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MENTORING TOWARD AN ADAPTIVE CAPACITY IN LEADERS:
AN ADAPTIVE LEADERSHIP MODEL AT CHURCH OF THE RESURRECTION

Written by

JOSHUA M. CLOUGH

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upon the recommendation of the undersigned readers:

Dr. Tod Bolsinger
Content Reader

Dr. Kurt Fredrickson
Associate Dean for Professional Doctoral Programs

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JOSHUA M. CLOUGH
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ABSTRACT

Mentoring Toward an Adaptive Capacity in Leaders: An Adaptive Leadership Model at Church of the Resurrection

Joshua M. Clough
Doctor of Ministry
School of Theology, Fuller Theological Seminary
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This project develops an adaptive mentoring program for leader formation at Church of the Resurrection in the Kansas City metropolitan area. Utilizing literature on mentoring models and the adaptive leadership framework, the project proposes a model that utilizes the mentoring relationship as the holding environment for learning adaptive leadership and specifically adaptive capacity. The mentoring model partnered twenty-six emerging leaders with twenty-six existing leaders to cultivate within leaders the skill sets, characteristics, and practices for adaptive leadership in organizations.

Part one of the project outlines the community and ministry context from which the project arises. First, I focus on the history and demographics of the Kansas City region in the heartland of the United States. Then, I turn to the unique expression of the local church. Part two utilizes adaptive leadership literature in partnership with literature on mentoring relationships to propose a model for leader formation that builds adaptive capacity. Part three develops an overview of the strategy, implementation, and evaluation of the project. The findings highlight the difficulty of implementing the adaptive leadership framework, not only within the mentoring model but also within an organization that has a history of past success and technical competence. The results are limited and unable to prove that mentoring relationships produce adaptive capacity within leaders. The outcomes from this project provide guidance for changes to be made for future iterations of the project. The mentorship project was piloted at Church of the Resurrection and intended to develop a cohort of leaders with adaptive capacity.

Content Reader: Tod Bolsinger, Ph.D.

Words: 251
To my wife, Claire, for her unwavering love.

To my father, Glenn, and my mother, Janice, for instilling within me the love of learning.
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I am grateful to the staff, leaders, and friends at Church of the Resurrection for their contribution to this project. Their vision to build a Christian community where non-religious and nominally religious people become deeply committed Christians inspires me to be a better pastor. In particular, I am grateful to Adam Hamilton, Scott Chrostek, and Debi Nixon for their mentorship and collegiality. Especially, thank you to Debi for allowing me the use of the lake house to read, write, and complete this project. There is something unique about a lake that inspires people to follow Jesus more faithfully.
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PART ONE

MINISTRY CONTEXT
INTRODUCTION

Mentoring makes a difference to everyone who participates in it. The practice of mentoring as a means of passing on learning, knowledge, and skills for leadership is an intuitive, natural, and relational process that occurs across cultures, communities, generations and societies.¹ Mentoring relationships have been part of my life and learning. When I played high school football, I was thin and shorter than most of my teammates. The problem was not so much my size, but that I was the quarterback. Each game was more painful than the last, knocked down repeatedly by defensive linemen two or three times my size. Sadly, our team lost every game with me at quarterback. I did not understand why, no matter how hard I worked, the results did not change. One day the cross-country coach suggested I join the team for an afternoon run. I turned out to be a capable runner. Reluctantly, I traded my oversized shoulder pads for a pair of running shoes and shorts. The decision to run was, in part, a technical decision. I did not have the technical skills to be a great football player. However, the challenge before me required adaptive skills such as new learning, a new approach to athletics, and a mentoring relationship with my coach.

Today, leaders within the church and other organizations are confronted by technical and adaptive challenges because systems, cultures, and society have shifted in

¹ Paul Stanley and J. Robert Clinton, Connecting: The Mentoring Relationships You Need to Succeed in Life (Colorado Springs, CO: NavPress, 1992), 36. The books and literature which examine the usefulness of mentoring relationships within professions and fields range from practical guides, such as the aforementioned work. Additionally, practical guides such as Natasha Sistrunk Robinson’s Mentor for Life: Finding Purpose through Intentional Discipleship and Walter Wright’s Mentoring: The Promise of Relational Leadership offer robust methodology, partnered with research across as academic disciples such as sociology, psychology, medical science, and leadership studies, and present the impact of mentoring. Relevant literature to mentoring research will be outlined in chapter two.
the twenty-first century. In the church, such challenges include institutional decline, an increasingly post-Christian culture, and shifts in perception that necessitate creative thinking. In other words, most churches and organizations have never before experienced such complexity and challenge. Alan Roxburgh and Fred Romanuk in *The Missional Leader: Equipping Your Church to Reach a Changing World* note, “The leadership models currently shaping the church are inadequate. For more than a century, North American churches were at the center of culture; they were an essential part of most people’s belief and value systems. Therefore, leadership skills and capacities were developed around how to most effectively engage people when they came to the church.”

