportunities for Your Church* (Grand Rapids, MI: Baker Books, 2017), 119.

¹⁸ For a helpful overview of strengths and weaknesses for each of the different DISC profile traits, see Ogne and Roehl, *TransforMissional Coaching*, 196-208.

describe the life cycle from birth to death through which all organizations, including churches, progress. The shape is a bell-curve, and the organizational stages that follow it are: “dream, belief, goals, structure, mission [the top of the bell curve], nostalgia, questioning, polarization, and closure.”¹⁹ A classic life cycle begins with a dream and ends with some kind of closure. At the peak is an organization which is fulfilling its mission. To get there, it embraced certain dreams and beliefs and then developed compatible goals and structures to aid in their accomplishment. If the organization is to continue to grow as it remains on mission, the governance structure also will need to change or it will likely choke further progress. How leadership decisions are made, how much discussion it takes to make them, and how many people have to be involved can quickly become unwieldy, bureaucratic, and inefficient. If not addressed, this can contribute to an organizational downturn.

In their research, George and Bird discovered that typical churches must make major organizational shifts at average attendance sizes of approximately 200, 400, and 800. As VRBC is approaching the 800 threshold, it is important to consider the authors’ consultation on how to break the upcoming growth barrier.

To cross that hurdle, a church’s leaders must continue to hone their leader-making empowerment abilities. Otherwise problems of ministry will cause too much fatigue and inadequate spans of care will surface. . . . [Also] a church wanting to increase beyond the 800 barrier must address something greater than proficiency training; it must introduce certain fundamental, significant changes in the church’s organizational structure. One of those changes [is] the shifting role of the

¹⁹ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson Publishers, 2003), 177.

church board. . . . The transfer of initiative-taking must have left the purview of the board and been reseeded as the domain of the senior staff.²⁰

At VRBC, the leadership team has begun the process of changing the church's by-laws to reflect its movement in the direction of "staff led." The council (composed of six lay leaders and senior staff (me and the senior pastor)) will be the strategic oversight committee, which advises staff, ensures the church's compliance with polity, and maintains unity. The staff will be the ones creating and casting vision, initiating change, and making leaders and disciples who make other leaders and disciples. New job descriptions which explicitly state this role shift are forthcoming. A pastoral internship program will help demonstrate this new staff role, as those who are no longer just "hired guns" to do ministry but are leaders and equippers who train others to train others. If the internship program is successful, and more interns are trained and they train other lay leaders, VRBC will multiply its disciple- and leader-making efforts. This should allow for numeric attendance growth, while ensuring a good span of care for everyone.

In viewing the same life cycle of the church through different lens, Frost and Hirsch describe various roles and leadership styles at different stages in the cycle. In drawing a bell curve that matches the life cycle, they overlay these leadership styles: "prophet, barbarian, builder/explorer, synergist [top of the curve], administrator, bureaucrat, and aristocrat."²¹ At the start of an organization, the authors argue, leaders play the role of prophets, barbarians, and builders, to proclaim new dreams, to build new values, to forge new teams, and to realize new possibilities. During the later stages of an

²⁰ George and Bird, *Growth Barriers*, 190.

²¹ Frost and Hirsch, *The Shaping of Things to Come*, 179.

organization's life, the leaders will become more stable, more focused on doing things right rather than doing the right things. They will tend to turn inward, at the expense of an energetic commitment to mission. This lack of focus on mission eventually leads to a downturn.

As Hirsch and Frost apply this model to the church and its leadership, they state:

What we see is that during the early phases of the church plant or movement, the apostolic, prophetic, and evangelistic modes of leadership will tend to predominate over the pastoral and teacher types. That is, before the church reaches the top of the bell curve and moves into a maintenance phase, the apostolic, prophetic, and evangelistic leadership types need to come to the fore. . . . On the other hand, later in the life cycle the situation might well be reversed, as pastors and teachers take the lead in order to help the church deal with its declining numbers.²²

The authors go on to claim that the Western Church during the last many decades has focused too much on teaching and pastoral leadership gifts and not enough on the apostolic, prophetic, and evangelistic. They write, "We need to reiterate our belief that our current decline and malaise is directly linked to this loss of missional-apostolic leadership."²³

It is clear in looking at their listing of the various leadership types at the various stages of an organization's life cycle that VRBC has tended to hire pastor/teacher type leaders. The lack of entrepreneurial, bold, mission-motivated leaders, no doubt, has contributed to some of the stagnation the church experienced. An internship program is a viable, cost-effective, expeditious way to increase the diversity on staff, not only racially

²² Ibid., 178.

²³ Ibid., 179.

and generationally but also stylistically. Therefore, attention will be paid to ensure that more prophet, builders, explorers, and synergists are hired and trained through the program. Over time, this should help challenge and change some existing prevailing assumptions and tendencies in an organic, non-manipulative way. This will also hopefully lead to a more balanced staff with a sustainable future. In the section which follows, additional consideration is given to what types of leaders should populate the internship program and how they should be trained based on surveying contemporary scholarship.

PART TWO
THEOLOGICAL REFLECTION

CHAPTER 2

LITERATURE REVIEW

Through surveying relevant modern-day scholarship in what follows, this paper argues that the Church is fundamentally missional in nature. In order to accomplish the on-going mission of God in the world, church leaders must continually train and release the next generation of leaders. Missional leadership development happens best hands-on, through emerging leaders doing ministry while walking alongside experienced coaches as guides in the midst of a community of others who each give and receive relational support. Leadership development theorists and practitioners picture this training process as hiking a trail and moving through a pipeline. Both pictures are explored in line with the goal of cultivating certain core leadership and pastoral competencies. When it comes to training Millennial and multiethnic church leaders, it is important to allow them to receive ministry knowledge, experience, coaching, and mentoring consistently.

The Equipping Task of Missional Church Leaders

In the seminal work, *Missional Church: A Vision for the Sending of the Church in North America*, Darrell L. Guder and others argue for a missional reorientation to the

Church's primary self-understanding and vocation. Within Christendom in the West, when the cultural milieu was primarily accommodating to Christian values and the Church held a privileged position up until the middle to late twentieth century, the Church adopted an ecclesiocentric mindset. As opposed to the Church deriving its fundamental identity and direction from the *missio Dei*, "mission of God," it relegated it to one of many ministry programs. Because the culture was viewed as largely Christianized, missions became functionally synonymous with sending foreign missionaries to evangelize pagan contexts. However, as globalism, pluralism, and secularism drive an increasingly post-Christian context in the West, North America itself needs to be viewed as a mission field to which the Church is called and sent to reach.

A missional reorientation of the Church's ecclesiology involves placing mission as the central scriptural theme "describing God's action in human history."¹ God is viewed as a "missionary God" who began his mission vocation in the blessing of Israel for the purpose of being a blessing to the nations. From the very beginning, God's people have been a "sent people" who move outside themselves to make known God's goodness in and to the watching world. Jesus maintains that his mission of demonstrating and declaring God's goodness in himself is the Church's on-going mission. He declares, "As the Father has sent me, I am sending you" (Jn 20:21). And, again, "Go therefore and make disciples of all nations" (Mt 28:19a).

¹ Darrell L. Guder, "Missional Church: From Sending to Being Sent," in *Missional Church: A Vision for the Sending of the Church in North America*, ed. Darrell L. Guder (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1998), 4.

Within Christendom, pastors and church leaders mainly viewed themselves as licensed and trained professionals who were set apart, called to do the work of ministry. Missional leaders, on the other hand, view their primary purpose as “to form and equip a people who demonstrate and announce the purpose and direction of God through Jesus Christ.”² The purpose of God is to reconcile all creation to himself in Christ (Col 1:20). The unity created by the Spirit in the Body of Christ is a present foretaste, sign, and agent of what is in store. Alan J. Roxburgh wisely states, “The key to the formation of [these] missional communities is their leadership. The Spirit empowers the church for mission through the gifts of people.”³ The gifts listed in Ephesians 4:11-12 (apostles, prophets, evangelists, pastors, and teachers) are the practices needed to equip the Church to fulfill her task of announcing and demonstrating to the world newness and unity in Christ. These leaders need “skills in spiritual formation and missional encounters as well as organizational development and management of complex systems.”⁴

The formation of these leaders happens best through structured “apprenticeship within [existing] communities” and churches.⁵ Through participation and first-hand learning, emerging leaders gain valuable insight into the character and competency requirements of apostolic leadership. They themselves grow as they receive equipment from seasoned godly leaders investing in their development.

² Alan J. Roxburgh, “Missional Leadership: Equipping God’s People for Mission,” in *Missional Church*, ed. Darrel Guder, 183.

³ Ibid.

⁴ Ibid., 209.

⁵ Ibid., 214.

This work aptly describes equipping as the fundamental task of missional, apostolic leaders. It also encourages leadership development to happen within ministry contexts themselves. Yet it does not offer a holistic process to foster the spiritual and skill development of missional leaders within the church. Nor does it specify which skills are needed at the various levels of leadership within the church's hierarchy. The following works address these things.

Two Pictures of the Leadership Development Process

Much has been written in the last two decades on church leadership. Much less has been said and shared about how church leaders can establish intentional processes in their churches to train the next generation of pastors and leaders. *From Followers to Leaders* by Robert Logan and Tara Miller and *Designed to Lead* by Eric Geiger and Kevin Peck are two books that provide helpful paradigms of and pictures for the development process. The two main images these authors use to describe these processes are hiking a trail and moving through a pipeline, respectively. These books and their images of the leadership development process are evaluated below.

From Followers to Leaders by Logan and Miller

Seasoned church leaders and missional authors, Robert Logan and Tara Miller, contend that effective leadership development “holistically takes into account the individual as a personal, social, emotional, spiritual being.”⁶ Because humans are multi-

⁶ Robert E. Logan and Tara Miller, *From Followers to Leaders* (St. Charles, IL: ChurchSmart Resources, 2007), 19.

faceted creatures, their development occurs through a holistic, life-long process. This process starts with pre-Christians being reached “in the harvest,” outside the walls of the church. When they are brought into a saving relationship with Jesus, their on-going discipleship and leadership development happen simultaneously: “Evangelism, discipleship, and leadership development are all part of one whole; they’re all integrated.”⁷ Over the course of the rest of their lives, they grow in Christ-like character and learn to master core leadership skills. The process is “from the harvest for the harvest,” and so it continues as the leaders themselves go back outside the walls of the church to disciple and to develop new pre-Christians.

The initial stages of development set a solid foundation of godly character and core “Kingdom” qualities. Through continuous serving (doing ministry), praying (encountering God), and growing (engaging with Scripture and the Holy Spirit), the fruit of the Spirit evidences itself in the life of the believer (Gal 5:22-23). Along with love, joy, peace, patience and the rest, the development of essential character qualities of “authenticity, responsiveness, and engagement” occurs. These three qualities “form the core from which future leaders grow. They are the essentials for later leadership.”⁸ Logan and Miller discuss the importance of cultivating these qualities for emerging leaders:

Authenticity: Honesty and transparency with trusted friends about areas of struggle brings growth and leadership to a whole new level of impact. Few things damage ministry more than hiding our weaknesses. And few things highlight Christ’s strength more than bringing our weaknesses out into the light. . . . Responsiveness to God is a cornerstone to growth. . . . Listening to the promptings of the Spirit now, early in the path of growth, lays an essential

⁷ Ibid.

⁸ Ibid., 119.

foundation for the rest of our life of faith. . . . Engagement: The outward-focused life means investing beyond ourselves into the lives of others. . . . We weren't designed to grow on our own; we were meant to have others alongside us, helping us along the way. And we were designed to be that helper in the lives of others.⁹

The formation of these characteristics occurs best in the context of “intentional relationships,” in which coaches or mentors help emerging leaders discover and do the specific good works that God has prepared for them to do (Eph 2:10). Coaches and mentors play three roles therein depending on the situation: encouraging (“You can do it!”), comforting (“It’s okay, you will do it!”), and urging (“You must do it!”).¹⁰ In on-going, on-the-job, just-in-time coaching conversations along the way, the information and things being discussed are immediately applicable and personalized to the context and character of the evolving leader. Therefore, the leader’s learning potential is maximized.

In intentional, relational environments where not only a coach but also a community of developing peers walk together, talk together, and learn together, motivation for continued progress and retention of information increase.¹¹ The five ways that people learn the most are: “1) when they sense a need; 2) when they watch an effective model; 3) when they get hands-on experience; 4) when they reflect on and debrief their experience; and 5) when they try new things.”¹²

The authors’ greatest contribution to the topic under consideration is the articulation of a flexible leadership development template to which the systems and

⁹ Ibid., 116-17.

¹⁰ Ibid., 20.

¹¹ Ibid., 16.

¹² Ibid., 130.

specifics of various ministries can be adapted. The genius of this template is that it has been designed around the five ways that people learn the most, thereby maximizing skill and character development for all those who engage in it. Logan and Miller write, “As new leaders are developed, we must work with them in both skills areas—through show-how training—and in areas of character and growth—through modeling, through conversation, and through life situations as they arise.”¹³

The picture they use for the development journey is people hiking a path or trekking a trail. There are six stages to the path: the “parking lot” (seeking new potential leaders and motivating them to begin the journey through vision casting); the “trailhead” (orienting beginners by describing what is in-store and the support that is available for the journey ahead); the “beginning of the trail” (training learners proactively by guiding them through a five-step show-how process); “along the trail” (providing emerging leaders ongoing, just-in-time coaching support to encourage and to challenge them); “campfires” (providing leaders periodic gathering times to experience relational support through peer-to-peer interactions and conversations); and the “end of the trail” (helping leaders to celebrate progress, to evaluate what has been learned, and to decide what to do next).¹⁴ This six-step “training trail” is the backbone of the internship program discussed below.

While Logan and Miller aptly offer a template showing how individuals best progress in their development and the relational contexts needed along the way, they do not offer a detailed list of the specifics core competencies of leadership. Moreover, they

¹³ Ibid., 140.

¹⁴ Ibid., 15.

do not give an overarching framework for thinking about the various levels of leadership within a church or organization and how individuals progress from one level to the next through targeted training on skill development. The following book provides such a paradigm through use of an image of creating a leadership “pipeline.”

Designed to Lead by Geiger and Peck

In this new work by Eric Geiger, vice president at LifeWay Christian Resources and Kevin Peck, lead pastor of The Austin Stone Community Church, the authors argue that the Church should be a “leadership locus”—a central place where people are developed over a lifetime to develop others for the sake of the world. The Church is uniquely positioned to be “in the center” (or a locus) of leadership development. For one thing, The Great Commission is for the Church to make disciples, and the “full extent of discipleship is the development of disciples who are able to lead and develop others.”¹⁵ Said differently, the central mission of the Church is discipling people in Jesus, and discipleship has its beginning and ending in leadership. Secondly, the Church has the ultimate leadership role model in Jesus. “True leaders,” the authors contend, “are servants who die to themselves so others may flourish.”¹⁶ Jesus is the supreme example of servant leadership, and he is whom his disciples are called to emulate. Since the Church has The Great Commission and the greatest leader, no other organization should outperform it in terms of developing leaders who serve the world.

¹⁵ Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H Publishing Group, 2016), 3.

¹⁶ *Ibid.*, 5.

Geiger and Peck state that three components are necessary for a particular church to develop and deploy leaders consistently. The three parts of this leadership development framework are “a strong *conviction* to develop leaders, a healthy *culture* for leadership development, and helpful *constructs* to systematically and intentionally build leaders” (italics theirs).¹⁷ When church leaders share a burning passion and conviction to develop the next generation of leaders, this ambition should become part of the church’s organizational culture. Culture, in this sense, “is the shared beliefs and values that drive the behavior of a group of people.”¹⁸ One of the behavioral expressions of a church which is committed at the core to leadership development is the implementation of constructs—systems, processes, and programs—that intentionally and consistently develop and deploy leaders.

The authors put forward a “development convergence” framework to describe how people are best disciplined and developed as leaders. The framework is a three-part Venn diagram with the “convergence” point happening at the intersection of: knowledge, experiences, and coaching. When these are combined in an intentional and relational process, this is the “sweet spot” of leadership development.¹⁹

Because there are various levels of leadership within a church, with each level requiring an increased amount of responsibility and skill, the authors encourage setting up a “leadership pipeline”—a construct which articulates various leadership passages in

¹⁷ Ibid., 14.

¹⁸ Ibid., 15.

¹⁹ Ibid., 164.

the upward journey. While the specifics of a pipeline vary from church to church based on the unique culture and the various leadership positions available, the benefits of establishing it are numerous. It helps ensure leaders are being developed at all levels; it provides clarity for effective coaching of lacking skills; it allows for ministry expansion as new leaders are groomed; and it helps with smoother successions as groomed leaders transition to fill vacated roles.²⁰

Based on previous research done by Lifeway, they posit that there are seven core competencies for Christian ministry leaders: growing as a disciple, creating and casting vision, forming strategy, fostering collaboration, developing people, managing resources, and mastering unique ministry-specific skills.²¹ Within a given church, there are at least four levels of leadership or leadership passages along the pipeline: volunteer to leader to ministry director to senior leader.²² Larger churches will have more passages.

Based on the unique roles and responsibilities of people serving at each leadership level, a corresponding amount of expertise in each competency is required. In order for an individual to transition for one level to another, systems should be in place to provide an emerging leader with the requisite knowledge, experience, and coaching to sharpen lacking competencies. While the “pipeline” is a construct for the whole church, a “pathway” is an individual development plan for a specific person traveling through the

²⁰ Ibid., 188.

²¹ Ibid., 191.

²² This work gives an example of a leadership pipeline.

pipeline. Logan and Miller's development trail is an example of such a pathway, with the addition of training stated competencies along the trail.

In view of this material with regard to its contribution to helping construct an internship program at VRBC, the authors offer a compelling vision for developing leaders through establishing a pipeline which delivers the development imperatives of knowledge, experiences, and coaching for various levels of leadership in the church targeted at cultivating specific core competences. As such, in what follows, the paper articulates a pipeline adapted to VRBC's unique culture and leadership levels.

While the idea of developing "pathways" for specific leaders is useful, the major limitation of this resource is that the authors do not provide specifics on the steps necessary to create such a path(way) for specific people to walk in their own development. Additionally, details are scant about how to coach, and specifically how to coach younger multicultural leaders. These ideas will be explored in the following section, along with offering an additional definition of what leadership truly is.

Training Millennial and Multi-Ethnic Ministry Leaders

There are at least two important considerations when thinking about how to train diverse emerging leaders effectively. The first is regarding the uniqueness of the individuals and the adaptability of the training method to develop each person as needed. The second concerns the desired outcomes of the training program and the specific character and competencies that are being developed in those going through it.

TransforMissional Coaching: Empowering Leaders in a Changing Ministry World by Steve Ogne and Tim Roehl helps to address the first consideration. For the second, *The*

Leadership Challenge: How to Get Extraordinary Things Done in Organizations by James Kouzes and Barry Posner is used. Each book is evaluated below.

TransforMissional Coaching by Ogne and Roehl

Ogne and Roehl offer a holistic approach to coaching that is transformational in nature and missional in mindset. The authors write on the dual goals of ministry coaching and why they coined a new term to describe them. They write, “Coaching helps you get traction and make progress both in your own personal growth and in your ministry productivity. That’s why we’ve named our book *TransforMissional Coaching*. Great coaches come alongside leaders so that leaders can be transformed into the image of Christ and join Him on His redemptive mission here.”²³

Coaching aids in personal transformation, which in turn leads to more missional ministry. A coach helps in the “transformissional” process by fulfilling the duties of a “C.O.A.C.H.” They “Come alongside, Observe carefully, Ask questions wisely, Communicate options and resources, and Hold accountable (while caring for the Heart).”²⁴ By engaging in these five skills as a coach, the authors contend that coaches can holistically transform leaders by helping them clarify their calling, cultivate character, create community, and connect with culture. The internal, personal domains of calling and character are balanced and complimented by the external, social domains of community and culture.

²³ Ogne and Roehl, *TransforMissional Coaching*, 3.

²⁴ *Ibid.*, 26.

The authors suggest that this approach to coaching is especially empowering to younger postmodern leaders. Millennials desire to have relational connectedness with and to be in close proximity to those whom they let invest in their development. As such, they respond best to training, not from teachers in a classroom, but from coaches and mentors who consistently and conversationally engage them in the midst of ministry. These “Younger Evangelicals” have an “aversion to performance and programs in the church. . . . They prefer an authentic spirituality in which the leader [or coach] is a sojourner with them.”²⁵ They want to learn from those whom they trust, can spend time with, and know will be there for them in those critical moments of ministry success or failure.