Leadership models, particularly within the church, are not readily equipped to confront the adaptive challenges of a rapidly changing world. Organizations may offer technical solutions to provide seemingly right answers to organizational problems. However, thinking and leading adaptively help solve seemingly unsolvable challenges.

In this study, I connect literature on mentoring relationships and the adaptive leadership framework to propose an adaptive mentoring leadership development model that utilizes the mentoring relationship as a holding environment wherein leaders, both mentees and mentors, develop adaptive capacity. Adaptive challenges take shape within organizations, businesses, and even family systems and require creativity, imagination, and problem-solving. This study builds upon mentoring models and the adaptive leadership framework to propose a model of mentorship for churches and organizations.

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that need adaptive leaders who thrive and carry the mission and purpose of an organization with a history of fruitfulness and success into the future. The critical difference between this mentoring model and other models is the link between mentoring literature and adaptive leadership. I will present what we did at Church of the Resurrection (Resurrection) to develop mentoring relationships that cultivate the skillsets, characteristics, and practices to lead through complexity and adaptive challenges. I will also present key learnings from this study, namely, that integrating adaptive leadership into a program-driven church proves difficult. Regardless, the results point to how mentoring relationships, and especially the holding environment created between mentee and mentor, provide the adaptive leadership formation the church needs today.

**Adaptive Leadership: Tackling Tough Problems**

To better understand the challenges confronting leaders within organizations, I begin with a definition of adaptive leadership. In *Leadership Without Easy Answers*, Ronald Heifetz proposes that “Leadership [means] mobilizing people to tackle tough problems.” Heifetz writes that organizations often view leadership through the lens of influence associated with authority, the effectiveness of systems, and mass productivity.

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3 In my research for this project, I discovered several doctoral projects, such as Danny Wayne Russell’s *Congregational Leadership Development through Mentorships: Preparing Each Generation for the Church’s Future through Family Systems Theory* (Unpublished doctoral dissertation, George Fox University, 2014) and Miriam Ryan’s *Mentoring Young Adults for Identity Formation, Spiritual Growth and Missional Living at Peachtree Presbyterian Church* (Unpublished doctoral dissertation, Fuller Theological Seminary, 2015), that implemented mentoring as a discipleship pathway to cultivate leaders and as a strategy for church development.

However, leaders and organizations primarily need clarity of vision and direction rather than the marks of leadership mentioned above. Therefore, Heifetz argues that adaptive work is an alternative view of leadership. He states:

Adaptive work consists of the learning required to address conflicts in the values people hold, or to diminish the gap between the values people stand for and the reality they face. Adaptive work requires a change in values, beliefs, or behavior. The exposure and orchestration of conflict—internal contradictions—within individuals and constituencies provide the leverage for mobilizing people to learn in new ways.\(^5\)

The work of leadership is to close the gap between the world, the organization, or the self as it is and as it ought to be. Admittedly, closing the gap proves difficult because the nature of adaptive work requires change on the way to new learning, insight, and direction. Often, adaptive work confronts individuals and organizations with a clear assessment of their behaviors, habits, and rhythms of life that may be unsettling or at least produce tension internally or externally. Leadership becomes adaptive leadership when closing the gap requires moving beyond technical challenges to confronting adaptive challenges.

Adaptive work, or adaptive leadership, as suggested by Heifetz and later expanded upon with Alexander Grashow and Marty Linsky, distinguishes between technical and adaptive challenges. The key distinction is that “Technical solutions may be very complex and critically important (like replacing a faulty heart valve during heart surgery), they have known solutions that can be implemented by current know-how [whereas] adaptive challenges can only be addressed through changes in people’s

\(^5\) Ibid., 22.
priorities, beliefs, habits, and loyalties.” The idea that adaptive leadership is the right approach to solving technical and adaptive challenges is essential to this project. Adaptive leadership establishes the foundation for the work individuals within mentoring relationships commit to with each other and the organization in which they participate and lead. This work is critical in churches and organizations confronting significant challenges.