Coaching is the preferred mode for equipping diverse Millennial leaders because it is “relational, practical, holistic, contextual, flexible, and cross-cultural.”²⁶ Consistent with the postmodern value for authentic community, coaching relationships are characterized by acceptance, safety, trust, and dependability. Coaching is immediately practical because it addresses real-time issues as they come up, just-in-time and on-the-job. It is holistic because it focuses on spiritual and skill development, while encouraging and equipping young leaders to foster community and to engage with culture. As every coaching conversation begins and ends with the emerging leader setting the agenda and deciding on the next steps to take to solve pressing issues, coaching is very contextual and flexible to fit changing dynamics of the young leader’s life and ministry. Lastly,

²⁵ Ibid., 11.

²⁶ Ibid., 27.

coaching is cross-cultural because “it is centered in the context of the leader and not the coach. It empowers the leader to contextualize ministry principles to his or her culture.”²⁷

Asking the right questions, listening carefully, and providing strategic and supportive insights are three essential keys to effective empowerment.²⁸ Millennial leaders want empowerment that is consistent with their life experience, individual giftedness, and desired vocational goals. By using these skills of asking good questions, listening carefully, and offering the right insight at just the right time, coaches and mentors can anchor on-going conversations in the unique life, calling, culture, and experience of the emerging leader. Additional benefits of coaching are that it helps leaders get perspective on their ministry, process conflict, solve problems, receive feedback and support, and plan their work so that they can work their plan in proper sequence.²⁹

While this book provides ample insight into the nature of coaching, how to do it, and how it is especially suitable for developing young diverse leaders, it does not enumerate the specific core practices and skills that emerging leaders need to progress in leadership. The next book pinpoints these core competencies and offers concrete ideas about how to train in order to progress in them.

²⁷ Ibid., 28.

²⁸ See Ibid., 103-166.

²⁹ Ibid., 70.

The Leadership Challenge by Kouzes and Posner

Kouzes and Posner, leadership researchers and business professors at Santa Clara University, contend that leadership is made up of an “observable, learnable” set of practices and behaviors.³⁰ If these competencies are apparent, trainable, and common to all leaders, then people should have noticeable leadership advancement if trainers target their development. In order to arrive at them, the authors surveyed hundreds of leaders and managers in the public and private sectors to assess the practices that helped them and their teams do their best and achieve the greatest results.

After compiling and analyzing the data, they discovered five fundamental practices common to all successful leaders. They also uncovered two behavioral expressions for each, to form a list of ten actions or commitments which characterize exemplary leadership. These five practices and ten behaviors characterize the “what” of successful leadership. They are: “1) Challenging the process (search for opportunities, experiment and take risks); 2) Inspiring a shared vision (envision the future, enlist others); 3) Enabling others to act (foster collaboration, strengthen others); 4) Modeling the way (set the example, plan small wins); and 5) Encouraging the heart (recognize individual contribution, celebrate accomplishments).”³¹

³⁰ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1987), 13.

³¹ *Ibid.*, 14.

Kouzes and Posner summarize the significance of these competencies by stating that, “These are the ways that leaders get others to want to contribute their best to the organization.”³² It is important to realize the distinction they are making between leading and managing. Managers “get other people to do, but leaders get other people to want to do.”³³ That “want to” difference is the leadership challenge. Leaders motivate and inspire people to act rather than manipulate and pressure them: “Leaders do this by first of all being credible. That is the foundation of all leadership. They establish this credibility by their actions—by challenging, inspiring, enabling, modeling, and encouraging.”³⁴

In their research, the authors uncovered three primary ways that learning and developing in leadership occurs. By far, the best way to progress in leadership skills is by gaining experience or learning by doing new tasks. Development happens rapidly through trial and error and adapting to these stretch experiences and assignments. The second way is through relationships. Mentors, coaches, bosses, peers, and positive role models provide critical feedback, know-how, and support along the journey of leadership development. The third way is through more formal leadership education and training programs. Although less effective in developing leadership abilities than gaining experience on the job or receiving coaching in the job, training programs that afford emerging leaders to go through books, classes, conferences, and assessments can be useful in increasing their knowledge base. The authors specify that training programs

³² Ibid., 15.

³³ Ibid., 27.

³⁴ Ibid.

should “concentrate on interpersonal skills and strategic thinking skills. Also, take courses in functional areas about which you know the least.”³⁵

This book helps shed light on the topic under consideration in several ways. Since these practices and behaviors typify leadership in general, they are applicable to leaders inside and outside the Church. Since leadership is viewed as chiefly a set of learnable and observable actions and habits, trainers can help people at various skill levels develop in leadership by specifically targeting their efforts to them. To grow in them, offering an assortment of stretch-experiences, coaching and mentoring, and education-based trainings is helpful.

Nevertheless, there is at least one limitation to this work in light of the establishment of a church internship program. Because it is written from a secular business perspective, the authors miss the linkage of progression in discipleship and evidencing an increasing amount of godly character qualities (such as love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control) to development in leadership capabilities. For these godly characteristics are what give leaders credibility which, the authors contend, is the foundation of leadership.

Notwithstanding, they do take care to note that personal development and leadership development are fundamentally linked. They write, “Ultimately, leadership development is a process of self-development. . . . Through self-development comes the confidence needed to lead. Self-confidence is really awareness of and faith in your own

³⁵ Ibid., 289.

powers. The powers become clear and strong only as you work to identify and develop them.”³⁶ Importantly, the authors draw attention to the need for emerging leaders to assess their personal strengths and weaknesses and pinpoint training to perceived areas of weakness. On the other hand, while developing self-knowledge and self-confidence is important, God-knowledge and God-confidence is even more so. For he is the one who knows and reveals people’s true strengths and weaknesses in the context of an on-going relationship with him. Trusting him more, not in one’s self, effectively empowers people to take on the challenge of leadership.

³⁶ Ibid., 298.

CHAPTER 3

THEOLOGY OF THE NEW MINISTRY INITIATIVE

In this chapter, the theological and biblical foundations for VRBC's internship program are laid. This paper argues that the local church should be the locus of leadership development because it is of fundamental importance to achieving The Great Commission and furthering God's Kingdom. There is a six-fold leadership development cycle, which begins and ends in the "harvest" field (Mt 9:37-38). People are reached in the harvest, developed in the Church, and sent back into the field to reach and to develop other disciples who will love the Lord and lead others to him.¹ Some of these disciples who are uniquely called and gifted are developed into leaders. There are seven levels of leadership in a local church. To advance to a higher level, certain character traits and core competencies are required. In order to understand how to develop them, this chapter explores several biblical examples of mentors coaching and training protégés successfully. Jethro and Moses, Jesus and the disciples, Barnabas and Paul, and Paul and

¹ For more on developing leaders who create a multiplication movement, see Robert E. Logan, *Be Fruitful and Multiply: Embracing God's Heart for Church Multiplication* (St. Charles, IL: ChurchSmart Resources, 2006), 19.

Timothy all developed others effectively. This paper gleans from their example and follows their processes. Lastly, this chapter advances three necessary characteristics of a church training program to educate and to empower multi-cultural Millennials effectively. The keys are making sure it is personal, relational, and experiential.

The Local Church as the Locus of Leadership Development

The Church is charged with carrying the most important message (the gospel) on the most important mission (the Great Commission). The gospel is “the power of God for the salvation of everyone who believes” (Rom 1:16). God’s intention “was that now, through the church, the manifold wisdom of God should be made known” (Eph 3:10). No other organization in the world carries such high and holy orders. As such, no other organization should be more committed to fulfilling its mission.

The Great Commission is the guiding aim of the Church’s activity until Jesus returns to earth (see Mt 28:19-20). As Robert E. Coleman wisely comments, the commission can be summed up “in the [one] command to ‘make disciples.’”² Disciples of Jesus are to go out among all peoples and lead the lost to become what they are—disciples or pupils of Jesus who sit under his tutelage in a church and who are trained over the course of their life to know, imitate, and share Jesus. The “church” in this sense is “the gathering of believers who together live out the Kingdom, communicate the gospel, and make disciples.”³ Eric Geiger and Kevin Peck aptly summarize, “The full

² Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Baker Books, 1993), 101.

³ Robert E. Logan, *The Missional Journey* (St. Charles, IL: ChurchSmart Resources, 2013), 42.

extent of discipleship is the development of disciples who are able to lead and develop others, not merely people who gather for worship once a week.”⁴

Replication of disciples can lead to a multiplication movement, if all disciples follow Paul’s prescribed model to Timothy. In 2 Timothy 2:2, Paul tells his protégé to take what he has learned and pass it on to people who will pass it on to others. Teaching and training disciples who can and do teach and train others is the key to multiplication. At the end of the day, multiplication is necessary in order to see the Great Commission realized.

To steward and shepherd the Body of Christ toward her mission, Ephesians 4:11-16 states that the Lord gives the Church leaders who “prepare God’s people for works of service.” Each of these listed leaders—apostles, prophets, evangelists, pastors, and teachers (APEPT for short)—fulfill different functions that the Church needs to equip God’s people fully for the works of ministry. Apostles are pioneers and strategists; prophets are questioners and correctors; evangelists are communicators and recruiters; pastors are caregivers and developers; and teachers are systematizers and explainers.⁵ Apostles and evangelists are more outward-focused; pastors and teachers are more inward-focused. Prophets straddle the fence and, at different times, challenge both insiders and outsiders. Appointing church leaders who fulfill all of these various functions is foundational to preserve the unity of the Church while extending its

⁴ Geiger and Peck, *Designed to Lead*, 3.

⁵ For more on APEPT and the unique roles and functions of each church leader, see Frost and Hirsch, *The Shaping of Things to Come*, 165-81 and Logan, *The Missional Journey*, 135-36.

boundaries in new locations. Stated differently, it is necessary to have church leaders gifted in all five of the APEPT functions in order to have a healthy and replicating church.

To the degree that leaders are necessary to equip and mobilize the Church for her mission, and to the extent that they are made and not just born, leadership development is paramount. Moreover, to the extent that each local congregation shares this mission and is the localized embodiment of Christ, it is imperative for each church to be committed to replicating—both raising up new leaders and planting new churches. Robert E. Logan writes, “Local churches need to see that their role in fulfilling the great commission to grow beyond themselves to create more local churches.”⁶

Multiplication of churches is the goal, but that requires enough effective leaders to plant and to shepherd them. Logan goes on to say, “Any church multiplication movement that wants to multiply churches must also find a way to multiply leaders.”⁷ Geiger and Peck agree. They say, “The multiplication of disciples and churches is significantly tied to the multiplication of leaders. If a local church embraces the mission to make disciples of all nations, then there is no other palatable strategy but to make more leaders to press the mission forward.”⁸ The pathway to leader multiplication is to create “solid, reproducible methods for rising up indigenous leaders from the harvest.”⁹ By

⁶ Logan, *Be Fruitful and Multiply*, 27.

⁷ *Ibid.*, 33.

⁸ Geiger and Peck, *Designed to Lead*, 123.

⁹ Logan, *Be Fruitful and Multiply*, 33.

linking evangelism, discipleship, and leadership development in this way, churches can develop a multiplication model that is simple and sustainable.

There are six stages to such a simple, reproducible model. The stages form a development cycle which works to multiply leaders who develop leaders. They are: evangelize someone through ministry; empower that someone to ministry; equip that someone for ministry; encourage that someone during ministry; evaluate that someone's effectiveness in ministry; and expand that someone's oversight of ministry (if found faithful and fruitful in the current ministry assignment).¹⁰

This model starts with a leader serving someone who has not yet come to know Jesus. As the leader shares the gospel and effectively evangelizes the lost, immediately the new recruit is empowered to engage in formative spiritual disciplines, especially service in ministry. Leadership development happens best on-the-job, while participating in serving. Nevertheless, to be effective in ministry, other church leaders must come alongside to equip and to encourage the new convert as they serve. Then, leaders need to evaluate the fruit of the new convert's ministry after a season to see whether or not additional coaching is needed or if the person is ready for expanded ministry oversight responsibilities. It is important to evaluate the fruit before expanding influence, for Jesus says, "a tree is recognized by its fruit" (Mt 12:33) and those who have "been faithful in few things" can be put in charge of many things (Mt 25:21).

¹⁰ Although different, this model resembles the "Pauline cycle," which describes the apostolic strategy of fulfilling The Great Commission through replicating and multiplying not just disciples but churches. See Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 23.

The empower, equip, encourage, and evaluate stages in the cycle are all aspects of mentoring and coaching that will be described more fully below. Suffice to say for now that, as Logan aptly points out, “Potential leaders are deliberately coached to accelerate their development. The coaches look at both ministry and personal development.”¹¹ Coaches and mentors are concerned with both character and competency growth. Logan continues, “As they work with leaders, they have in mind a checklist for a fully developed leaders . . . by following people systematically, step-by-step through the process and starting with the end in mind, leaders are raised up.”¹²

By knowing the desired outcomes, one can intentionally build a process, which provides pathways for people to progress upwards to move from one level of leadership to another. It is important to note that there is, indeed, a progression of distinct leadership levels in a local church. While the church is an organism (a “body”), it is also an organization (“with many parts”) (1 Cor 12:1). As a collection of individuals with various giftings and callings who share the same mission, local churches have levels of leadership oversight within them to help ensure that resources are allocated efficiently and effectively. If the ultimate goal is multiplication of churches, then to achieve it churches must raise up leaders who progress through all levels. Pastoral leaders must be trained to multiply disciples, then groups, then ministries, and then churches.

A way to ensure that leaders multiply healthy groups, ministries, and churches is to train all leaders at all of the various levels in the church on the core competencies and

¹¹ Logan, *Be Fruitful and Multiply*, 35.

¹² Ibid.

skills needed to function in the various APEPT roles. Along with these functions, 1 Timothy 3:2-13 clarifies that Christian leaders must exhibit a high degree of moral character. They must lead a God-honoring life-style, have a God-honoring home, and maintain God-honoring relationships inside and outside the church. Therefore, a holistic pastoral leadership development program must map out these character and competency requirements for all leaders at every leadership level in the church. This is what a leadership pipeline does.

VRBC's pipeline is listed in Appendix A. It is a matrix. On the vertical axis, it lists the seven church leadership levels—L0: Lost, L1: Learner, L2: Leader of a Group, L3: Leader of a Group of Leaders, L4: Leader of a Ministry, L5: Leader of a Church, and L6: Leader of a Group of Churches. On the horizontal axis, it enumerates six areas of pastoral competencies—Follower, Pioneer, Developer, Caregiver, Communicator, and Personal and Positional Uniqueness. Within each of these domains of pastoral leadership, there are three skill focus areas. As a "Follower," the defining leadership characteristics are their biblical theology, strategic stewardship of resources, and quality relationships. As a "Pioneer," the defining leadership characteristics are capturing and casting vision, orchestrating positive change, and cultivating a healthy culture. As a "Developer," the defining leadership characteristics are managing people, mobilizing teams, and orchestrating strategies to make more and better disciples. As a "Caregiver," the defining leadership characteristics are demonstrating emotional intelligence, offering the service of wise counseling and coaching, and facilitating conflict resolution to preserve peace. As a "Communicator," the defining leadership characteristics are speaking with clarity,

expressing creativity, and maintaining connectivity with a range of people in a variety of settings. Finally, the “Personal and Positional Uniqueness” defining leadership characteristics are discerning God’s unique calling, finding clarity of gifting, and matching one’s calling and gifting to a specific ministry position.

This paper considers many leading thinkers in both the Christian and business sectors in constructing this leadership pipeline. Thoughts about the seven levels of leadership within the Church have been shaped by the six types of leaders listed in Clinton’s and Clinton’s *The Mentor Handbook*, the six phases of leadership development in Clinton’s *The Making of a Leader*, and the six leadership passages in *The Leadership Pipeline* by Ram Charan, Steve Drotter, and Jim Noel.¹³ The six areas of leadership competencies within VRBC’s pipeline have been influenced by the seven core competencies listed in Geiger’s and Peck’s *Designed to Lead*, the five commonalities of leaders who “finish well” in Clinton’s *The Making of a Leader*, the five core behavioral practices of leaders in Kouzes’s and Posner’s *The Leadership Challenge*, and the four leadership competencies listed in the developmental model of Bennis and Thomas in *Leading for a Lifetime*.¹⁴ The eighteen defining leadership characteristics have been shaped by Robert E. Logan’s *Leadership Skills Guide*, the ten values of a successful

¹³ See Clinton and Clinton, *The Mentor Handbook*, 25-8; J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2012), 37-40; and Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco: Jossey-Bass, 2011), 15-27.

¹⁴ See Geiger and Peck, *Designed to Lead*, 192; Clinton, *The Making of a Leader*, 211-15; Kouzes and Posner, *The Leadership Challenge*, 14; and Warren G. Bennis and Robert J. Thomas, *Leading for a Lifetime: How Defining Moments Shape the Leaders of Today and Tomorrow* (Boston: Harvard Business School Press, 2007), 88-155.

“StaffCoach” in Micki Holliday’s *Coaching, Mentoring, and Managing*, and the sixty-seven competencies in Lombardo’s and Eichinger’s *FYI For Your Improvement*.¹⁵

Based on this pipeline, VRBC’s interns will need to be trained to demonstrate all of the defining characteristics for the level L3: Leader of a Group Leaders. Coaching and mentoring will be a large component of this training. This is explored below.

Biblical Examples of Mentoring and Coaching Effectively

People develop over time as they receive more knowledge, experience, coaching, and mentoring. To ensure maximize development, the training pathway for the internship program is specifically designed to deliver routinely all four of these developmental imperatives over the course of two years. Chapter 4 explains how the training pathway intentionally puts interns in a position to gain greater knowledge and experience. Below is an exploration of insights and principles gained from four biblical examples about how to go about the task of mentoring and coaching successfully.

Jethro and Moses

Scripture does not give a single authoritative model for coaching or mentoring. Rather, it offers multiple stories and examples of how they can and should be done. One of the first examples occurs in Exodus 18:5-27 between Moses and his father-in-law, Jethro.

¹⁵ Robert E. Logan, *Leadership Skills Guide for Personal Development, Developing Leaders, Leading Teams, Organizational Development, Communication Skills, and Pastoral Skills* (Santa Clara, CA: Logan Leadership, 2016); Micki Holliday, *Coaching, Mentoring, and Managing* (Franklin Lakes, NJ: The Career Press, Inc., 2001), 3; and Michael M. Lombardo and Robert W. Eichinger, *FYI For Your Improvement: A Guide for Development and Coaching* (Los Angeles: Lominger International, 2006).

In closely examining their encounter, important information is revealed about effective coaching and mentoring practices. Jethro, first of all, intentionally seeks out and schedules a meeting with Moses (v. 6). Moses shows up on time (v. 7a) and shows respect for his elder (v. 7b). They greet and relate to each other on a personal level (v. 7c). Moses celebrates what the Lord is doing in his personal and professional life (v. 8a). Then, he honestly shares some challenges (v. 8b). Jethro actively listens to and rejoices with Moses (v. 9). He speaks back what he hears Moses saying, empathizes with him, and affirms the goodness of God (v. 10). This strengthens Jethro's faith and leads him to worship God (V. 11). They spend time celebrating God's goodness and fellowshiping (v. 12).

After a time of celebrating and debriefing, Moses goes back to work (v. 13). Jethro observes him (v. 14a), picks up on a problem (v. 14b), asks probing questions (v. 14c), and challenges him to empower others (v. 14d). Jethro listens well as Moses tries to rationalize his behavior (vv. 15-16). Jethro, then, provides clear and caring accountability to him as he challenges his unproductive and inefficient actions (vv. 17-18). He offers wise counsel to correct Moses' issue (v. 19). He encourages him to be a leader by developing others—modeling the way to live and training others how to do what they should do (v. 20).

Developing others involves selecting the right people based on specific character and leadership competencies (v. 21a) and empowering them to serve at the level of their current capabilities (v. 21b). People develop as they get hands-on experience and are progressively given more authority and responsibility when they show themselves to be

faithful in executing their existing duties (v. 22). Strategic development and delegation in this way brings with it sustainability in ministry and satisfaction to more people (v. 23).

Moses listened to the godly counsel of his father-in-law mentor-coach and set about doing the plan that they had mutually developed (v. 24). He faithfully followed through on the strategic plan to develop and to delegate work to others (v. 25). The plan worked (v. 26a). By developing and empowering others, Moses was now free to invest his time more strategically and to do what only he could do (v. 26b). Jethro and Moses conclude their mentoring-coaching relationship only after Moses successfully completes the assigned tasks and his goals have been accomplished (v. 27a). Jethro leaves when Moses is functioning at a higher level of leadership (v. 27b).¹⁶

This brief story reveals so many of the core coaching and mentoring competencies, principles, practices, and processes. According to Logan and Gary B. Reinecke, there are three types of core coaching competencies: “1) foundational, 2) relational, and 3) strategic.”¹⁷ Each is found in this story. Foundational competencies include “abiding in Christ,” “self-assessing,” and “communicating.”¹⁸ In terms of abiding in Christ, Moses and Jethro show how coaching relationships should encourage the cultivation of godly character. They should be based on celebrating what God is doing and listening to and reflecting on his guidance. Moses also demonstrated good self-

¹⁶ For more on the coaching practices evidenced in Moses’ and Jethro’s interactions, see Ogne and Roehl, *TransforMissional Coaching*, 54-6.

¹⁷ See Robert E. Logan and Gary B. Reinecke, *Developing Coaching Excellence* (St. Charles, IL: ChurchSmart Resources, 2003), 23-94.

¹⁸ *Ibid.*, 27-46.

assessment when he listened to Jethro’s feedback, acknowledged weaknesses personally and professionally, and developed plans to improve. Likewise, they both showed solid communicating skills as they engaged in interactive dialog, asked open-ended questions, actively listened (by not interrupting, allowing time to process information, and summarizing significant information at strategic times), and offering helpful feedback and wise counsel.

The relational coaching competencies consist of “establishing,” “supporting,” and “concluding.”¹⁹ Jethro intentionally established the relationship with Moses by seeking him out, dialoged with him to see if he could be helpful, and created an environment of mutual trust in which transparency and truth could be shared. Both men showed they were supporting by mutually assessing problems as they arose and responding to needs, giving encouragement and celebrating progress, and offering accountability and challenge. In concluding the relationship, they evaluated results and mutually agreed that goals had been attained, so it was time to move on.

Strategic competencies include “diagnosing,” “planning,” and “monitoring.”²⁰ Jethro diagnosed issues accurately by clarifying problems and priorities, gathering data through discussing and witnessing Moses in action, and asking probing questions to assess. He aided Moses in planning by generating ideas, establishing goals, creating action plans, and identifying resources to help. Finally, he monitored by evaluating

¹⁹ Ibid., 47-69.

²⁰ Ibid., 70-94.

progress, challenging limiting thinking and behavior, ensuring action steps were taken, and celebrating wins.

In looking at coaching through another lens, Keith E. Webb helpfully defines it as “an ongoing intentional conversation that empowers a person or group to fully live out God’s calling.”²¹ Jethro’s interactions with Moses certainly conform to this definition, as he empowered Moses to a new level of leadership in line with God’s will. Indeed, there was a major issue that was preventing Moses from impacting more people and better serving them. It was failing to empower others and share leadership.

Terry Walling wisely counsels coaches to look for these “jugular issues.” They are “the place of attack, where if a strike can be made, the whole of the issue can be impacted.”²² He goes on to state that “The ‘Jethro Moment’ is when the jugular issue emerges in the conversation revealing what needs to be addressed.”²³ Jethro successfully recognized the issue and addressed it head on.

Additionally, Jethro’s and Moses’ interaction demonstrated the five basic phases of the coaching process. Logan and Sherilyn Carlton define these “Five Rs” of coaching: “1) Relate—Establish coaching relationship and agenda; 2) Reflect—Discover and explore key issues; 3) Refocus—Determine priorities and action steps; 4) Resource—

²¹ Keith E. Webb, *The COACH Model for Christian Leaders* (Bellevue, WA: Active Results LLC, 2012), 29.

²² Terry B. Walling, *IDEA Coaching Pathway* (Chino, CA: Leader Breakthru, 2015), 57.

²³ Ibid.

Provide support and encouragement; and 5) Review—Evaluate, celebrate, and revise plans.”²⁴

Moses’ relationship with Jethro was not only marked by coaching but also mentoring. In *Next Generation Leader*, Andy Stanley defines a mentor as “usually an older and more experienced person who provides advice and support to a younger, less experienced individual in a particular field.”²⁵ Jethro was certainly the wise elder in this situation.

The interaction also demonstrated what J. Robert Clinton and Richard W. Clinton call “The Ten Commandments of Mentoring.” They include: clearly establishing the relationship; mutually agreeing on the purpose(s); clarifying the regularity of contact; setting the type and span of accountability; establishing clear lines of communication; specifying the level of confidentiality; determining the duration of the relationship; evaluating the relationship’s health and effectiveness through exchanging periodic feedback; revising expectations as needed; and concluding the relationship when necessary.²⁶

Jethro’s mentoring of Moses was certainly immediately impactful. Yet perhaps his legacy could even been seen when Moses would go on to empower Joshua. Moses’ greatest developmental accomplishment was not the immediate raising up of capable

²⁴ Robert E. Logan and Sherilyn Carlton, *Coaching 101: Discover the Power of Coaching* (St. Charles, IL: ChurchSmart Resources, 2003), 29.

²⁵ Andy Stanley, *Next Generation Leader: Five Essentials for Those who will Shape the Future* (Colorado Springs, CO: Multnomah Books, 2003), 108.

²⁶ See Clinton and Clinton, *The Mentor Handbook*, 162.

leaders to serve as judges but how he invested in Joshua, son of Nun, whom he later platformed to take over as head of leadership in Israel before his death.

Moses intentionally mentored Joshua by walking with, pouring into, and being available for him. He brought him up to receive the Ten Commandments (Ex 24:13). Joshua witnessed Moses' anger as he smashed the tablets (Ex 32:17-19), and he saw the intimacy Moses shared with God as he guarded the Tent of Meeting (Ex 33:11). Joshua experienced real life with Moses and was deeply influenced by being included at crucial moments in Israel's history. Moses thought so highly of Joshua that he sent him on the critical and stretching experience of spying out the land, which the Lord promised to give to Israel (Nm 13:8). Moses ended up becoming a very successful mentor. However, this shines in comparison to Jesus' developmental legacy.

Jesus and the Disciples

Presumably, Jesus could have went about his rescue mission and task of world evangelization by using any numbers of strategies. However, the one he chose was to recruit a small group of unaccomplished disciples, train them over a period of a few years, and, then, send them out into the world to replicate themselves. Miraculously, his plan worked and the Church continues to thrive today.

Jesus' model of development certainly included providing knowledge to the twelve through repeatedly teaching them the truth. It also involved having them experience ministry hands-on as they walked alongside him from village to village and participated in serving the poor, healing the sick, and sharing the good news together with him. Yet, Jesus mainly functioned as a mentor and coach.

As one further along in the spiritual journey, Jesus' most consistent leadership role to the disciples was that of mentor or rabbi. J. Robert Clinton defines a mentor as "someone who knows something [and] passes on something (wisdom, advice, information, emotional support, protection, and linking to resources) to someone who needs it (the mentoree, protégé) at a sensitive time so that it impacts the person's development."²⁷ Because Jesus is constantly in the position of knowing more than the disciples on all topics (Jn 14:6), and since the disciples are always in need of what Jesus has (Jn 6:68), Jesus was consistently looking for opportunities to mentor them.

The degree to which the disciples opened themselves up to receive his wisdom is the degree to which they were effectively mentored. For the dynamics of mentoring involve "attraction, relationship, [resourcing], response, accountability, and empowerment."²⁸ It is important to note that effective mentoring is a two-way street. Not only must the mentor and mentoree be attracted and drawn into relationship, but also they both must take an active role in the empowerment process. The mentor must offer information of value and accountability for the mentee to act on it. The mentee must listen to it and respond in kind.

Jesus also coached the disciples. He asked deep questions, listened well, dialoged about pressing problems, debriefed learnings, challenged wayward thinking, set goals, and leveraged teachable moments to help bring about the disciple's consistent

²⁷ Clinton, *The Making of a Leader*, 214.

²⁸ Ibid.

development. Geiger and Peck rightly note that Luke's Gospel provides a pattern for how Jesus coached. The pattern is "watch, go, and let's talk."²⁹ After the Twelve were designated his disciples (Lk 6:13), they begin to "watch" how Jesus ministered. In Luke 7-8, the disciples see who and how Jesus heals. This is when they begin to understand that his presence is the most important aspect to their development because he alone brings wholeness. After spending significant time with Jesus and watching how he works, the disciples were sent out to "go" proclaim the Kingdom and heal others. On two occasions, Jesus sent them out and then they returned to him. The disciples said, essentially, "Let's talk." They debriefed with Jesus the joy and challenges of ministry. This is when Jesus provided encouragement and correction. The Lord wanted the disciples to care more about what Jesus was doing in them than through them.³⁰ Indeed, it is an important leadership principle that the depth of one's personal relationship with Christ determines the breadth of one's spiritual impact for him. Few drew closer and had a greater impact than Barnabas and Paul.

Barnabas, Paul, and Timothy

Barnabas' name does not occur often in Scripture. Nevertheless, his leadership influence was vast. For a large section of the New Testament would not have been written if Barnabas had not taken a risk on the very people who later established churches around the Mediterranean rim and wrote to them to provide inspired encouragement and

²⁹ Geiger and Peck, *Designed to Lead*, 170.

³⁰ For a detailed look at many of the instances in which Jesus provided knowledge, experience, and coaching to the disciples, see *Ibid.*, 217-24.

stories about Jesus’s life and teaching. Barnabas did most of his ministry behind-the-scenes, as he went about equipping and encouraging people like Paul and John Mark. In fact, his name “Barnabas” was actually a nickname (his real name was Joseph) given to him by the apostles which literally means “son of encouragement” or “the one called alongside to help” (Acts 4:36-37).³¹ The act of coming alongside others for the purpose of encouraging, equipping, and empowering them to succeed is Christian coaching. Barnabas’ ministry and the influence he had on Paul are some of the great examples in Scripture of the power of coaching and the long-term impact it can have.

In Antioch, Barnabas encouraged the people to “remain true to the Lord with all their hearts” (Acts 11:23). He is described briefly as “a good man, full of the Holy Spirit and faith” (Acts 11:24a). Because of his high character and the way in which he went about his ministry, Scripture says that “a great number of people were brought to the Lord” through him (Acts 11:24b).

It is important to note how Barnabas went about his effective ministry of coaching. Acts 11:23 says, “When he (Barnabas) arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.” Ogne and Roehl delineate some critical coaching practices from Barnabas’ actions: “He watched and discerned what God was doing, celebrated with them what God was doing, encouraged them, helped them stay on course to their purpose, and was a

³¹ See Robert E. Logan and Tara Miller, *Becoming Barnabas: A Ministry of Coming Alongside* (St. Charles, IL: ChurchSmart Resources, 2014), 6.

factor in their fruitfulness.”³² Barnabas prayerfully discerned people’s potential, relationally discovered God’s purpose and where he was at work, and strategically deployed people’s potential to God’s revealed purpose.

As Barnabas continued his effective ministry in Antioch, he brought along with him Paul (Acts 11:25-26). He evidently believed in Paul’s potential and the genuineness of his recent conversion experience. As such, when others probably would not have, Barnabas helped give him a platform as a church leader. Later, Barnabas demonstrated this empowering quality as he worked to restore John Mark to leadership after having a fallout with Paul (Acts 15:37-39). Logan and Miller note that “Barnabas had that rare and powerful quality of believing in people and seeing their potential even when others would not. Barnabas was someone who [truly] empowered others.”³³

Paul undoubtedly learned from him how to coach and to empower others. A way that Paul models this is by explaining that he is more concerned that his converts “imitate” him rather than “obey” him (1 Cor 11:1; Gal 4:12). He teaches others more by way of “appeals” based on love and humility (1 Cor 4:16) than by “commands” based on anger and pride (1 Cor 14:37). J. Oswald Sanders writes on some of these same character qualities which made Paul such a great leader. He notes that in 1 Timothy 3:2-7, Paul lists “gentle and not quarrelsome” as some of the chief characteristics of elders and overseers. Paul did not lead by “lording his leadership over others.” Rather, he sought to lead by listening, by providing supportive and spiritual insights, and by modeling encouragement

³² Ogne and Roehl, *Transformational Coaching*, 62.

³³ Logan and Miller, *Becoming Barnabas*, 7.

and empowerment even in difficult circumstances.³⁴ These core coaching qualities made him a great leader.

Paul not only went on to be a great coaching leader but also a pastoral mentor, especially to his protégé, Timothy. Paul presumably first met and evangelized Timothy on his first missionary journey (Acts 14:6-23). On his second missionary campaign, Paul brought him along with Silas. At first, it seems like Timothy just accompanied and observed Paul in ministry. Later, however, he was given more responsibly as an emissary—to bring specific instructions which Paul crafted to various churches. As Timothy progressed in leadership competencies and proved himself faithful, Paul eventually gave him a longer-term ministry assignment of overseeing the church in Ephesus. First and 2 Timothy are Paul’s words of wisdom and exhortations to him about how to lead well.

Paul clearly mentors his emerging leader all the way along the development cycle—from evangelizing to empowering to equipping to encouraging to evaluating to expanding. He mentored him by including him in hands-on ministry at the start and giving him consistent support and accountability along the journey, until a point of time at which Timothy was ready to lead his own local church.

Australian pastor and author, Rick Lewis, describes Paul’s relationship with Timothy and offers a helpful definition of mentoring. He writes, “Within intentional, empowering, unique relationships, Christian mentoring identifies and promotes the work

³⁴ See J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Publishers, 2007), 39-46.

of God's Spirit in others' lives, assisting them to access God's resources for their growth and strength in spirituality, character, and ministry."³⁵ Mentoring is a deliberate process, which purposefully encourages and equips mentees to live in line with God's Spirit and Scripture. Its aim is on both the internal and external, character and skills development. It is particularly effective for equipping emerging leaders, as Paul clearly demonstrates with Timothy.

It should be noted that Christian mentoring is empowering not simply because two are gathered but because they are gathered in Jesus' name (Mt 18:20). The Spirit's presence in their midst is the essential ingredient to address internal issues of fear, weakness, and lack of wisdom and discipline. Paul reminds Timothy of this as he writes, "For God did not give us a spirit of timidity, but a spirit of power, of love, and of self-discipline (2 Tm 1:7).

The Spirit also provides the capacity to change from the inside out. In Ephesians 3:16, Paul prays that "out of his glorious riches he [God] may strengthen you with power through his Spirit in your inner being." The inner strength afforded by the Spirit far outweighs the influencing power of additional information or support provided by people. Indeed, it is the Spirit who, as Lewis notes, "enables the inner strength to be applied in action through the operation of gifts of grace."³⁶ Unleashing a person's unique spiritual gifts and skills is critical to their on-going growth and effectiveness in ministry. Indeed, understanding how people are uniquely wired is critically important. As such, some of

³⁵ Rick Lewis, *Mentoring Matters: Building Strong Christian Leaders, Avoiding Burnout, and Reaching the Finish Line* (Oxford, UK: Monarch Books, 2009), 20.

³⁶ *Ibid.*, 24.

the unique characteristics among Millennials are explored below, so as to discern how best to go about mentoring and coaching them.

Three Keys to Developing Diverse Millennial Ministry Leaders

Staff developmental expert, Jane Vella, writes on quite possibly the most important ingredient in effective education programs. In *Learning to Listen, Learning to Teach*, she maintains that, “Adult learning is best achieved in dialogue.”³⁷ Socrates also understood the power of dialogue, as his infamous “Socratic Method” of teaching involves active listening, asking probing questions, and allowing time and space to process information and to postulate new understanding.

Vella actually details twelve principles and practices to foster the type of dialogue that aids in measurable personal and professional development. They are involving learners in naming what needs to be learned; creating a psychologically safe environment for learning; establishing solid relationships between the teacher and learners and amongst all the learners (peers); sequencing content appropriately and reinforcing important principles; linking action with reflection; empowering learners to make their own decisions; providing various types of content that speaks to the cognitive (ideas), affective (feelings), and tactile/motor (actions) aspects of learning; ensuring the material is immediately applicable; providing open lines of communication, establishing roles, and fostering freedom to express ideas; using small groups and teams to enhance learning and

³⁷ Jane Vella, *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults* (San Francisco: Jossey-Bass, 2002), 4.

to provide peer support; ensuring active engagement through the program; and maintaining integrity and accountability.³⁸ All aspects of this list will be considered in the development of VRBC's internship program, the scope and sequence of the training, and the type of curriculum used. However, three ideas within this list are especially important when considering how to train multi-cultural Millennial ministry leaders. These three are making sure that the approach used is personal, relational, and experiential.

Making it Personal

The most effective training is personalized to individual goals and giftedness and adapted to meet the unique needs, opportunities, and challenges faced by the person being trained. Rick Lewis, after seeking to find a single "best practice" method to mentor and develop emerging leaders by gaining extensive feedback from a myriad of mentors in secular and Christian organizations, concludes that "programs only work well where someone trained as a mentor departs from the script and works with their mentoree in a non-standard, individualistic way."³⁹ A one-size-fits-all approach to mentoring and coaching is not effective, especially among multi-cultural Millennials.

Coaches and mentors will have to be mindful that Millennials have a culturally engrained predisposition to question authority and want to figure things out for themselves. A leading Millennial researcher and author, Jean Twenge, terms this generation as *Generation Me*. In her book with the same title, she writes, "GenMe'ers do not believe there is one right way of doing things, and most were never taught the rules of

³⁸ See Ibid., 4-27.

³⁹ Ibid., 25.

etiquette.”⁴⁰ She concludes that “GenMe doesn’t just question authority—they disregard it entirely.”⁴¹ Anything that comes across as being top-down, authoritarian will not be received well by them. Along with that, anything that seems inauthentic, off-the-shelf, generic, will be questioned, at best, or rejected entirely, at worst.

Mentoring and coaching are vital practices to develop emerging Millennial leaders in this post-modern culture for two important reasons. First, globalization and the rise of the number of people uprooting from their communities and relocating to different parts of the world to pursue work and school aspirations disrupt the once-normal flow of information and life skills being passed down from one generation to the next. Martin Robinson wisely writes these words:

Whereas in past times, boys and girls would have remained within the community in which they were born, and would have naturally learnt, from the example of others in their extended family, the basic life skills which would have equipped them to survive and thrive in their future lives, today those links are often broken by physical mobility. We no longer live for our whole lives in settled communities. . . . We cannot rely on the idea that some individuals will always act as guides and examples around whom we can shape our lives.⁴²

Not only is mobility causing issues for forming and fostering deep and lasting mentoring relationships, but so too is the proliferation of technology and media and the increasing rate of societal change brought by them. While one potential positive impact of better technology is that it keeps making more of the world’s information more easily and widely accessible, a potential negative is that it pushes all sorts of messages through

⁴⁰ Twenge, *Generation Me*, 32.

⁴¹ *Ibid.*, 34.

⁴² Martin Robinson, “Forward,” to *Ibid.*, 5.

multiple media outlets which can cause information overload and idea confusion. Indeed, it seems that the only things that are constant in the fast-paced post-modern culture are endless change and options. Generational leadership experts, Warren Bennis and Robert Thomas, describe the generation in which the Millennials live as the “Age of Options” in which new, better, faster, and more are fundamental characteristics.⁴³ In this cluttered, ever-expanding, unstable environment, it is vital that people locate wise guides who can direct, protect, and correct them along the path of righteousness and self-discovery.

For GenMers, an abundance of options and opportunities leads them to have an increased desire to explore, to not settle, to figure things out on their own, and to struggle with submission to authority. Twenge goes so far as to say that they have been influenced so much by the idea that “you can be anything you want to be” that it leads many Millennials to have an inflated sense of self and overestimate what they can accomplish.⁴⁴ It also might increase their desire to want to express their feelings and perspectives and to obsess with external appearance. Modern-day social critic and theologian, Mark Sayers, agrees and similarly states, “Today individualism reigns. We no longer look to social institutions and community to find our sense of self; rather, we seek to ‘be free,’ to ‘express ourselves,’ and to ‘be happy with ourselves.’”⁴⁵ A focus on self and externality leads many GenMers to possess increased feelings of stress, loneliness, and isolation, as

⁴³ See Bennis and Thomas, *Leading for a Lifetime*, 51-85.