The social landscape has shifted dramatically in the twenty-first century, so leaders of organizations today are uncertain about what is required to lead into the future. John Kotter argues that “by any objective measure, the amount of significant, often traumatic change in organizations has grown tremendously over the past two decades.” Similarly Bob Johansen states, “many leaders today are overwhelmed by volatility, uncertainty, complexity, and ambiguity (VUCA). Some of their leadership behaviors are not constructive, and the prospects for leadership in the future are far from secure.”

Technical expertise, or the tools and tricks that used to work, do not always work today. The world has witnessed significant changes in the last one hundred years, but even more so in the last two to three decades. The rate of acceleration is becoming more rapid. In 1910, roughly 73 million telegrams traveled wire to wire. At the time, the

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telegram was the most expedient form of communication, sent in only four minutes. Today, an estimated five hundred million tweets go out each day, more than 347,000 per minute. In the past two decades, the internet, social media and socioeconomic and technological innovation have shifted how society thinks, acts, and relates to each other.

Gil Rendle, a consultant to mainline denominations on organizational change, describes how the church as an organization experiences the fear of loss due to change through the metaphor of the wilderness. The most significant cultural shift for churches in the twenty-first century is that the church is no longer the “central institution” of social life; instead, it is an organization outcast to the wilderness or de-centered to the margins of culture. Therefore, the adaptive leadership framework enables leaders within mentoring relationships to enter confidently into the pressure cooker of leading change, disequilibrium, and decision-making through complexity. Through mentoring relationships and the holding environment created between mentee and mentor, adaptive capacity enhances the leadership skills of pastors, staff, and others who care about the mission of the church.

Public and private organizations including churches must make decisions daily about how to interact with change. The rate and pace of change are accelerating as organizations and leaders struggle to keep up, make sense of it, and courageously step into the future. Leaders need to cultivate adaptive capacity. Ronald Heifetz, Alexander Grashow, and Marty Linksy define adaptive capacity as “the resilience of people and the

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capacity of systems to engage in problem-defining and problem-solving work amid adaptive pressures and the resulting disequilibrium.”

How leaders develop this capacity has to do with the environment wherein leadership takes place.

**The Holding Environment**

This project focuses on mentoring relationships as holding environments, or curated and defined relational spaces between two individuals or groups of individuals, through which leaders form and develop as they define problems, creatively construct solutions, and increase their adaptive capacity. Heifetz, Grashow, and Linsky describe the holding environment as the learning context for a leader’s transformation: “A holding environment consists of all those ties that bind people together and enable them to maintain their collective focus on what they are trying to do. All the human sources of cohesion that offset the forces of division and dissolution provide a sort of containing vessel in which work can be done.”

This environment is like a pressure cooker that provides safety, security, diverse perspectives, and ideas to solve the most complex problems. The adaptive leadership framework provides a foundation upon which to develop the hypothesis that mentoring relationships cultivate within leaders the skillsets, characteristics, and practices to lead through complexity, challenging situations, and with a readiness for the future.

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12 Ibid., 155.

13 Ibid.
Mentoring is an ancient practice. In *Leadership Jazz: The Essential Elements of a Great Leader*, Max De Pree writes that “One of society’s abiding needs is to develop and mature its leaders [and] mentoring has become the best means of achieving these goals.”

How to develop well-prepared leaders remains a critical issue facing many organizations, including churches. Through mentoring, leaders and organizations take seriously the development of leaders who carry forward the mission and purpose of the organization by navigating change, fear, and loss with courage.

Thus, creating the relational learning environment means providing the right balance of pressure, such as an adaptive challenge, with the security of a trusted relationship as one develops an adaptive capacity. A widely held assumption is that leadership forms in the crucible of relationship. Walter Wright, who has researched mentoring relationships extensively, writes that “Leadership is a relationship – a relationship of influence. It is an investment of ourselves in others to influence their vision, values, behaviors, or actions.” The crucible of relationship, where mentee and mentor share life and learning, becomes the holding environment. Natasha Sistrunk Robinson adds, “Mentoring at its best is a mutual relationship cultivated for a specific mission or purpose. Mentoring relationships are intentional, and they are built on the trust and understanding that exists between those who are mentoring and those who are being...

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mentored.”¹⁶ The most challenging experiences, often mixtures of success and failure in leadership, provide a foundation for growth which is vital to the learning process in partnership with another person or group of people.