⁴⁴ Twenge, *Generation Me*, 107-80.

⁴⁵ Mark Sayers, *The Vertical Self: How Biblical Faith can Help us Discover who we are in an Age of Self-Obsession* (Nashville: Thomas Nelson, 2010), 6.

they try to live up to unrealistic expectations by themselves—without solid connections with peers and wise guidance from mentors.

While some Millennials struggle with cultivating cross-generational relationships, they are more generally accepting of diversity—especially racial diversity. As the American population continues to change and becomes more multi-ethnic and integrated, the emerging generation is more comfortable than the previous with “racial crossovers, in everything from dating to music.”⁴⁶ Along with that, Millennials tend to view women and men as equals and believe that women can be and do whatever it is that they want.⁴⁷ These prevailing Millennial mindsets imply that more interns will be open to the idea of women trained as pastors who can supervise and shepherd both men and women. This is important to note because VRBC has taken a formal stand on this issue and believes in ordaining women to ministry. As such, women will have equal access to apply for the all intern positions available and will be equally empowered based on their unique skillset and calling.

Training within the internship program will need to be customizable and adaptable based on who the interns are and how they are wired. While certain aspects of training will be equally applicable to all—like inductive Bible studies, self-reflection, and journaling—others need to be tailored to fit the unique personalities, preferences, backgrounds, and skills of the intern. The way supervisors motivate and evaluate or how

⁴⁶ Ibid., 232.

⁴⁷ Ibid., 238.

many goals they set or what types of goals they set will all need to be catered to individual uniqueness and based on input provided by the intern.⁴⁸

Interns from different ethnic or cultural backgrounds will likely have different preferences or norms in communication than those who grew up in America. By knowing that different cultures view emotions, express empathy, understand power, manage time, and prioritize relationships differently, supervisors can better recognize and adapt to the needs of the specific individual.⁴⁹ Lewis accurately summarizes what is essential to any coaching or mentoring process is a “real relationship between two people that is dedicated to the Father, centered on Jesus, enlivened by the Holy Spirit, anchored in the Christian scriptures and free to adapt its forms in fresh creativity to the unique personalities of both the mentor and the mentoree.”⁵⁰ As mentors, supervisors will wear many hats and play many roles based on the needs of the situation and the intern. At different times, they will be a discipler, spiritual guide, coach, cheerleader, career counselor, crisis counselor, teacher, friend, and fellow follower of Jesus.⁵¹

Millennials do, however, have some common fundamental needs and wants. They desire to gain a better understanding of their own uniqueness, to find a higher meaning

⁴⁸ For a helpful resource on how to adapt expressing appreciation and empowerment to the workplace based on various personality styles, see Gary Chapman and Paul White, *The 5 Languages of Appreciation in the Workplace: Empowering Organizations by Encouraging People* (Chicago: Northfield Publishing, 2011).

⁴⁹ For more on cross-cultural communication competencies and the distinctiveness of various ethnicities, see Mark Lau Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: InterVarsity Press, 2011), 189-209.

⁵⁰ Lewis, *Mentoring Matters*, 26.

⁵¹ For the various roles mentors play, see Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999), 37.

and purpose in one's life and vocation, to balance work and life, to experiment and pioneer, and to make a significant difference in the world.⁵² To address these desires, some important keys to developing interns will be helping them discover more about their specific calling and giftedness through mapping their stories and skillsets, allowing a degree of flexibility in their work schedule based on school, home, and other obligations, giving them the ability to speak directly into their job roles and goals, and expanding or contracting ministry oversight responsibilities based on experimentation and evaluation.

Listening, discussing, and helping interns sense and articulate their vocational goals and unique giftedness are important to keep Millennials engaged. While goals can change over time, a person's vocation calling does not. Lewis rightly states, "Every human being is unique and no two leaders have exactly the same calling."⁵³ To uncover calling, it requires knowledge of the person's spiritual gifts, natural wiring and strengths, acquired skills and abilities, and where God has been and is currently leading them.⁵⁴ While there are many helpful inventories, profiles, and diagnostic tools to discover some of these factors, and while a variety of these tools will be employed as part of the curriculum discussed later, it is important to note that each tool only gives one lens to look through. A process to integrate each of them together into a coherent whole and to couple them with an assessment of one's life and story will be helpful. Terry Walling's

⁵² This list is adapted from Bennis and Thomas, *Leading for a Lifetime*, 58.

⁵³ This list is adapted from *Ibid.*, 26.

⁵⁴ To gain a better understanding of how to uncover one's calling, see David G. Benner, *The Gift of Being Yourself: The Sacred Call to Self-Discovery* (Downers Grove, IL: InterVarsity Press, 2015).

Focused Living workbook helps emerging leaders do just this and, therefore, will be employed in the program.⁵⁵

Making it Relational

Relational connection is foundational to ensuring effective coaching and mentoring takes place. Vella stresses the necessity of establishing “sound relationships” between teachers and learners and amongst their peers and co-workers. These types of solid relationships involve “respect, safety, open communication, listening, and humility.”⁵⁶ They also must have trust. It is the foundational ingredient to any successful relationship. Coaching and mentoring relationships need to have sufficient levels of trust in order for there to be free-flowing communication and truthful exchanging of ideas. Practices which can build trust over time are consistency, authenticity, helpfulness, affirmations, asking open-ended questions, and gentle challenging. Relationships can come across as forced or remain shallow if these practices are not present.

Importantly, therefore, pastoral interns will need sufficient relational engagement from their supervisors, co-workers, and peers. Consistency of contact in a variety of settings with a variety of staff members will be important in designing VRBC’s internship program. Supervisors must remain in close contact with interns to ensure support is felt, open lines of communication exist, and feedback is prompt. For true collaboration and clear communication to exist amongst co-workers, weekly contact is

⁵⁵ Terry B. Walling, *Focused Living: Mapping Your Journey* (Chino, CA: Leader Breakthru, 2016).

⁵⁶ Vella, *Learning to Listen*, 85.

also needed in group settings. Also, occasional peer-to-peer contact is important for relational encouragement and support along the training trail. This type of communication can occur less frequently and in groups because its goal is allowing interns to have a safe context to debrief learnings from the previous season of ministry. But by spending some quantity time together with peers, co-workers, and supervisors, pastoral interns will be influenced to discover and to go wherever God is calling them. Logan defines this as success—“Find out what God wants you to do, and do it!”⁵⁷

Along with these recurring meetings, additional relational engagement will take place at two annual staff retreats and weekly staff prayer and praise huddles. These will provide extended time for interns to be known by the staff, to develop authentic connections, and to experience laughter and camaraderie.

In 1 Corinthians 9:22, the Apostle Paul also gives an important principle that applies to the staff forming solid relationships with interns. The principle pertains to being relevant and adaptable. Paul says, “I have become all things to all men” in an effort to try to reach all types of people. This idea of being adaptive to different people, perspectives, cultures, and personality-styles is the posture that supervisors and staff members must have for a diverse group of interns to feel relationally connected with them. Lewis notes that “cross-cultural mentoring requires awareness of and sensitivity to cultural differences.”⁵⁸ Using key coaching behaviors, such as active listening, asking good questions, and providing supportive insights, will help bridge some of the gaps

⁵⁷ Logan and Carlton, *Coaching 101*, 23.

⁵⁸ Lewis, *Mentoring Matters*, 213.

created by cultural differences and work to form common ground and relevance of communication. Additional practices, such as avoiding regionally-specific speech and checking regularly to ensure proper information is being conveyed and understood are also important.

Gender differences are important to consider when it comes to developing trusting relationships. The questions arise as to whether it is wise for men to mentor and coach women or vice-a-versa in one-on-one situations or whether it is culturally appropriate based on their backgrounds. For instance, it may be frowned upon by some traditionalists from Asia and Africa to pair up men and women as mentors, while others from parts of Europe and Australia might not have a problem with it.⁵⁹ Lewis offers some helpful advice here: “Establishing mentoring relationships between men and women is not morally wrong, but may or may not be wise. Each situation should be judged on the basis of the self-awareness and emotional maturity of the people concerned, and with an eye to cultural sensitivity.”⁶⁰ Leadership at VRBC takes an egalitarian position on the topic of women in ministry. As such, women and men would be able to mentor and coach one another, so long as there were no other precluding cultural or relational issues.

Making it Experiential

After years of study and empirical research, Kouzes and Posner explain that, “Whether you are talking about managing or leading, experience is by far the most

⁵⁹ For more information on “the gender divide,” see Lewis, *Mentoring Matters*, 211.

⁶⁰ *Ibid.*, 212-13.

important opportunity for learning.”⁶¹ Learning from other people—mentors, coaches, bosses, peers, and role models—is second and formal classroom teaching and training is third. The best types of training models, therefore, will include all three. Yet most importantly it must be hands-on and provide stretching experiences to learn new skills and explore personal strengths and weaknesses.

This is what internships are designed to do. Social scientists, Barbara Schneider and David Stevenson, mention two unique benefits for younger leaders who engage in internships. They write, “First, it allows them to visualize what life might be like doing this kind of work and whether it fits their interests and inclinations. Such an experience also shows them some of the difficulties and sacrifices required to be a productive worker.”⁶² Millennials, especially, want to try to figure things out by doing them themselves and not just being told what to do or how to do it by an authority figure. Ultimately, everyone learns better by doing and not by reading a book or taking a class.

David Kinnaman, in his study of why many Millennials possess feelings of disconnection with the modern church, offers a helpful corrective to the prevailing “overprotective” desires of many in preceding generations that could prevent them from connecting with and empowering younger people. To engage more Millennials, he argues for trying to create a church which values imagination, entrepreneurialism, and being a self-starter. Hence, he encourages church leaders to “peel back the tamper-resistant safety

⁶¹ Kouzes and Posner, *The Leadership Challenge*, 284.

⁶² Barbara Schneider and David Stevenson, *The Ambitious Generation: America's Teenagers, Motivated but Directionless* (New Haven, CT: Yale University Press, 1999), 187.

seal, making space for imaginative risk-taking and creative self-expression, traits that are so valued within the next generation.”⁶³ If the internship program can encourage and allow Millennials to use their creativity in a variety of settings and to experiment with different tasks, roles, and methods, it will likely be more engaging and profitable for them.

Being hands-on and experimenting are keys to development. Logan and Miller say that “development happens best in real-life situations” in the midst of ministry.⁶⁴ Indeed, they articulate a three-fold model for spiritual formation which includes consistent times of “serving, growing, and praying.”⁶⁵ Character growth and skills development happen through maintaining a prayerful posture before God, serving other people by the strength he provides in the midst of a Christian community, and reflecting on these experiences to see what the Lord is teaching. To experience holistic (character and competency) development, repeatedly engaging in hands-on ministry is vital.

Bennis and Thomas also argue that leadership is best formed in the crucible of experience. They say, “There is no practice without implications for performance and no performance without reflection on practice.”⁶⁶ To aid in learning, limiting the time between knowledge acquisition and implementation is important. Also important is minimizing the time between doing a task and reflecting on what has been learned.

⁶³ David Kinnaman, *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith* (Grand Rapids, MI: Baker Books, 2011), 92.

⁶⁴ Logan and Miller, *From Followers to Leaders*, 103.

⁶⁵ *Ibid.*, 101.

⁶⁶ Bennis and Thomas, *Leading for a Lifetime*, 178.

Building in these hands-on activities and, then, engaging in debriefing conversations soon after will be critical for the internship. Just-in-time support and feedback from supervisors and peers during reflection times adds another powerful formative element.

By engaging in ministry hands-on, wherein interns experience the rhythms and realities of pastoral life, the ups and downs and joys and pains, they are most likely to learn what it is all about. Moreover, they will learn what they are uniquely gifted for and passion about doing. Sometimes the greatest benefit from internships is the knowledge of what one truly desires and also what one wants to avoid.

Stretching experiences will ensure that interns are pushed to grow beyond what is simple or routine and help them crystalize areas of weakness and strengths. Lewis states that effective mentoring “may involve arranging special opportunities and experiences that promote the work of God’s Spirit in the life of a mentoree.”⁶⁷ These “crucible” type experiences help to build in the interns’ adaptive capacity and resilience, key for continued progression in leadership. Bennis and Thomas note that “adaptive capacity” is “the ability to process new experiences, to find their meaning and to integrate into one’s life, is the signature skill of leaders.”⁶⁸ Kouzes and Posner add that, “Routine jobs do not help you improve your skills and abilities. . . . You must be stretched. You must be given opportunities to test yourself again new and difficult opportunities.”⁶⁹

⁶⁷ Lewis, *Mentoring Matters*, 45.

⁶⁸ Bennis and Thomas, *Leading for a Lifetime*, 18.

⁶⁹ Kouzes and Posner, *The Leadership Challenge*, 284-5.

New opportunities allow for trial-and-error learning which can teach flexibility and persistence. They allow for leadership and managerial skills to be honed as people have the opportunity to work with a variety of individuals and teams. New self-insights can also be triggered through being placed in challenging situations. By targeting specific experiences to sharpen specific skills (like facilitating a small group to work on aspects of communication or leading a mission trip to work on team leadership and cross-cultural communication), interns will be better equipped. By continuing to offer stretching experiences throughout the internship and allowing them to decide with their supervisors which opportunities they do, further empowerment and better follow-through will likely occur. After laying these biblical and philosophical foundations for the internship program, this project shifts its focus to goals and plans.

PART THREE
MINISTRY PRACTICE

CHAPTER 4

MINISTRY OUTCOMES

Chapter 4 articulates the goals of and strategy for developing a diversity of younger ministry leaders at VRBC through a hands-on internship program. There are four main growth goals: growth for the Church/church across generational and cultural divides; growth of VRBC's leadership pool; holistic (personal and professional) growth of each intern; and leadership and team growth for the staff at VRBC. Progress on these goals will be measured at the start and end of the internship using various assessments which the executive staff will create.

Next, the scope and sequence of the training is articulated. The leadership development model for the internship is a seven-phase, hands-on training pathway aimed at cultivating the Follower, Pioneer, Developer, Caregiver, Communicator, and Personal and Positional Uniqueness pastoral competencies. The scope of the program initially is to guide a group of four interns through it who will be hired as part-time staff. To recruit these interns, a partnership will be forged with local schools and seminaries, and current staff pastors will communicate within existing relational networks and more broadly through on-line job boards, to promote and post the position. Only Millennial leaders

who meet certain character and competency requirements and express a calling to serve in ministry vocationally will be considered for hire.¹

This chapter ends by clarifying some important considerations prior to launch. These include analyzing financial costs, staff impact, and supervisor capacity for training. Additional clarity is also brought to the interns' day-to-day roles and responsibilities, as well as benefits they will receive by being a part of this internship.

Four Main Growth Goals of the Internship Program

There are four main growth goals for the internship program. The first goal is growth for the Church and local expressions of church across generational and cultural divides. The ultimate hope is for expansion of the Church by equipping the next generation of leaders. By launching employable future pastors and ministry leaders and by laying a solid foundation of how to disciple others and develop leaders, these interns will be ready to serve the Church, hopefully for a lifetime of effective ministry. The short-term measurement of this goal will be the percentage of interns who go on to be employed in full-time ministry at VRBC or elsewhere at the completion of the internship. Long-term this goal will be measured every five years to survey and to see how many former interns are still serving in vocational ministry.

Growth for the church (VRBC) is also a part of this goal and would likely occur as a by-product of empowering more capable leaders in their area of their giftedness.

¹ The requirements to be an intern at VRBC have been influenced by Anderson's and Reese's advise on what a mentoree should be. See Anderson and Reese, *Spiritual Mentoring*, 12.

Therefore, this goal will be measured by evaluating the increase of average worship service attendance and small group participation during the two-year internship.

Growth for the church is also likely to take place by empowering diverse Millennial leaders who can effectively connect with and communicate to people who are from similar generational and ethnic backgrounds. Therefore, this goal will be measured by the growth in the Millennial population and ethnic diversity (non-Anglo population) as a percentage of the whole congregation during the same two-year period. A recent congregational survey showed that 97 percent of the congregation is Caucasian and that 10 percent of the church falls within the Millennial age range (18-39-year-olds).

The second main goal is the growth of the leadership pool at VRBC. By adding the new position of pastoral intern within the staffing structure, which is at a higher level of leadership than the part-time administrative assistant position which it replaces, the quantity of higher caliber leaders should increase within the church's leadership pipeline. Simultaneously, the internship allows for talented "outsiders" to be attracted and then become "insiders" at VRBC by engaging in the internship program. This enlarges the pool of people VRBC could more easily promote to full-time staff members, ministry directors, church planters, or campus pastors. To the degree that VRBC is successful at hiring and retraining more pastoral interns and less part-time administrative assistants over the two-year period, this goal will be achieved. Currently, VRBC has 10 administrative assistants on staff.

The third goal is the personal and professional growth of the interns themselves. Growth in personal character and clarity of giftedness and calling are critical to long-term effectiveness in ministry. Progression in this goal will be measured against the self-rating

of the intern's personal character and discipleship at the beginning and ending of the two-year internship. The tool used to measure growth is called Life Measures Survey. Auxano is currently helping VRBC's leadership develop the tool. It lists a series of forty-five belief and behavioral questions on a Likert Scale of 1 (never) to 5 (always) to evaluate these three discipleship areas: knowing Jesus by spending time with him; imitating Jesus by letting him renovate my character; and sharing Jesus by loving others the way he loves me. The sum total of the Life Measures Survey will be compared at the beginning and ending of the internship to measure growth.

Progress in clarity of calling and giftedness will also be assessed at the same beginning and ending times. The interns will be asked to articulate their top three spiritual gifts, top five strengths, top three desired growth areas in ministry, top six core values, three personality trait descriptors, and one-sentence life mission statement. Their ability to be clear, complete, and accurate will be assessed by their supervisor and given a rating of 1 (lowest) to 5 (highest) on each question. Progression will be achieved to the degree that the overall score increases from the start to the finish of the internship.

As part of measuring the interns' professional growth, their proficiency will be measured in all areas of the pastoral competencies in the Leadership Pipeline level L3: Leader of a Group of Leaders.² The rating will be done separately by the intern and the supervisor using a simple scale ranging from 1 (never) to 5 (always) for each competency. The composite combined total of the intern and supervisor will be the

² See Appendix A: Leadership Pipeline: Church Leadership Levels and Pastoral Competencies Matrix.

overall score. The numeric value will be compared at the start and finish of the internship to measure leadership competency growth.

The fourth and final main goal is growth for other staff members, individually as leaders and collectively as a team. By modeling to staff members and training them on how to develop emerging leaders effectively, they will likely grow in their own leadership competencies. Just like the interns, the supervisors' leadership proficiencies will be measured in all areas of the pastoral competencies, but theirs will be measured against the Leadership Pipeline level L4: Leader of a Ministry.³ The supervisor and I will separate do the rating using a simple scale ranging from 1 (never) to 5 (always) for each competency. The composite combined total of the supervisor and me will be the overall score. The numeric value will be compared at the start and finish of the internship to measure competency growth.

Staff growth also likely will occur as increasing the ethnic and generational diversity at staff gatherings and team meetings energizes the team. As people with more diverse backgrounds gather around the same tables for discussions, different and more creative ideas can be brought forward, thereby helping to spark new vibrancy into sometimes stale meetings and possibly bringing better solutions to pressing problems. The creativity and passion brought by younger, diverse leaders will hopefully help longer tenured staff members reimagine what ministry needs to look like in the future. By allowing younger leaders a “seat at the leadership table,” they can speak directly into the

³ See Appendix A: Leadership Pipeline: Church Leadership Levels and Pastoral Competencies Matrix.

church's future and help steer the leadership to make strategic decisions to better connect with the next generation.

While this goal could be more subjective than others, measurement of it will be conducted by a focused conversation between the senior pastor and me on the topic of the degree to which interns consistently help the team at staff meetings. These three questions will be asked and answered by both pastors at the completion of the two-year internship: first, do all of the interns usually contribute to the discussion at staff meetings? Second, when they contribute, do they typically share creative insights or new ideas? And, third, are the interns' insights and ideas influencing the decisions being made at the meetings? A "yes" answer to all of these questions will be taken to mean that this goal has been met. The training pathway, explained below, is geared at helping VRBC achieve all of these growth goals.

Setting the Structure, Sequence, and Scope of the Training

There are seven phases of this hands-on pastoral skills development internship program that describe the structure and sequence of the training.⁴ These phases together form the "training pathway." The pathway is specific enough to be helpful for ensuring holistic growth for all interns during the entirety of the internship, yet flexible enough to be adapted to each ministry area and individualizable for the unique desires and makeup of each intern. Indeed, it allows for each intern to progress through the phases at their

⁴ See Appendix B: Overview of The Training Pathway. This pathway or trail has been adapted from Robert E. Logan's leadership development model in *From Followers to Leaders* and influenced by Robert E. Coleman's evangelism model in *The Master Plan of Evangelism*.

own pace based on what their needs are in order to grow in the various character and leadership competencies listed in the leadership pipeline.

One of the best features of the pathway is that it creates space for coaching and mentoring to take place throughout the program by a variety of individuals—supervisors, peers, and co-workers—that will help bring targeted growth for the interns on goals and leadership proficiencies. Finally, the three essentials for successfully training Millennials—making sure the model is personal, relational, and experiential—are core characteristics of the program.

The Structure and Sequence of the Training: The Pathway

Phase one is recruiting and selecting diverse Millennial ministry leaders.⁵ To find and pick the best candidates is critical to the success of the program. The best option to ensure organizational culture alignment and long-term sustainability for the internship program is raising up leaders from within VRBC. Thus, priority will be given to searching the leadership ranks at VRBC for all qualified candidates. Unfortunately, there are not currently many Millennial leaders from diverse backgrounds. Therefore, the search and selection process will include heavy external recruitment.

To allow the most and best possible candidates to apply, a wide net will be cast—including posting the position on-line on both Christian and secular job search sites, as well as job boards at local schools and seminaries. The job post will describe the nature of the internship: part-time (twenty hours per week), compensation (\$15 per hour, plus

⁵ For an overview of the entire recruitment and selection process, see Appendix C: Intern Hiring and Onboarding Process.

bonuses and ministry allowance), duration (two years), and purpose (to grow in pastoral proficiencies, experience in ministry, and clarity of vocational calling).⁶ There will be a separate post for each of the four pastoral internships available in these ministry departments: Worship/Grow, Serve/Invite, Student, and Children's Ministry. By separating the posts, the description of the internship can be tailored to the unique needs of each ministry.

The post will also list the desired qualities of the intern: college graduate or current seminary student (ages 21-35) from a diversity of ethnic backgrounds; has a call to full-time ministry; has a consistent devotional life; embraces VRBC's mission, vision, and values; demonstrates a track record of faithful and fruitful service at a local church; appears teachable, humble, and emotionally intelligent; demonstrates communication and teaching ability; and shows passion for and giftedness in the area of ministry for which they are applying. The top candidates will be interviewed and hiring according to the process detailed in Appendix C.

Phase two of the program is onboarding. It lasts three months and involves introduction and orientation to VRBC's unique culture, development of a personalized training plan based on articulated goals, evaluating baseline levels for measuring growth goals, and beginning the weekly, monthly, and quarterly meeting and training cycle. The exact process followed is listed at end of Appendix C.

⁶ For a helpful matrix listing the features and structure of the pastoral internship compared to two additional hands-on internships that VRBC hopes to offer in the future (Summer Internship and Church Planter or Revitalizer Residency Programs), see Appendix D.

By the end of the first month, through creating space for conversations with their co-workers, peers, supervisors, and lay ministry department leaders, interns will progressively learn their way around the church facility and where to go and who to ask to get information. Supervisors will make it a point to answer any questions and to celebrate and introduce them at all staff and ministry gatherings.

Also within the first month, the supervisor and intern will develop together a personalized training plan (PTP) based on the structure and overall goals of the internship program, as well as the unique calling, passion, goals, and giftedness of the intern. In a series of focused conversations during their weekly meetings, they will determine the exact books to read, conferences/classes/trainings to attend, stretch experiences in which to engage, and areas of main ministry leadership during the internship to help them progress toward their personal and professional goals. Together with the standardized curriculum for all interns (detailed below), this will form their PTP. It should be one page in length, list the titles and dates of the books/conferences/classes, detail the when and how of the two stretch experiences, and explain the two areas of main ministry leadership they will lead/pioneer/develop which correspond to two areas in which the intern expresses a desire to grow over the next two years.

During the second month, three important items must be accomplished. First, supervisors must collaboratively work with the interns to set their annual staff ministry goals. These consist of three one-year growth goals—one all-staff collaborative goal set by the executive leadership and two ministry department specific set by the supervisor. Along with all the other staff members, these goals will be assessed on the Mid-year and End-of-Year Staff Evaluation Forms and used for performance bonus and salary increase

considerations. Second, they must establish the baseline level to track the overall success of the internship program toward its growth goals by gaining the key metrics listed near the end of Appendix C. The appropriate assessments will be taken and the numbers gathered at the start and end of the program, and then compared to gauge overall growth. Third, interns will begin their meeting and training cycle. They will meet weekly with the supervisor for individual coaching and mentoring conversations and the ministerial staff together at team leader meetings, monthly with the executive staff for classroom topic discussion and training sessions, and quarterly with the other staff interns for huddle conversations to debrief ministry experiences and find/give encouragement.

By the end of the third month, the interns will have maintained their meeting and training cycle, engaged in one extraordinary stretch experience (such as large group teaching or on-stage speaking), and taken a three-month staff fitness review. The review is a frank discussion which ensures the intern is meeting the supervisor's expectations and vice-a-versa. If expectations are not being met, potential outcomes could be revising the job description as needed or looking for a resignation. If expectations are being met, no change takes place. After engaging in this review, the on-boarding phase is complete.

Phase three is on-the-job "show-how" training on the L3: Leader of a Group of Leaders pastoral skills through engaging in shadowing and stretch experiences. Logan and Miller aptly explain the benefits of this "show-how" training model: "[This] is modeled from how Jesus taught his disciples. He used this approach in a way that was relational, contextual, and experiential."⁷ Show-how training progresses through five

⁷ Logan and Miller, *From Followers to Leaders*, 131.

stages: I do, you watch, we talk; I do, you help, we talk; you do, I help, we talk; you do, I watch, we talk; and we both begin training someone else.⁸

One of the greatest benefits to using this training approach with the interns is that it is specifically designed to promote skill development in targeted areas. It allows supervisors to break down complex competencies into component parts and, then, to train on them in a way that is intentional, gradual, relational, conversational, experiential, and contextual. Just as Jesus called his first disciples to “come follow me” so that he could train on and model for them how to be influential spiritual leaders, so too supervisors will intentionally train and model to their interns specific skills needed to be effective in church ministry while they go about doing it together.

Through shadowing the seasoned supervisor for two years day-to-day, and through seeing all of the ups and downs, upfront and behind-the-scenes aspects of ministry, the intern will watch an effective model in action. These experiences, hopefully, will afford the intern the opportunity to pick up on valuable ideas for actions in life and ministry. However, learning is furthered through actually engaging in ministry hands-on and not just watching it. By trying new things in a context where it is okay to fail or to ask for help, interns can be furthered developed.

These stretching experiences will be planned in advance with the supervisor based on the intern’s desired goals, skill level, and ministry focuses, as well as the needs of the ministry. They will be noted in the intern’s personalized training plan. While some can vary, as part of the core curriculum to develop pastoral competencies, all interns will

⁸ This has been adapted from Ibid.

engage in these experiences: small group and staff huddle devotionals leadership (first year), preaching or teaching in a large group setting (first year), mission trip leadership (second year), and becoming point leader for a new group or ministry which they pioneer or develop (second year). Interns will gain new learnings and form better skills as they engage in these stretching activities and, then, debrief the experiences with their peers, co-workers, and supervisors.

Phase four of the program is in-the-classroom “know-how” training on the pastoral core competencies through reading, listening, reflecting, writing, and discussing. The format for this phase is a monthly meeting with the executive staff pastors and interns (and all other staff members who want to attend) in a classroom environment to teach on a topic related to one of the pastoral competencies. To help keep the environment from growing stale, the senior and executive pastors will team-teach or rotate teaching monthly, depending on the topic and their area of expertise. Additional learning will occur during the month by engaging in pre-reading and writing assignments which will set the stage for the upcoming topic of discussion. The Book Summary and Takeaway Papers will be written in advance and brought into each month’s meeting. It will answer these four evaluation questions: What did you like? What didn’t you like? What new idea did you learn as it relates to your life and leadership? What is one behavior that you intend to change as a result?⁹ To promote honesty and transparency, the summaries will not be collected. Yet to ensure follow-through and accountability, the

⁹ These evaluation questions have been adapted from Ibid.,167.

interns will be given ten minutes at the beginning of each class to debrief in small groups likes, dislikes, learnings, and takeaways from the pre-reading.

The curriculum for the one-and-a-half-hour monthly classroom topic discussions are based on using four months to cover each of the main areas of pastoral competencies for L3: Leader of Group of Leaders. Over the course of two years, all competencies will be discussed. Year one focuses on laying the foundations for pastoral ministry, and so the “Follower,” “Caregiver,” and “Personal and Positional Uniqueness” areas are targeted.

To help further the intern’s discipleship (“Follower” pastoral competency), books and teaching topics will be selected that encourage and equip in the areas of biblical and Baptist theology, stewardship and spiritual disciplines, and forming and fostering healthy and evangelistic relationships. Examples of these books are Grenz’s *Theology for the Community of God*, Barton’s *Strengthening the Soul of Your Leadership*, Scazzero’s *The Emotionally Healthy Church*, and Hybels and Mittelberg’s *Becoming a Contagious Christian*.¹⁰

The interns’ ability to offer relational support and service to others (“Caregiver” pastoral competency) will be developed through focused teaching, reading, evaluations, and discussion on the topics of emotional intelligence, coaching, counseling, and conflict resolution. Examples of these books are Goleman’s *Primal Leadership: Unleashing the Power of Emotional Intelligence*, Logan’s and Carlton’s *Coaching 101: Discover the*

¹⁰ See Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: William B. Eerdmans Publishing, 1994), Ruth Haley Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove, IL: InterVarsity Press, 2008), Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2010), and Bill Hybels and Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids, MI: Zondervan, 1994).

Power of Coaching, Oden's *Pastoral Theology: Essentials of Ministry*, and Borg's *When Christians Clash*.¹¹

In order to help the interns discover more about themselves, their vocational calling, and their ministry giftedness ("Personal and Positional Uniqueness" pastoral competency), a spiritual gifts inventory within Walling's *Focused Living* handbook will be done and discussed.¹² Combined with *StrengthsFinder* and DISC profiles taken during the hiring process, this will help them form a better picture of their unique story, strengths, shaping, and spiritual endowments.¹³ Clinton's *The Making of a Leader* and McNeal's *A Work of Heart* will be discussed in class in order to help the interns formulate an understanding of how God shapes leaders over a lifetime and to help them pinpoint their own stage of development.¹⁴ Further, two additional books will be selected by the intern and supervisor to read through together during one-on-one weekly coaching conversations which equip in a specific area of ministry or desired growth area.

The interns will progress to the next-level pastoral competencies (Pioneer, Developer, and Communicator) in year two and begin reading, reflecting, and writing on them in preparation for in-class teaching and discussion. To foster learning on the Pioneer competency, books and teaching topics will center on equipping in the areas of missional

¹¹ See Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Unleashing the Power of Emotional Intelligence* (Boston: Harvard Business Review Press, 2013), Logan and Carlton, *Coaching 101*, Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: HarperCollins Publishers, 1983), and Daniel R. Borg, *When Christians Clash: An Action Plan to Manage Conflict* (Grand Rapids, MI: Credo House Publishers, 2010).

¹² See Walling, *Focused Living*.

¹³ See Tom Rath, *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow* (New York: Gallop Press, 2008).

¹⁴ See Clinton, *The Making of a Leader* and Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2011).

vision creation and casting, change management and process, and establishing and maintaining a healthy organizational culture. Examples of these books are Mancini's *Church Unique*, Kotter's *The Heart of Change*, Lencioni's *The Advantage*, and Schein's *Organizational Culture and Leadership*.¹⁵

The Developer competency will be taught using books and discussion time to focus on people development and the training pathway, coaching and leading teams, goal-setting and motivation, and discipleship strategies and ministry systems within the church. Examples of these books are Logan's and Miller's *From Followers to Leaders*, Ogne's and Roehl's *TransforMissional Coaching*, Lencioni's *The Five Dysfunctions of a Team*, Rainer's and Geiger's *Simple Church*.¹⁶

The Communicator competency will be fostered through teaching on, reading on, and talking about clarity in articulation, meetings, and organizational directives; creativity in thought, writing, and speech; and connectivity in cross-cultural, one-on-one, small group, and large group environments. Examples of these books are Stanley's *Next Generation Leader*, Childers's *Performing the Word: Preaching as Theatre*, Heath and Heath's *Made to Stick: Why Some Ideas Survive and Others Die*, and Maxwell's *Everyone Communicates, Few Connect*.¹⁷

¹⁵ See Mancini, *Church Unique*, John P. Kotter, *The Heart of Change: Real-life Stories of How People Change their Organizations* (Boston: Harvard Business Review Press, 2002), Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012), and Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco: Jossey-Bass, 2010).

¹⁶ See Logan and Miller, *From Followers to Leaders*, Ogne and Roehl, *TransforMissional Coaching*, Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), and Thom Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Making Disciples* (Nashville: B&H Publishing Group, 2011).

¹⁷ See Stanley, *Next Generation Leader*, Jana Childers, *Performing the Word: Preaching as Theatre* (Nashville: Abingdon Press, 1998), Chip Heath and Dan Heath, *Made to Stick: Why Some Ideas*

Finally, still in phase 4, attending semi-annual all-staff retreats and conferences, as well as weekly ministerial staff meetings, will allow for additional targeted teaching and group discussion time to learn and process information. The conferences attended and topics discussed will focus on ministerial leadership, management practices, and missional engagement. Examples of these conferences are *The Global Leadership Summit* and *Catalyst One Day*. Some all-staff meeting time will be spent debriefing learnings from these conferences and various other ministry leadership topics.

Phase 5 is giving continuous support through supervisor coaching and mentoring conversations. In a structured way, these conversations will occur in the one-hour weekly check-in meetings between the intern and supervisor. In more organic ways, these types of conversations will happen frequently throughout the course of the internship. The supervisor supports in these interactions and meetings by playing each of these four roles at various times depending on the situation: encouraging—saying “you can do this, God has gifted you for it;” comforting—saying “you will do this, God will get you through it;” urging—saying “you must do this, God has called you to it;” and celebrating—saying “you did do it; God enabled you to accomplish it.”¹⁸ Whether faced with failure and frustration or success and satisfaction, playing one of these four roles can provide needed support which allows the intern to make forward progress along the training trail. Also, at these meetings, supervisors provide a context to address questions and challenges, brainstorm solutions, revise plans, resource, and set new goals.

Survive and Others Die (New York: Random House, Inc., 2008), and John Maxwell, *Everyone Communicates, Few Connect: What the Most Effective People Do Differently* (Nashville: Thomas Nelson, 2010).

¹⁸ For more on these roles, see Logan and Miller, *From Followers to Leaders*, 168-71.

Phase 6 occurs when the interns meet with their peers quarterly in huddles to process their recent life and ministry experiences. These all-intern gatherings will be facilitated by the executive pastor who will help them foster an environment to share learnings, struggles, celebrations, and encouragement, as well as offer feedback and mutual accountability. The goal of these huddles is to promote relational connection and support which leads to a greater sense of fulfillment in ministry and prevents feelings of isolation and burnout.¹⁹

Finally, Phase 7 encompasses celebrating and evaluating progress at milestone moments. The beginning, middle, and end of each year provide great opportunities to determine or revise goals, celebrate progress, assess challenges, and determine what and how to change in order to keep growing. To provide structure for these celebration and evaluation periods, semiannually interns will write and submit to their supervisor a two-page Ministry Experience Reflection Paper describing what ministry celebrations and challenges have occurred in the past six months, what lessons have been learned, what personal and professional growth has been recognized, and what their hopes are for the internship over the next six months. Henri Nouwen aptly describes what is involved in theological reflection and its importance: “Theological reflection is reflecting on the painful and joyful realities of every day with the mind of Jesus and thereby raising human consciousness to the knowledge of God’s gentle guidance. . . . Strenuous theological reflection will allow us to discern critically where we are being led.”²⁰

¹⁹ For more on these types of “campfire” gatherings, see Logan and Miller, *From Followers to Leaders*, 41-43.

²⁰ Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: The Crossroad Publishing Company, 1989), 89.

Once the interns have submitted the reflection paper to their supervisors, they will meet together to celebrate, to debrief, and to discuss what changes need to take place in order to ensure the internship meets mutual goals and hopes. Mid-year conversations are designed to be briefer and use previously created staff self and supervisor evaluation forms on file in VRBC's Finance Office. Year-end conversations are lengthier, use already created staff self and supervisor evaluation forms, and also include annual goal setting, job description revising, and salary adjustment conversations. Based on the supervisor's assessment of the intern's performance after the first year, job responsibilities may be adjusted and salary increases or bonuses may be awarded.

At the completion of year two, the intern will submit the final Ministry Experience Reflection Paper and engage in the measurements needed to assess progress on the overall internship growth goals. The reflection paper helps the intern debrief the entirety of the internship. Once it is submitted to the supervisor, the executive pastor will meet with the intern and supervisor to discuss and decide what next steps are available and appropriate based on the needs and desires of the intern, the staff, and the church. They will engage in a focused discussion (sometimes lasting multiple meetings) regarding vocational desires and clarity. If church leadership and the intern agree that full-time pastoral ministry is the next step, the church will begin a licensing and ordination process, so long as seminary has been completed and the intern possesses the needed pastoral competencies. If it is financially possible and mutually agreeable by the executive staff, supervisor, and intern due to exceptional performance, a full-time position will be offered to the intern. Otherwise, a three- to six-month placement process

will begin as the supervisor and intern work together to seek alternative ministry opportunities outside of VRBC.

The Scope of the Training

The length of this internship is designed to be two years. The program begins as four interns are hired, one in each of these ministry areas: Worship/Grow (adult discipleship), Serve/Invite (missions and outreach), Children's Ministry, and Student Ministry. These ministries comprise the whole of the VRBC's strategy for discipleship.

If the church grows and the internship is found successful, there would be an option to hire two interns for each of these same ministry areas or to separate Worship Ministry (music and arts) from Grow Ministry (small group) and Serve Ministry (missions) from Invite (outreach). Another option would be to add an additional intern spot for VRBC's Weekday Preschool. Cost and capacity of the supervisors to hire and to train interns are the major limiting factors and would be analyzed by the executive pastor and senior pastor prior to bringing on any more.

A number of possible benefits exist by hiring additional interns. Along with further expanding the already stated growth goals of the program for the Church/church, leadership pool, interns, and staff, more interns would afford additional leadership development opportunities for the second-year, seasoned interns. That is to say that after the initial two-year trial run of this program, and if church funding allows, the church will hire again in the same ministry areas (and possibly more). Each year thereafter, VRBC would hire a new round of interns, such that half are always first-year and half are second-year. When this is the case, the experienced interns will be able to help in the on-

boarding and training of new interns. Additionally, any interns who end up being hired full-time could also be part of the training. Another benefit to adding more interns is that the staff meetings would be more dynamic, creative, and profitable as more diverse and capable people interact and strategize. Lastly, more cultural continuity would be created among the staff as older interns could better teach and model shared values.

Clarifying Important Considerations to Getting Started

There are three additional considerations to note prior to the start of the program. The first is financial cost. The second is understanding the impact the program might have on the current staff and assessing supervisors' current capacity for it. Finally, there is a need to explain the pastoral interns' day-to-day job responsibilities and the benefits afford to them by this hands-on program.

Financial Cost

The total potential cost of hiring, paying, rewarding, equipping, and training four part-time interns is between \$75,000 and \$80,000 per year. This assumes they each works at least twenty hours per week, make at least \$15 per hour, and receive additional benefits in-line with VRBC's current staff compensation policies. While the total cost would presumably be less in other areas of the country and at other churches, at VRBC the staff compensation policy is generous. Each person who works more than ten hours per week is eligible to receive a bonus of up to 5 percent of their annual salary, base salary increases of up to 3 percent, retirement matching up to 7 percent, reimbursement for all ministry lunches and expenses, a stipend of \$500 for additional training or schooling, and additional perks (such as a Christmas bonus, occasional payment for technology/

computer upgrades, cell phone allowance, and family counseling reimbursements). If additional interns were to come on staff in future years, the projected cost would be around \$20,000 for each intern.

Actual intern costs may vary, though. Some may receive more than \$15 per hour since they are eligible for bonuses and base salary increases for the second year. Additionally, some might work more than twenty hours per week on certain weeks (like during VBS or while on mission trips). While the exact number is not known yet, these factors are taken into consideration within the budgeted number and will be adjusted annually after actuals are known.

Staff Impact and Supervisors' Capacity

All staff members will be directly and indirectly affected by the creation of an internship program and adding interns to the team. Indirectly, the addition of interns will end up changing the underlying culture of the team. Hopefully, added diversity and youth brings about increased creativity and energy overtime, while changing any engrained disempowering practices or mindsets. However, the interns also could create tension and cause frustration, especially because they are relatively inexperienced in ministry and might make more mistakes. A willingness to remain flexible and encouraging with them, even when they are changing things or fail to follow through, will be important. As such, VRBC will be mindful of this and look for opportunities in staff huddles, meetings, and one-on-one coaching conversations to remind team members that the development of the interns is the goal, not their own comfort.

Staff members will be impacted directly by the interns relationally and pragmatically. Through face-to-face, group, and electronic interactions, they will form and foster personal and working relationships. While communication might be hard at first with people from different generational and ethnic backgrounds, by placing interns on the team, it will teach the staff in an experiential way about how to grow in adaptability—a must-have leadership trait—and how to foster relationships with a variety of individuals. As the staff learns more about ways to form relationships with diverse people, they will be better able to equip church members and reach a diverse community.

The direct impact of the interns also will be felt pragmatically. To make space for them, staff members will have to shuffle offices, forego some salary increases, add seats at the leadership table, and not hire administrative workers. These barriers will not be easily overcome. Vision-casting about the importance of developing others and anchoring the practice to the stated Staff Culture Team Commitment value of “Empower Others” will be important.

The staff members most impacted by the interns are the supervisors, followed by the executive staff. The time it takes to develop the program, meet with the interns, prepare topic discussions, and evaluate their performance is significant. Schedules will need to be shifted and other responsibilities minimized in order to accommodate the interns and fulfill the training program requirements.

Clarifying the Interns’ Schedule, Responsibilities, and Additional Benefits

Depending on the unique situation of the interns, they will typically work between 20 to 25 hours per week. Based on their financial situations, they may have to work

elsewhere to make ends meet. This is not advisable, especially if they are studying full-time at seminary. A requirement will be that they cannot work elsewhere more than twenty hours per week.

Although adaptable, the general allocation of time is broken down into three categories. Fifty percent of the intern's time will be spent administratively and strategically. This includes planning and prepping for ministry events, meetings, and outreaches. It also involves following up with congregants, community contacts, and leaders. Twenty-five percent of the time is dedicated to engaging in ministry events, meetings, and outreaches. These include one-on-one, small group, and large group meetings at the church and networking with others in the community. The remaining twenty-five percent is spend participating in staff obligations. These include all-staff and intern-specific trainings and meetings.

Along with the weekly, monthly, quarterly, semi-annual, and annual staff meetings and trainings described above, there are a few other obligations by which the interns must abide. They include: attending or leading ministry specific trainings and events as request by their supervisor; attending or leading Growth Seminars (quarterly discipleship classroom trainings); attending the Explore Membership Class (one-time to become a church member), attending Newcomer Receptions (quarterly brief gatherings to meet guests); attending VRBC worship services regularly; leading a small group each semester; serving in a ministry outside the church monthly to benefit the community; giving a tithe to VRBC; and inviting others to church.

Clarifying these day-to-day responsibilities and the unique benefits afforded by the program hopefully will help attract the right intern candidates to apply. Along with

details regarding financial compensation, the job post will enumerate some additional benefits. First, interns gain access to coaching and mentoring from seasoned pastors. Also, they get hands-on ministry experience in a growing church. They receive practical support in discerning and finding their vocational next step. Finally, they get help in taking that next step after completing the program—whether finishing school, working inside VRBC, or being placed elsewhere.

CHAPTER 5

IMPLEMENTATION PROCESS AND EVALUATION

The authors of *The Leadership Baton* offer some helpful guidance when going about implementing a church-based leadership development program. After clarifying biblical convictions and designing the program, the next step is to “build ownership and secure involvement by [current] leaders.”¹ Once leadership has weighed in and bought in, clarifying the implementation timeline and securing resources requirements come next. Recruiting the first interns follows, then assessing results as training gets underway.² Therefore, in this chapter, an overview of the timeline of implementation for the seven-phase training pathway is given. Current progress on this plan is noted. Because training the Church Council and staff is so vital to its success, more information about it is explained. After that, the process to secure the physical and financial resources needed is given. The chapter concludes by assessing the progress on the growth goals to date and detailing the plan to fully evaluate the results once the two years are complete.

¹ Forman, Jones, and Miller, *The Leadership Baton*, 120.

² *Ibid.*, 122-127.

Implementation Timeline of the Internship Program

The implementation phase began with training the staff and Church Council over a period of six months and securing the resource requirements (explained in the following two sections). This occurred successfully from January 2017 through June 2017. After this, Phase 1 of the training pathway began.

Phase 1 (Recruiting and Selecting Diverse Millennial Leaders to be Pastoral Interns) began in July 2017. As specified in Appendix D, the pastoral internship program is designed to begin in September, so the executive pastor and supervisors of the four ministry areas collaboratively worked together in advance of the start date to develop job descriptions and post the jobs. The recruitment and hiring process began according Appendix C. It initially lasted from July 2017 to September 2017.

The initial recruitment efforts yielded three out of the four interns desired. Interns were successfully recruited in the areas of Children's, Student, and Serve/Invite Ministries. The Pastoral Intern—Children's Ministry is a mid-twenties Caucasian woman who recently graduated from Dallas Baptist University with an undergraduate degree in Biblical Studies. She was discovered through a personal contact of the current Minister to Children. She was raised in Coppell. The Pastoral Intern—Student Ministry is a mid-twenties African-American man who found and applied for the position through Dallas Theological Seminary's job board. He is originally from the Houston area and came to DTS to seek a Master of Theology degree. The Pastoral Intern—Serve and Invite is a mid-thirties man whom the author personally recruited from within VRBC's congregation. He is from Brazil and moved to the area recently to attend Dallas Baptist University. He is pursuing a Masters of Theology degree with a concentration on

missions. The Pastoral Intern—Worship/Grow has not been successfully recruited. The position has been vacant for almost a year now, and the search continues. More than ten qualified applicants have been interviewed, and many more have applied. One was hired as an occasional weekend vocalist. Currently VRBC is in conversation with a mid-twenties Hispanic man to fill this role.

Phase 2 (Onboarding Interns to VRBC’s Unique Culture and Developing the Personalized Training Plan for the Internship) began for the three pastoral interns in October 2017 and lasted through December 2017. The majority of the process followed is listed in Appendix C. However, this process was not fully developed prior to the start of the interns coming on board, so there were a few deviations. Namely, while the interns helped craft their own job descriptions and set annual staff goals, they did not articulate their Personalized Training Plan listing the exact books to read and the stretch experiences in which to engage during the two years. Also, they did not engage in a comprehensive evaluation process, which gave VRBC all of the needed information to track and assess all areas of the four overall growth goals of the internship. However, much of the information was captured (as detailed below). Lastly, because the standardized training curriculum and leadership pipeline had not yet been formally finalized, while the interns began their meeting and training cycles, there was no monthly classroom targeted training on the pastoral competencies occurring. The plan is to begin this aspect of the training in October 2018. Other than these deviations from the articulated on-boarding process, the interns were brought on successfully. All have made it through their three-month fitness reviews. They have entered the next phase.

Phase 3 (On-the-Job Show-How Training on Pastoral Competencies through Shadowing and Stretch Experiences) began in a focused way in November 2017 and continues for the duration of the two years. On a day-to-day basis, the staff pastors have all been largely successful in modeling and training the interns on the “how-to’s” for many of the tasks and competencies necessary for their ministries. Further, they have or will engage in all the core stretch experiences. These range from small group/staff huddle devotionals leadership and preaching/teaching in a large group setting (first year) to mission trip leadership and becoming a point leader for one area within their ministry who recruits and develops another co-leader (second year).

Phase 4 (In-the-Classroom Know-How Training on Pastoral Competencies through Targeted Teaching and Group Discussions) is designed to begin during the second month of the internship and last for the duration of the program. As such, it should have begun in November 2017 and been occurring in monthly classroom meetings. Nevertheless, as stated above, aspects of this training have not been started due to the on-going development of the leadership pipeline and clarifying the training curriculum for each pastoral competency. Even still, the interns have attended two semi-annual retreats and conferences, as well as been trained during some of the weekly ministerial staff meetings. Some of the materials covered so far during the first year have been reading and discussing Walling’s *Focused Living*, Logan and Miller’s *Follower to Leaders*, and Rath’s *StrengthsFinder*. Greater leadership competency growth will likely take place when the monthly classroom meetings begin in October 2018.

Phase 5 (Just-in-Time On-Going Ministry Support through Supervisor Coaching and Mentoring) began in November 2017 in a systematic, structured way. It will continue

to occur on a weekly basis for the duration of the program. The context for these coaching and mentoring conversations are weekly check-in meetings in which the supervisors celebrate development and goal progress, address questions and challenges, brainstorm solutions, revise plans, resource, and set new goals. In weekly check-ins with these supervisors, attention is given periodically to ensuring that their weekly direct report meetings with the interns are occurring regularly and are overall positive and productive. So far, the meetings have been regular, except when they are on vacation or otherwise absent. The meetings appear to be overall beneficial.

Phase 6 (Peer-to-Peer Periodic Relational Support as Interns Gather in Huddles to Discuss Their Experiences) is designed to begin during the second month of the internship and last for the duration of the program. This should have began in November 2017, and been occurring quarterly in intern huddles facilitated by the executive pastor. However, because the program was not fully developed, these have not been occurring. The intention of these gatherings is for interns to share learnings, struggles, celebrations, and encouragement, as well as offer feedback and accountability to one another. The first one is slated to occur in October 2018. From that point on, they will happen quarterly throughout the remainder of the program.

Finally, phase 7 (Celebrating and Evaluating at Milestone Moments—Beginning, Middle, and End of Each Year) began according to plan in November 2017. Semiannually, the interns have completed their two-page Ministry Experience Reflection Papers and submitted them to their supervisors. These described the specific ministry celebrations and challenges that occurred during the previous six months, what lessons have been learned, what personal and professional growth has been recognized, and what

they hope God will do in and through the internship during the following six months to one-year time horizon. Each supervisor has debriefed these reflections with their intern and discussed what changes needed to take place in order to ensure the internship meets mutual goals. The first year-end evaluations (which occurred in Jan 2018) were lengthier and used the already created Self and Supervisor Evaluation forms on file in Finance/HR Office. The conversations involved goal setting for personal and professional growth, job revising, and salary adjustments based on performance. Each of the interns received some sort of merit bonus/base compensation increase as a result of good performance and goal accomplishment. All three of them met their three annual goals. These celebration and evaluations occurred in the context of their weekly direct-report meetings over the course of the entire month of January 2018. The mid-year conversations (which occurred in July 2018) were briefer and used already created Self and Supervisor Mid-year Check-in forms. These have not yet been submitted for assessment.

These semi-annual reflection papers and evaluations will continue, until the completion of two years. At that time (October 2019), the intern will submit the final paper debriefing the entirety of the internship and meet with their supervisor and the executive pastor to debrief the experience and to discuss/decide what next steps are appropriate. If all parties agree that it is mutually desirable to continue their ministry partnership at VRBC, and if the intern has demonstrated ministry effectiveness, grown to a level of proficiencies in all areas of the L3: Leader of a Group of Leaders competencies, and there are sufficient church funds available, then several options exist to support the intern's next step. One option is to pay full or partial payment for the remaining seminary/school training that the intern is receiving. Another option is to allow the intern

to extend the internship an additional year to gain more experience and to grow further in pastoral proficiencies. It also could be mutually decided that ordination is the next step (as long as seminary has been completed) and begin the three-month process for that. Additionally, the interns could be hired full-time or part-time.

If the mutual desire is not there for a continued partnership in ministry, the supervisor and intern will work to find another placement over the following three to six months. The current plan is to retain as many interns as the church has the funds to compensate. Yet only interns that demonstrate a degree of proficiencies in all leadership competencies will be hired. Thus, in the midst of these next-step conversations, the executive pastor, supervisor, and intern will measure the overall internship growth goals. The score on these goals will not only influence what the intern's next step is but also the church's plans for the future with regard to the internship program. Changes will be made based on new insights gained in evaluations. If the internship is deemed successful and worthy of expansion, new interns might be brought on and trained accordingly.

Training Current Staff Pastors

It is wise to have VRBC's highest core leaders, Church Council and staff, all to be involved at the ground floor for the start of this internship program. The more they weigh-in on it, the more likely they will be to buy in on it. The process used to familiarize the staff and Council and allow them to speak into it is described below.

First, the executive pastor and senior pastor had a series of focused conversations on the idea of creating an internship program to develop younger leaders on core skills. The discussion included leadership competencies that needed to be developed and

various hopes and dreams of the future program. These occurred every other week during the course of September and October 2016. Eventually, it was agreed that it was an idea worth pursuing. I engaged in much research, while the senior pastor arranged meetings with some local pastors who were developing similar programs. Together, they all met to share ideas. The bulk of the meetings and research took place from November 2016 to February 2017. Based on the information gathered, the issue was brought to the Church Council for consideration at the March 2017 monthly meeting. After detailing some of the preliminary plans to develop the interns, the anticipated benefits for them and the church, and the potential cost figures, the Council advised for the staff to proceed.

To begin the orientation and training of the staff, they were given the assignment to engage in preparatory reading from Logan's *From Followers to Leaders* in advance of an all-staff retreat in late-March 2017. During the retreat, the "training trail" was discussed and applied to each staff member's ministry context. This gave the ministerial staff shared language for how to train others and gave them a simple, shared model for doing so. During the course of weekly meetings with direct reports from April to May 2017, further follow-up conversations took place to ensure ministry supervisors understood the process, knew how to coach and lead people through it, and were relatively comfortable with it. At some following all-staff meetings, the training pathway was also reviewed, and various ministry department heads explained how they were going to apply it to their ministry areas to train their volunteers.

After the pathway was learned and was being applied at the volunteer level of leadership, it was time to apply it to training the next level of leadership in the church. Training interns naturally came out of these conversations. Because the church had been

growing for a year at a fairly rapid rate, the staff members overseeing the main discipleship areas knew they needed additional staffing to help oversee and expand their ministries. I worked with them in weekly direct report meetings to cast vision for the internship program, to develop a job description within their ministry for it, to solidify the hiring and on-boarding process, and to post the four available intern positions. Because of this collaboration in creating the hiring process and position descriptions, they had great ownership and were fully committed to begin interviewing and selecting potential interns based on mutually agreeable character, culture, and competency requirements. The supervisors and staff were thus in a good starting position to embrace and to empower the interns when they began to join the team.

Securing Required Resources

While the overall time dedicated by the staff to this program is the most resource intensive aspect of it, the greatest financial cost is the salary and benefits paid to the interns. However, increasing the church's staffing budget by \$80,000 ended up being feasible for VRBC. It was made possible by increasing the overall church's budget in-line with the prior year's actual growth of 3 percent. Annual salary increases for current staff members were limited and no one was hired for vacant administrative positions. While this caused some staff friction at times, especially for those who wanted more compensation or more administrative help, because the pastoral staff largely bought into the idea of hiring and empowering interns, ultimately they were able to accept things as they were. The full financial cost has not yet been felt because the fourth intern has yet to be hired. However, the funds have been allocated and are available.

In order to accommodate and equip the initial interns after hiring, they needed church office space, supplies, and training materials. The church had enough office space to house them only if they went two interns per vacant office. This was the arrangement made. Computers, desks, and other office supplies were also provided. The church office manager and facility manager set up the offices and purchased the needed materials shortly after the initial hiring date. The total cost was less than \$5,000. An additional \$1,500 is budgeted for the remaining intern to be hired. The funds were taken from an administrative line item outside of the staffing budget.

The church office manager will buy training supplies (books, conference tickets, binders, and the like) in accordance with the needs for the next month's classroom training. Annually, the total cost for these training supplies will be around \$2,000. This is budgeted and will be expensed through a leadership development line-item outside of the staffing budget.

To assess the cost feasibility of the internship program on an annual basis, the church business administrator and executive pastor will evaluate the state of the budget in the summer months before the next fiscal year begins in October. During this annual allocation planning process, the overall staffing budget will be set based on 50 percent of projected actual congregational contributions. If the budget allows, additional interns will be prioritized. If the budget shrinks, adjustments will have to be made in concert with the vision and plans set by the church's leadership.

Assessing Growth Goals

Final assessment of the four main growth goals of the internship program will be conducted upon completion of the two years (October 2019). Preliminary results are recorded below at this point—near the completion of year one. As mentioned above, the first goal for the program is growth for the Church and VRBC across generational and cultural divides. The hope is for expansion of the Church by raising up and launching employable future pastors and leaders for a lifetime of effective ministry. The short-term measurement of this goal is the percentage of interns who are employed in full-time ministry at VRBC or elsewhere at the completion of the internship. At this point, all three interns still desire to serve the church vocationally according to their supervisors. Long-term, this goal will be measured every five years to survey and to see how many former interns are still in full-time vocational ministry.

Growth for VRBC is also a part of this goal and would likely occur as a by-product of empowering more capable leaders in their area of their giftedness. This is measured by evaluating the increase of average worship service attendance and small group participation during the two years. Over the course of the first year, there has been an average increase in worship service attendance by 4 percent. Small group participation has increased by 2 percent. While many other factors could influence this numbers, the trend is positive.

Not only is numeric growth part of this goal, but so too is increasing the Millennial population and ethnic diversity of the congregation. This goal is measured by increases among the 18-39 age-range and the non-Anglo population as a percentage of the whole congregation. A recent congregational survey showed that 20 percent of the

church now falls within the Millennial age range and 18 percent is non-Caucasian. In one-year, the congregation's Millennial population has grown by 10 percent and ethnic diversity (the non-Anglo population) has increased by 15 percent. Although the internship program is not yet over, the early results for this goal are encouraging.

The second main goal for the program is growth of the leadership pool at VRBC. To the degree that VRBC is successful at hiring and retraining more pastoral interns and less part-time administrative assistants, this goal will be achieved. So far, VRBC has successfully added three interns and eliminated two administrative assistant positions. The final numbers will be recorded after the second year of the program. Yet the trends are pointing in the positive direction for this goal.

The third main goal is the personal and professional growth of the interns. Progress on personal character and discipleship should be measured against their self-rating at the beginning and ending of the two years. Unfortunately, the beginning measurement was not captured because the tool used to measure it (Life Measures Survey) was not created until March 2018. The interns will take the assessment in October, as focused classroom training begins, and again the following October to assess one year of growth.

Progress in clarity of calling and giftedness was also supposed to be assessed at the same beginning and ending times. However, focused training on this has not yet begun, so in October of this year the interns will set the baseline for the measurement. They will be asked to articulate their top three spiritual gifts, top five strengths, top three desired growth areas in ministry, top six core values, three personality trait descriptors, and one-sentence life mission statement. The clarity and completion of their answers will

be evaluated by their supervisors and given a rating of 1 (lowest) to 5 (highest) on each question. Progression will be achieved to the degree that the overall score increases from October 2018 to October 2019.

As part of measuring professional growth, their proficiency was to be measured in all areas of the pastoral competencies in the Leadership Pipeline level L3: Leader of a Group of Leaders. Unfortunately, because VRBC's pipeline was not yet created at the start, a baseline measurement was not set. As focused classroom training begins in October, they and their supervisors using the Likert Scale for each competency will capture the rating of each intern. The combined total will be the overall score. The numeric value will be compared from year one to year two.

The final main goal is growth for the staff members, individually as leaders and collectively as a team. At the same time that the interns' pastoral competencies are being measured this October, so too will the supervisors', but theirs will be measured against the Leadership Pipeline level L4: Leader of a Ministry. Each supervisor will do the rating separately and the executive pastor using the same method as described above for the interns. The overall score will be tabulated and compared year-over-year.

Staff growth as a team should occur as the team is energized by increasing the ethnic and generational diversity at staff gatherings and team meetings. The measurement of this will be conducted at the end of the internship by a focused conversation between the senior and executive pastors on the topic of the degree to which interns consistently help the team at staff meetings. These three questions will be asked and answered: Do all of the interns usually contribute to the discussion at staff meetings? When they contribute, do they typically share creative insights or new ideas? Are the interns'

insights and ideas influencing the decisions being made at the meetings? A “yes” answer to all of these questions will be taken to mean that this goal has been met.

SUMMARY AND CONCLUSION

This paper has sought to describe how best to develop a diverse group of Millennial ministry leaders and to empower them to connect with the growing multi-cultural community surrounding VRBC by establishing an in-house, hands-on pastoral training internship program. The paper was broken into three parts. Part One provided the ministry context of VRBC, as described through the lens of challenges created by new multi-cultural and multi-generational growth in Valley Ranch and Coppell. As community demographics changed, VRBC's predominately White, middle-class, middle-aged staff and congregation increasingly struggled to connect with new, younger, diverse residents. Church attendance and giving steadily declined.

As a result of an intentional process to embrace a new missional vision and strategy, VRBC has begun to turn around its decline. A necessary next step to keep pace with the multi-cultural church growth is to add more diverse leaders and staff members. They could bring added energy, new ideas, and increased connection points to further VRBC's reach into the community. As such, a focused process to develop and to empower additional, capable, diverse, younger ministry leaders is needed.

Part Two of this paper examined some current relevant literature on these topics. It included an examination of the missional nature of the church, the biblical process and contemporary best practices for how to develop leaders at various levels of leadership in the church, and how best to train Millennial ministry leaders of various ethnic backgrounds on certain core character and skill-based competencies. The literature review yielded the ideas that the fundamental nature of the Church is missional and the

main task of church leaders is to train additional missional leaders who will train others. To ensure enough quality leaders are being trained, it is necessary to establish and to guide leaders through an intentional process or pathway that provides them with the knowledge, experience, coaching, and mentoring necessary to progress. This process is best accomplished inside the church with a hands-on training program. Specification of all leadership competencies at each level of leadership within the church is necessary to guarantee repeatability and trainability. Developing a unique leadership pipeline for the church allows for targeted training to these specific competencies in a comprehensive way. Coaching and mentoring are tools that can be used in church settings to train younger leaders effectively on these competencies. It is especially empowering and works well in cross-cultural situations.

Next, the biblical foundations for establishing a leadership development process in the church were laid. This paper argued that the church should be the locus for leader development because it is of fundamental importance to accomplishing The Great Commission. Leadership builds on the foundation of discipleship and is part of an overall development process. There are six stages to the development cycle which work, over time, to multiply disciples and leaders who can develop others. These stages are evangelizing, empowering, equipping, encouraging, evaluating, and expanding. By following each step in this cycle, disciples progress from the harvest back to the harvest. Some advance to higher levels of leadership, if they are found faithful and fruitful in the current ministry assignments and are also called by God to advance. To be effective at the next level of leadership, additional characteristics and competencies must be developed.

In order to develop others in the church, according to Ephesians 4, God has gifted and called leaders to be apostles, prophets, evangelists, pastors, and teachers (APEPT). These form the leadership functions or areas of competency that are necessary for the church to be healthy and to expand. Along with cultivating a growing relationship with Christ (Follower competency) and growing in understanding of one's unique calling, gifting, and current ministry assignment (Personal and Professional Uniqueness competency), the additional areas of competencies correspond to the APEPT functions. I have categorized them as Pioneer, Developer, Caregiver, and Communicator.

The behaviors of a selected group of biblical leaders—Jethro, Moses, Jesus, the Twelve, Barnabas, Paul, and Timothy—were all studied to learn the most effective ways to develop others. It was argued that these men modeled mentoring and coaching practices. These two disciplines are especially important with regard to developing Millennials cross-culturally. Keys for effectiveness in training them are making sure it is personal, relational, and experiential.

Part Three explained the goals and plans for establishing an in-house, hands-on internship program at VRBC. This included explaining, step-by-step, the seven-phase strategic process of the program which lays out how to recruit the right interns, on-board them effectively, develop them comprehensively through several types of training (show-how, know-how, mentoring, and coaching), encourage them repeatedly through co-worker and peer-to-peer conversations, and evaluate their on-going development and effectiveness as ministry leaders.

Lastly, the implementation process was explained in regards to the timeline used, how the Church Council and staff were trained, and what resources have been required

and how they were secured. An assessment of goal progress to date was given. Although preliminary and partial, there are some positive indications that by establishing a hands-on internship program at a church, it can contribute to growing the Church/church and leadership pool. After final evaluations in October 2019, it will be seen the degree to which the interns and supervisors have progressed in personal character and pastoral competencies and the extent to which adding diverse Millennial interns can contribute to furthering staff effectiveness and creativity. Hiring the initial interns before the program design was fully completed clearly hampered goal evaluation. Not until a group of interns are hired and trained according to the intended design of the program will it ultimately be known the extent of the program's overall effectiveness.

Two factors should be carefully considered prior to attempting to implement a similar program in other church settings. First, is counting the full costs. There is a large outlay of time and finances at the start to get the program up and running. Creating a unique leadership pipeline and training pathway and orienting and training staff and lay leadership teams are time consuming. It takes many months—even years. Intern compensation and costs associated with equipping them for ministry are fairly high. In other contexts, this might be too prohibitive. Even so, there are added benefits to bringing them on as official staff members. These include giving them added confidence that they are, indeed, capable of being employed as ministry leaders. It can also give them increased leadership credibility with congregants.

The second piece of advice prior to starting the program relates to assessing the change tolerance level of the leadership and congregation. At VRBC, the interns were brought on in the midst of much change in the church with programming, cultural

elements, and demographics of the congregation. Adding pioneering, young, diverse leaders to the staff contributed to accelerating the pace of change. This caused friction in the congregation, as some long-time congregants expressed feelings of uneasiness and frustration. In other contexts, leaders would be wise to assess the rate of change the congregation can handle and ensure that all the key leaders are on-board with changes which will likely accelerate pace of change.

In order to further the study done with this project, others could consider varying the length of the internship, the number of participants, and the curriculum used. The stages of the pathway should remain the same, but the content and frequency of meetings can change based on the size of the staff and the number of people going through the program at one time. The areas of pastoral competencies should remain the same, but descriptions of the defining characteristics of each sub-competency could change slightly depending on the developmental focuses of the current staff and leadership. Also, it would be interesting to study the degree to which staggering the start of the interns affects their development. A greater degree of development might occur if only two interns were hired at a time, and then two more at a later date. If the established interns were more involved in the hiring, on-boarding, and training the new interns, this may accelerate their development.

In conclusion, if the church is always one generation away from extinction, and if current ministry leaders are responsible to train the next generation, intentional leadership development in the church is always vital. For current leaders to be effective in training others, it requires helping them master certain core competencies germane to the job and the level of leadership to which they are seeking to advance. Through the use of a

leadership pipeline, church leaders can clarify the exact competencies needed for every level of leadership. The skills can be developed by guiding emerging leaders of various backgrounds through an on-the-job training pathway which allows them to receive the knowledge, experience, coaching, and mentoring necessary for advancement. For Millennials, in particular, effective training is personalized, relationship-based, and experiential. This type of focused training can help the Church/church expand.

APPENDIX A

LEADERSHIP PIPELINE: CHURCH LEADERSHIP LEVELS AND PASTORAL COMPETENCIES MATRIX

Overview of the Seven Church Leadership Levels (Descending Order)

L6: Leader of a Group of Churches - Creates a movement toward the vision of multiplying churches that multiply churches, trains network pastors, and reproduces oneself (Example roles - Church Network Founder or CEO)

L5: Leader of a Church - Establishes a missional vision and clear strategy for making disciples who make disciples, trains pastors and leaders to maintain healthy and reproducing ministries, and reproduces oneself (Example roles - Senior Pastor, Executive Pastor, Church Planter or Revitalizer Staff Resident, or Church Council Member)

L4: Leader of a Ministry - Adapts the church's vision and strategy to the ministry, ensures on-going health and growth, trains leaders to reproduce themselves, and reproduces oneself (Example roles - Staff Pastor, Licensed Minister, or Seasoned Lay Ministry Leader)

L3: Leader of a Group of Leaders - Encourages, equips, and empowers group leaders to implement the ministry's vision, raises up and trains new leaders, starts new groups, and reproduces oneself (Example roles - Staff Pastoral Intern, Full-time Staff Admin Assistant, Small Group Coach, Ministry Team Leader, or Committee Chair)

L2: Leader of a Group - Oversees the health and growth of the group, trains members to be disciples who make disciples, and reproduces oneself (Example roles - Part-time Staff Admin Assistant, Staff Summer Intern, Adult, Student or Children's Small Group Leader, Ministry Placement, Deacon, or Finance/HR Committee Member)

L1: Learner (Disciple) - Serves the group leader and members and becomes a disciple who makes disciples (Small Group Member and Volunteer on a Serve Team)

L0: Lost (Non-believer) - May explore the faith and serving (Example roles - May be a Small Group Member or Volunteer)

Definitions of the Six Areas of Pastoral Competencies

Follower – A growing disciple who knows Jesus, imitates Jesus, and shares Jesus. (Defining characteristics – theology, stewardship, and relationships)

Pioneer – An influencing initiator of missional vision, transformational change, and healthy culture. (Defining characteristics – vision, change, and culture)

Developer – An empowering coach who builds people, teams, and strategies in a way that maximizes potential and mobilizes them to impact the most people. (Defining characteristics – people, teams, and strategies)

Caregiver – A loving servant who empathizes with others, meets their needs, solves problems, and resolves conflicts. (Defining characteristics – emotional intelligence, service, and conflict)

Communicator – A motivating preacher who connects with listeners and explains God’s Word clearly and creatively in a way that moves them to believe it and to behave in line with it. (Defining characteristics – clarity, creativity, and connectivity)

Personal and Positional Uniqueness – Proficiencies which vary depending on a person’s particular calling and gifting and the specific requirements of the ministry position. Note: The higher the level of leadership the more focused people must become to do only what it is that they are uniquely called and gifted to do, while still learning from and maintaining effectiveness in the current ministry position. (Defining characteristics – calling, gifting, ministry position)

Church Leadership Levels, Main Responsibilities, and Example Roles		
Pipeline Level	Main Responsibilities	Example Roles
L6: Leader of a Group of Churches	Creates a movement toward the vision of multiplying churches that multiply churches, trains network pastors, and reproduces oneself	Church Network Founder or CEO
L5: Leader of a Church	Establishes a missional vision and clear strategy for making disciples who make disciples, trains pastors and leaders to maintain healthy and reproducing ministries, and reproduces oneself	Senior Pastor, Executive Pastor, Church Planter or Revitalizer Staff Resident, or Church Council Member
L4: Leader of a Ministry	Adapts the church's vision and strategy to the ministry, ensures on-going health and growth, trains leaders to reproduce themselves, and reproduces oneself	Staff Pastor, Licensed Minister, or Seasoned Lay Ministry Leader
L3: Leader of a Group of Leaders	Encourages, equips, and empowers group leaders to implement the ministry's vision, raises up and trains new leaders, starts new groups, and reproduces oneself	Staff Pastoral Intern, Full-time Staff Admin Assistant, Small Group Coach, Ministry Team Leader, or Committee Chair
L2: Leader of a Group	Oversees the health and growth of the group, trains members to be disciples who make disciples, and reproduces oneself	Part-time Staff Admin Assistant, Staff Summer Intern, Adult, Student or Children's Small Group Leader, Ministry Placement, Deacon, or Finance/HR Committee Member
L1: Learner (Disciple)	Serves the group leader and members and becomes a disciple who makes disciples	Small Group Member and Volunteer on a Serve Team
L0: Lost (Non-believer)	May explore the faith and serving	May be a Small Group Member or Volunteer

Areas of Pastoral Competencies L6: Leader of a Group of Churches					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – teaches pastors about the missional nature of God and the power unleashed by churches uniting to achieve His redemptive purposes in the world</p> <p>Stewardship – invests a significant amount of time pursuing closer connections with Christ and loved ones and engaging in lifelong learning, self-reflection, and training pastors</p> <p>Relationships – cultivates a network of strategic partnership for the sake of kingdom expansion</p>	<p>Vision – inspires a shared vision for Kingdom cooperation within the network</p> <p>Change – maintains unity of purpose and values in the network amidst on-going change and planting new churches</p> <p>Culture – establishes the unique DNA of the network and trains pastors on how to replicate it in their churches</p>	<p>People – designs a long-range plan to develop and deploy more and better disciples and leaders for the church/Church and raises up new pastors to help the plan become reality</p> <p>Teams – sets and sequences short and long-term growth goals for the network and mobilizes and motivates pastors to collaborate to achieve them</p> <p>Strategies – designs a network-wide discipleship and leadership development philosophy and methodology</p>	<p>Emotional Intelligence - exemplifies and trains pastors how to develop personal/ social awareness and personal/ relationship management skills</p> <p>Service – coaches and counsels network pastors on how to create a caregiving infrastructure in their churches</p> <p>Conflict – encourages and equips pastors how to confront sin and pursue peace in their congregations</p>	<p>Clarity – courageously calls for allegiance to the vision and values</p> <p>Creativity – creates opportunities out of obstacles in the church, community, culture, and world</p> <p>Connectivity – relates equally well to people of various backgrounds and nationalities and in large and small group settings</p>	<p>Calling – lives completely in line with God’s revealed plan and purpose</p> <p>Gifting – leaves a unique kingdom contribution and mentors and coaches pastors and leaders to discover and do what they are uniquely called and gifted to do</p> <p>Ministry Position – (varies depending on competency requirements for ministry area and role)</p>

Areas of Pastoral Competencies L5: Leader of a Church					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – creates and convincingly conveys all aspects of the church’s doctrine, fluidly explains systematic theology, and accurately exegetes Scripture</p> <p>Stewardship – strictly maintains boundaries, regularly engages in renewal activities to hear from God and rejuvenate the soul, and ministers out of spiritual, physical, emotional, mental, and financial abundance</p> <p>Relationships – maintains a network of life-giving connections at home, in the church, in the community, and with other pastors and leaders</p>	<p>Vision – inspires a shared dream of a preferred future for the church and community in line with God’s mission</p> <p>Change – anticipates and navigates the church through directional modifications</p> <p>Culture – diagnoses unhealthy beliefs and behaviors, corrects what is unhealthy and embeds what is healthy through modeling and establishing governing values (stated and unstated practices and policies)</p>	<p>People – establishes a church leadership pipeline to clarify levels and training requirements</p> <p>Teams – sets and sequences short and long-term growth goals for the church, establishes and maintains staffing and ministry structures to achieve the goals, and establishes team collaboration guidelines to ensure effective teamwork</p> <p>Strategies – designs a simple, practical church-wide discipleship and leadership development philosophy and methodology</p>	<p>Emotional Intelligence – provides the example for personal/social awareness and personal/relationship management skills and teaches pastors how to develop them</p> <p>Service – creates an infrastructure for biblical coaching, counseling, and officiating and effectively teaches other caregivers</p> <p>Conflict – ensures there is no unaddressed sin or conflict among leaders and keeps the church moving toward the vision in unity</p>	<p>Clarity – articulates the mission, vision, values, strategy, and expectations for the church in a concise and compelling way and ensures that they are reinforced in staffing structures and policies</p> <p>Creativity – captures unique ideas, conveys insightful and helpful content, and collaborates with others to see new things developed</p> <p>Connectivity – draws all types of people into conversations by being fully present, very thoughtful, and active listening, and preaches and contextualizes Scripture in one-on-one, small group, and large group settings in a way that moves all types of listeners to love God and others more</p>	<p>Calling – establishes a rhythm of retreating to renew and reflect in order to see life from a sovereign (not situational) perspective and has several go-to wise counselors and mentors to ensure progress according to God’s plan</p> <p>Gifting – delegates or doesn’t do most ministry assignments in order to focus on what they do best and brings the most kingdom impact</p> <p>Ministry Position – (varies depending on competency requirements for ministry area and role)</p>

Areas of Pastoral Competencies L4: Leader of a Ministry					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – accurately applies and teaches the church’s stance on basic biblical doctrines and understands systematic theology</p> <p>Stewardship – maintains strict boundaries, engages in life-long learning, and invests giftedness and resources strategically</p> <p>Relationships – grows a relational network in three directions: those further ahead (mentors/ teachers), those alongside (peers/ friends/ family), and those further behind (discipleship/ evangelism)</p>	<p>Vision – contextualizes the church’s missional direction to the ministry</p> <p>Change – aligns the ministry’s staffing and structure to directional modifications</p> <p>Culture – rewards leaders for evidencing the church’s values and redirects to what is expected if out of alignment</p>	<p>People – designs a training pathway for the ministry in line with the leadership pipeline</p> <p>Teams – sets growth goals for the ministry in line with church goals and mobilizes and motivates leaders to achieve them</p> <p>Strategies – adapts the church’s disciple-making strategies to the ministry area and creates systems to facilitate it</p>	<p>Emotional Intelligence – models a high degree of personal/ social awareness and personal/ relationship management skills</p> <p>Service – develops other caregivers and offers biblical coaching, counseling, and officiating to people as needed</p> <p>Conflict – ensures there is no unaddressed sin or conflict within the ministry and facilitates a biblically appropriate restoration process when relationships are strained or broken</p>	<p>Clarity – defines the ministry win and meeting next steps accurately and decisively</p> <p>Creativity – facilitates learnings in a way that gets the best ideas on the table and helps leaders take ownership for next steps</p> <p>Connectivity – listens more than speaks, modifies words, tone, and actions based on the types of people present, and teaches Scripture in one-on-one, small, and large group settings effectively by being concise, authentic, truthful, helpful, gentle, and funny</p>	<p>Calling – retreats to receive words and visions from God and seeks out wise counselors to confirm callings and give honest feedback</p> <p>Gifting – delegates or doesn’t do some ministry assignments so that they can focus on what they do best</p> <p>Ministry Position – (varies depending on competency requirements for ministry area and role)</p>

Areas of Pastoral Competencies					
L3: Leader of a Group of Leaders					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – explains and defends the church’s stance on basic biblical doctrines</p> <p>Stewardship –encourages and equips others to maintain boundaries, engage in spiritual disciplines, and manage the giftedness and resources of others wisely</p> <p>Relationships – models what it means to evidence the fruit of the Spirit, has accountability partners, and shares what Jesus has done and is doing at home, at work, and at play</p>	<p>Vision – encourages and equips leaders to implement the ministry’s missional directives</p> <p>Change – attunes leaders to ministry modifications</p> <p>Culture – coaches leaders to model the church’s values</p>	<p>People – trains new coaches and raises up leaders who replicate themselves and maintain healthy groups</p> <p>Teams – sets annual growth goals for leaders, provides venues for them to learn and grow, and celebrates and evaluates their progress</p> <p>Strategies – ensures group leaders and members engage in the disciple-making strategies and systems of the ministry</p>	<p>Emotional Intelligence – sets an annual improvement plan to grow in personal/ social awareness and personal/ relationship management skills</p> <p>Service – holistically ministers to leaders and ensures support is given to group members</p> <p>Conflict – recognizes differences in personality styles and adjusts words and actions appropriately to ensure grace and truth are conveyed and peace is maintained</p>	<p>Clarity – focuses conversations on what is most important and boldly calls people to step out in faith</p> <p>Creativity – speaks and asks questions in a way that helps leaders brainstorm different options and arrive at next steps</p> <p>Connectivity – works to build a reputation for being authentic, truthful, helpful, gentle, and funny in communications with different types of people in one-on-one, small, and large group settings</p>	<p>Calling – tests the spirits and knows whether or not advice or feedback given is from God</p> <p>Gifting – recognizes the limits and possibilities of natural abilities and spiritual endowments</p> <p>Ministry Position – (varies depending on competency requirements for ministry area and role)</p>

Areas of Pastoral Competencies L2: Leader of a Group					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – knows and supports the church’s stance on basic biblical doctrines and has joined the church as a member</p> <p>Stewardship – maintains healthy boundaries, regularly engages in spiritual disciplines, and manages the giftedness and resources of others wisely</p> <p>Relationships – consistently evidences the fruit of the Spirit and intentionally seeks opportunities to share the gospel/ testimony with the lost</p>	<p>Vision – implements the ministry’s missional directives</p> <p>Change – supports and sells ministry modifications to group members</p> <p>Culture – models the church’s stated values and encourages others to do the same</p>	<p>People – trains new leaders and helps members discover and live within their unique calling and gifting</p> <p>Teams – recruits new members, positions people in areas of strength, delegates authority, coaches members, evaluates performance, and facilitates meetings well</p> <p>Strategies – guides group members through the disciple-making strategies and systems of the ministry</p>	<p>Emotional Intelligence – seeks to improve weaknesses in personal/ social awareness and personal/ relationship management skills</p> <p>Service – helps those in need in practical ways and ensures appropriate support is given to all group members</p> <p>Conflict – challenges unbiblical beliefs and behavior appropriately and facilitates peacemaking in the group to preserve unity</p>	<p>Clarity – speaks accurately, concisely, and courageously</p> <p>Creativity – challenges group members to think about and see things from different perspectives</p> <p>Connectivity – encourages people of various personalities and backgrounds, actively listens, asks good questions, facilitates open and honest discussions, holds confidences, and makes others smile and laugh</p>	<p>Calling – quickly and obediently responds to God’s voice and the Spirit’s promptings</p> <p>Gifting – clarifies natural abilities and spiritual endowments</p> <p>Ministry Position – (varies depending on requirements for ministry area and role)</p>

Areas of Pastoral Competencies					
L1: Learner (Disciple)					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – believes the gospel and trusts Scripture as the source of truth</p> <p>Stewardship - takes responsibility for growing in the faith by establishing boundaries, engaging in spiritual disciplines, and managing giftedness and resources wisely</p> <p>Relationships – establishes connections with people which evidence the fruit of the Spirit and shares the gospel/ testimony with the lost</p>	<p>Vision – knows and supports the ministry’s missional direction</p> <p>Change – humbly trusts leaders and embraces deviations from the norm for the sake of the mission</p> <p>Culture – learns the difference between healthy and unhealthy beliefs and behaviors and lives in line with stated church values</p>	<p>People – invests in discipling others while being discipled</p> <p>Teams – contributes to team success by being collaborative, faithful, fruitful, and teachable</p> <p>Strategies – participates effectively in the ministry’s plan to make disciples</p>	<p>Emotional Intelligence – discovers the importance of improving personal/ social awareness and personal/ relationship management skills</p> <p>Service – provides appropriate help and support to others</p> <p>Conflict – seeks to repair damaged relationship, live at peace with all people, and properly addresses problems</p>	<p>Clarity – understands and tells the truth</p> <p>Creativity – sees things from different perspectives</p> <p>Connectivity – listens to others, speaks the truth in love, refuses to engage in gossip or slander, brings joy to everyday interactions</p>	<p>Calling – hears God’s voice and senses the Spirit’s promptings</p> <p>Gifting – discovers and uses natural abilities and spiritual endowments</p> <p>Ministry Position – serves effectively in an area to which one feels called and equipped with natural and spiritual abilities</p>

Areas of Pastoral Competencies					
L0: Lost (Non-Believer)					
Follower	Pioneer	Developer	Caregiver	Communicator	Personal and Positional Uniqueness
<p>Theology – does not know or believe the gospel</p> <p>Stewardship – takes no responsibility for spiritual growth and may not manage resources wisely</p> <p>Relationships – does not establish connections with people which evidence the fruit of the Spirit</p>	<p>Vision – does not know or support the church’s missional direction</p> <p>Change – may struggle with personal or organizational transformation or modifications</p> <p>Culture – may not believe or behavior in line with stated church values</p>	<p>People – does not invest in discipling others</p> <p>Teams – may not work well with others</p> <p>Strategies – does not know or support the ministry’s plan to make disciples</p>	<p>Emotional Intelligence -lacks personal/ social awareness and personal/ relationship management skills</p> <p>Service – may not focus on helping others</p> <p>Conflict – may not seek to repair damaged relationships or address problems</p>	<p>Clarity – may not speak the truth</p> <p>Creativity – may not see things from different perspectives</p> <p>Connectivity – may not talk and live in a way that resonates with others</p>	<p>Calling – may not be open to God’s voice and direction</p> <p>Gifting – possesses natural abilities but not spiritual endowments</p> <p>Ministry Position – may explore serving in an area which utilizes natural abilities or expertise</p>

APPENDIX B

OVERVIEW OF THE TRAINING PATHWAY

Phase 1: Recruiting and Selecting Diverse Millennial Leaders to Be Pastoral Interns

- Pastoral Intern hiring process articulated in Appendix C
- Hiring based on the character and competencies requirements listed in Appendix A Leadership Pipeline for L3: Leader of a Group of Leaders and VRBC's unique organizational and staff culture

Phase 2: Onboarding Interns to VRBC's Unique Culture and Developing the Personalized Training Plan for the Internship

- Introduction and orientation process articulated near the end of Appendix C
- Personalized training plan developed by the Intern and Supervisor together based on the structure and goals of the internship program and the unique calling, passion, goals, and giftedness of the Intern

Phase 3: On-the-Job Show-How Training on Pastoral Competencies through Shadowing and Stretch Experiences

- Day-to-day real-time shadowing of Supervisor and other leaders in areas of ministry focus. Follow this model to train on tasks and pastoral competencies:
 - I do, you watch, we talk
 - I do, you help, we talk
 - You do, I help, we talk
 - You do, I watch, we talk
 - We both train someone else
- Occasional stretch experiences will be planned in advance with the Supervisor. They include: small group and staff huddle devotionals leadership (first year), preaching/teaching in large group (first year), mission trip leadership (second year), and becoming point leader of one area within the Worship, Grow, Serve, Invite, Students or Children's Ministry (second year)

Phase 4: In-the-Classroom Know-How Training on Pastoral Competencies through Targeted Teaching and Group Discussions

- In-the-classroom Interns will gather monthly with other staff members to be taught by the Executive Staff Pastors and discuss with co-workers topics related to each of the pastoral competencies listed in Appendix A. Preparation work will be required and involves book readings, reflections, and writings. The books and topics covered in year one focus on the three foundational areas of pastoral competency—Follower, Caregiver, and Personal and Positional Uniqueness. Year two books and topics focus on the next-level areas of competencies—Pioneer, Developer, and Communicator

- Semi-annual all-staff retreats and conferences, as well as weekly ministerial staff meetings, allow for additional targeted teaching and group discussion time

Phase 5: Just-in-Time On-Going Ministry Support through Supervisor Coaching and Mentoring

- Weekly supervisor coaching and mentoring meetings provide a context to celebrate development and goal progress, address questions and challenges, brainstorm solutions, revise plans, resource, and set new goals

Phase 6: Peer-to-Peer Periodic Relational Support as Interns Gather in Huddles to Discuss Their Experiences

- Quarterly huddles among all the Interns and facilitated by the Executive Pastor offers an environment to share learnings, struggles, celebrations, and encouragement, as well as offer feedback and accountability

Phase 7: Celebrating and Evaluating at Milestone Moments—Beginning, Middle, and End of Each Year

- Semiannually the Intern will write and submit to the Supervisor a two-page Ministry Experience Reflection Paper describing ministry celebrations and challenges in the past six months, what lessons have been learned and personal and professional growth has been recognized, and what the Intern hopes God will do in and through the internship over the next six months to year. The Supervisor will, then, meet with the Intern to celebrate, to debrief, and to discuss what changes need to take place in order to ensure the internship meets mutual goals
- Mid-year conversations are briefer and use already created staff self and supervisor evaluation forms on file in Finance/HR Office
- Year-end conversations are lengthier, use already created staff self and supervisor evaluation forms on file in Finance/HR Office, and involve goalsetting, job revising, and salary adjustment conversations
 - Based on the Supervisor’s assessment of the Intern’s job performance and goal progress after the first year, job responsibilities may be adjusted and salary increases or bonuses may be awarded
 - At the completion of year two, the Intern will submit the final Ministry Experience Reflection Paper debriefing the entirety of the Internship, meet with Supervisor and Executive Pastor to debrief and to discuss/decide what next steps are available and appropriate based on the needs and desires of the Intern and church leadership and to measure the overall internship growth goals for the Church/church, leadership pool, Intern, and Staff

APPENDIX C

INTERN HIRING AND ONBOARDING PROCESS

1. Compose Important Hiring Documents
 - a. Solidify hiring process, job post, compensation package, and direct reporting structure
 - b. Executive Pastor will notify Finance/HR Committee and Church Council of the hiring process
2. Recruiting Process - Cast a Wide Net
 - a. Let the staff and appropriate lay leaders know of the open position and share the job post
 - b. Post internally on:
 - i. Church's website
 - ii. Church's social media
 - iii. Enews
 - c. Post externally on:
 - i. Churchstaffing.com, Nextgenstaffsolutions.com, and Indeed.com
 - ii. Local schools and seminaries job boards – SMU, TCU, Baylor, Texas A&M, DBU, DTS, Criswell, Southwestern, and Logston
 - d. Notify personal ministry connections - other church leaders and networks
3. Interviewing Process - Prioritize the Best Diverse Candidates
 - a. Receive applications for two months. Applications should include: resume, applicant/family photo, three references, video explaining why they believe they are a good fit for this position based on their previous experience/background/calling
 - b. These are the specific desired qualities of the candidates:
 - i. College graduate or seminary student (ages 21-35) from a diversity of ethnic backgrounds
 - ii. Sensing a call to full-time ministry
 - iii. Consistent devotional life

- iv. Embraces VRBC's mission/vision/values
 - v. Track record of faithful and fruitful service at a local church
 - vi. Teachable, humble, and emotionally intelligent
 - vii. Demonstrates communication and teaching ability
 - viii. Passionate and gifted in the area of ministry of the internship –
Worship, Grow, Serve, Invite, or Family Ministries (Children's
and Student Ministry)
- c. Contact qualified applicants by email. Set up an initial phone interview
 - d. Supervisor phone interview (30 min) – Ask questions about testimony,
previous work history, track record of success, leadership experience,
challenges overcome, how they deal with conflict, and what are they
passionate about. Have them talk about 20 minutes and interviewer talk
about 10 minutes
 - i. Looking for teachability, humility, faithfulness, fruitfulness, and
good leadership traits based on the Leadership Pipeline Level L3.
If it goes well, advance to face-to-face interview. Email VRBC
Vision Frame and Staff Culture Team Commitments to candidates
who advance
 - e. Supervisor Skype/Facetime interview (45 min) – Review their calling to
ministry, passion for ministry and the lost, devotional life, and previous
ministry experiences. Review VRBC's Vision Frame (Horizon Storyline
Vision, Mission, Values, Strategy, and Discipleship Measures) and Staff
Culture Team Commitments (Just Say It, Shout Out, Go All In, Make It
Better, Empower Others, and Keep a Healthy Balance) line-by-line and
check alignment
 - i. Looking for their passion for multi-ethnic/multi-
generational/egalitarian church and leadership potential and their
fitness with VRBC's organizational culture. If it goes well,
schedule a supervisor and their supervisor interview

- f. Supervisor and their supervisor interview (45 minutes) – Review calling to ministry and previous experience once again, check on fruitfulness and faithfulness. Ask questions to evaluate their current level of pastoral leadership traits based on the Leadership Pipeline L3. Ensure organizational culture fit by reviewing Vision Frame and Staff Culture Team Commitment once again. Ensure they have a track record of ministry growth
 - i. Make sure they have already progressed past most of L2: Leader of a Group characteristics on the Leadership Pipeline and fit within the Organizational culture at VRBC. Clarify that it is an expectation to tithe, participate in/lead a grow group, and to join the church. Meet with supervisor following the meeting and discuss next steps. If there are no red flags, move on to the co-workers’ interview
- g. Co-workers’ interview – along with one or two other staff members, take applicant to lunch/coffee. Ensure cultural fit, likeability, and interpersonal skills/emotional intelligence. Get observations from coworkers following the meeting. If there are no red lights, move to final meeting with Senior Pastor, Executive Pastor, Supervisor, Intern Candidate (and spouse, if applicable)
 - i. Prior to the final interview, give them the assignment of taking StrengthsFinders and the DISC Profile, to be reviewed in final interview. Check background and references, including social media, financial, and criminal
- h. Final interview - Ensure there are no lingering questions/concerns and review strength and personality profiles. Following the meeting, ensure everyone is a green light. If so, move to ‘test-run’
- i. Test-run – invite to Sunday morning experience and main ministry role for a test-run and to meet volunteers/congregants. If it all goes well, schedule the filling out of hiring paperwork with Financial Office. Executive Pastor

will notify Finance/HR Committee, Church Council, Staff, and church members

4. On-boarding Process:

- a. Follow the new staff hire checklist for staff supervisor protocol (on-file in the Financial Office)
- b. By the end of the first month:
 - i. Walk the facilities, orient to processes and ways of communication among the staff, ministry department and congregation, and introduce and celebrate arrival at all staff and ministry gatherings
 - ii. Develop the personalized training plan - Based on the unique calling, passion, and giftedness of the intern, in a series of focused conversations over the month, the supervisor and intern will determine together the exact books to read and stretch experiences in which to engage. Together with standardized training curriculum elements among all Interns, this will form the training plan
- c. By the end of the second month:
 - i. Set the baseline level to track the overall internship growth goals at the start – the Executive Pastor, Intern, and Supervisor will meet to gain the information regarding these things and note them in the Intern’s personnel file:
 1. the average worship service attendance and small group participation
 2. percentage of congregation who is non-Anglo
 3. number of current part-time Admin Assistants compared to number of Interns on staff
 4. the Intern’s overall score on the Life Measures Survey exam
 5. the Intern’s overall score on the Personal Assessment when asked to articulate their top three spiritual gifts, top five

- strengths, top three desired growth areas in ministry, top six core values, three personality trait descriptors, and one-sentence life mission statement
6. the Intern's overall score when self-rating proficiency in all areas of the pastoral competencies in the Leadership Pipeline Level L3: Leader of a Group of Leaders
 7. the combined overall total score of the supervisor as rated by the supervisor and Executive Pastor in all areas of the pastoral competencies in the Leadership Pipeline level L4: Leader of a Ministry (kept confidentially by the Executive Pastor)
- ii. Set annual staff goals – the supervisor and intern will compose three growth goals (one all-staff collaborative goal and two ministry department specific) and set a one-year personal and professional growth plan. These goals will be tracked at the Mid-year and End-of-Year Staff Evaluations. Send final goals and growth plan to Executive Pastor for their personnel file and performance bonus considerations
 - iii. Begin meetings and training cycle - Ensure the intern meets weekly with the supervisor for coaching and mentoring and with the ministerial staff at staff meetings for topic discussions, monthly with the Executive Staff for classroom topic training, quarterly with the other Interns for huddle conversations to debrief ministry experiences and find encouragement, and semi-annually attends all- staff retreats and conferences
- d. By the end of the third month:
- i. Fitness Review – Ensure the Intern is a positional fit and meeting expectations. Ensure they have one extraordinary/stretch experience, such as large group teaching. Ensure their expectations

- are being met. Revise job description as needed or look for a resignation.
- ii. Maintain meetings and training cycle (see above)
- e. For the duration of first and second years:
- i. Follow the schedule of staff evaluations at the mid-year and year-end to measure progress on annual staff goals and personal growth plan
 - ii. Maintain the meeting and training cycle for Interns as described above
 - iii. Every six months, the Intern will write and submit to the Supervisor a two-page Ministry Experience Reflection Paper describing celebrations, challenges, and lessons learned in the past six months and what they hope God will do in and through the internship over the next six months
- f. At the completion of two years:
- i. Submit final Ministry Experience Reflection
 - ii. Meet with Supervisor and Executive Pastor to debrief the internship and discuss/decide next steps
 - 1. Discuss the Intern's personal experience, celebrate accomplishments, evaluate the effectiveness of the internship program, gain insights about what should be added or changed in the future, and discuss what comes next for the Intern and for the church.
 - a. If the Intern and the church leadership mutually desire to continue their ministry partnership, and if the Intern has demonstrated ministry effectiveness, grown to a level of proficiencies in all areas of the L3: Leader of a Group of Leaders, and there are sufficient church funds available, several options exist to support the Intern's next step: full or partial

payment for seminary or other ministry training classes; allowing the Intern to extend the internship an additional year to gain more experience and grow in pastoral proficiencies; support the Intern in seeking ordination; create a position to hire the Intern full-time; or move the Intern into a vacant full-time position.

- b. If the mutual desire is not there for a continued partnership in ministry, the Supervisor and Intern will work to find another placement over the following three months

iii. Measure internship growth goals:

- 1. The Executive Pastor, Intern, and Supervisor will meet again to measure the final progress on the growth goals for the Church/church, church leadership pool, Intern, and Staff

iv. Change the internship program as needed based on new insights gained

v. Begin the process again with other Interns

vi. As more Interns are added, have second-year Interns be involved in the training of the first-year Interns to further their development

APPENDIX D

OVERVIEW OF VRBC’S SUMMER INTERNSHIP, PASTORAL INTERNSHIP, AND CHURCH PLANTER OR REVITALIZER RESIDENCY PROGRAMS

	Summer Internship	Pastoral Internship	Church Planter or Revitalizer Residency
Ideal Candidate	<p>High School Graduates/College Students (ages 18-20)</p> <p>Is engaged in a local church and has been consistently serving</p> <p>Wants to reach others for Jesus</p>	<p>College Graduates/Seminary Students (ages 21-35)</p> <p>Sensing a call to full-time ministry</p> <p>Consistent devotional life</p> <p>Embraces VRBC’s mission/vision/values</p> <p>Track record of faithful and fruitful service at a local church</p> <p>Teachable, humble, and emotionally intelligent</p> <p>Demonstrates communication/teaching ability</p> <p>Passionate and gifted in the area of ministry of the internship</p>	<p>Seminary Graduates (ages 30 plus)</p> <p>Clear calling to plant or revitalize a church</p> <p>Vibrant devotional life</p> <p>Embraces VRBC’s mission/vision/values</p> <p>Track record of developing people and multiplying ministries</p> <p>Teachable, humble, and emotionally intelligent</p> <p>Gifted preacher and communicator</p> <p>Strategic and driven</p> <p>Supportive spouse (if applicable)</p> <p>Commits to going wherever God calls and VRBC decides</p>
Time Commitment	Part-time (20-25 hrs/wk)	Part-time (20-25 hrs/wk)	Full-time (40-45 hrs/wk)
Duration	2 Months (June - July)	2 years (begins in Sept)	1 year (begins in Sept)
Funding	Monthly Stipend (\$500)	Hourly (\$15/hr) plus partial benefits	Salary plus full benefits
Main Purposes	Exposure to ministry, discipleship, and vocation discernment	Experience in ministry, skill development, and vocation direction	Expertise for ministry, skill mastery and vision clarity

	Summer Internship	Pastoral Internship	Church Planter or Revitalizer Residency
Structure	Training Trial – Class	Training Trail - Clustered	Trailing Trail – Cohort
Ministerial Staff Interaction	Weekly Huddles	Weekly Huddles and Ministry Leaders Meeting	Weekly Huddles and Ministry Leaders Meeting
Supervisor Interaction	Weekly One-on-One Coaching	Weekly One-on-One Coaching	Weekly One-on-One Coaching
Executive Staff Interaction	Monthly Book and Topic Discussions	Monthly Book and Topic Discussions, Retreats, and Conferences	Weekly One-on-One Coaching, Monthly Book and Topic Discussions, Retreats, and Conferences
Assessments	Book Takeaways (2), Testimony, and Final Ministry Experience Reflection Paper	Book Takeaways (12), Life Measures Survey, Focused Living On-line Process, Semiannual Ministry Experience Reflection Papers, and Staff Mid-year and Year-end Self-Evaluations	Book Takeaways (8), Life Measures Survey, Apex On-line Process, Monthly Ministry Assessment Papers, Staff Mid-year and Year-end Self-Evaluations, and Final Capstone Project (Personal Ministry Philosophy)
Stretch Experiences	Large Group Teaching Once, Small Group Co-Leading Once, Recruiting Volunteers for Summer Events, and Mission Trip Participation	Large Group Teaching Periodically, Small Group Leading Regularly, Recruiting and Training Volunteers, Creating and Sustaining One New Ministry Initiative, and Mission Trip Leading	Preaching and Immersion Experience in Each Ministry Department, Leadership Group, and Business Operations

	Summer Internship	Pastoral Internship	Church Planter or Revitalizer Residency
Area(s) of Focus	Family Ministries Only (Students and Children's)	Specific Ministry Departments (Worship, Grow, Serve, Invite, and Family Ministries)	All Ministry Departments, Church Leadership, and Business Operations
Next Steps	College or Pastoral Internship	Seminary or Placement	Placement and Network Partnership

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