**The Leadership Pipeline: Mentoring Relationships**

Heifetz writes that “Building a leadership pipeline is essential to long-term adaptability because the key bottleneck to growth is so often the quantity and quality of leadership available in the organization.”¹⁷ Developing well-prepared leaders for the future has become a significant pressure point at Resurrection, not unlike many large organizations with historic success. Considering the role of mentoring relationships is part of developing a leadership pipeline within Resurrection. Further, the practice of adaptive leadership provides a helpful tool for analysis and direction when leading change, addressing fear of loss, and understanding the traditions, habits, and practices that must change within an organization and those which must not.

Mentoring relationships are one pathway to developing a leadership pipeline of well-prepared, adaptive leaders. Sharon Daloz Park, who studied the adaptive leadership framework in her book *Leaders Can Be Taught*, suggests leadership can be taught, but not in the traditional models of classroom learning.¹⁸ The difficulty of implementing adaptive leadership may be the most valuable insight gained from this project. Even so,

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rather than assuming the practice of leading others well is an inherent talent possessed by unique individuals, leadership can be learned through mentoring. Mentoring relationships provide a tool for leadership formation toward an adaptive capacity.

**A Mentoring Model at Resurrection**

Resurrection, where I serve on the pastoral staff, has been confronted with an adaptive challenge of how to develop the next generation of leaders with an adaptive capacity to carry the mission and purpose of the church into the future. This challenge is particularly acute because of the size, speed of growth, reputation, and complexity that comes from being a megachurch with a renowned pastor. I began this project by postulating that linking mentoring relationships and the adaptive leadership framework would establish a holding environment that cultivates this capacity. The project aims to form leaders for the future and to engage both mentees and mentors in the process of mutual learning so that they may better adapt to change, deal with complexity, and envision the future. The staff at Resurrection therefore developed a mentoring program.

The Resurrection mentorship model partnered twenty-six emerging leaders with twenty-six existing leaders from diverse backgrounds to be in collaborative, mentoring relationships for eight months. The first part describes the challenge as well as the context out of which this ministry project developed. Part two identifies literature and theological material to support the ministry project. The third part outlines the strategy, goals, and implementation of the project. Interestingly, the staff of Resurrection developed mentoring relationships as an experiment to develop leaders, but what we
found was that mentoring produced quality relationships but not necessarily adaptive capacity. Therefore, I will offer critical learnings for future iterations of the program.
CHAPTER 1:

BIG CHURCH, BIG HEART—A COMMUNITY IN THE HEARTLAND

The adaptive capacity of a leader develops from within the crucible of mentoring relationships located in a particular community. Tod Bolsinger expresses the relational nature of the Christian community theologically, stating, “Christian community is an ontologically irreducible organism. It is a living reality that is imbued with the Spirit of God. And most dramatically, it is the very life of the Triune God drawing people into a covenantal relationship with God and one another.”¹ The contextual nature of relationships emerged at Resurrection when one of our mentees died unexpectedly due to complications with asthma. The mentoring community provided a context in which to process this tragic event. Additionally, mentoring relationships form meaning, purpose, and establish the covenant with God within the local context. This chapter describes and analyzes the community around Resurrection to understand more richly the local context that shapes mentoring relationships.

Close the Gap: The City, Suburbs, and Racial Divisions

Resurrection is a megachurch in the Kansas City metropolitan region with five campuses in Kansas and Missouri, known for its outreach, impact, and influence. Kansas City is a mid-sized midwestern hub for culture and arts, family values, entrepreneurialism, technology and innovative businesses. However, there exist significant gaps between the city and the suburbs in terms of racial diversity and affluence. For this project, I examine the gaps in ascribed values and actual behavior that produce a complex community environment. Heifetz suggests, “Adaptive leadership consists of the learning required to address conflicts in the values people hold, or to diminish the gap between the values people stand for and the reality they face.” Heifetz uses a phrase from the London tube, or subway system, to state that leaders must “mind the gap.” This phrase is often utilized at Resurrection to describe the effort to close the gap in our community.

Kansas City is known for the racial divisions across the urban and suburban landscape. The city is primarily white (55.6 percent), with a significant black population (28 percent), a growing Hispanic population (10.9 percent), and a growing Asian population (2.5 percent). Comparatively, the racial composition of the suburban cities of Leawood (91.2 percent white) and Overland Park (79 percent white) which surround

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Resurrection differs from the city. Early in the history of the city, racial fault lines impacted how the urban and suburban communities developed. Sociologist Kevin Gotham writes that “Until the beginning of the twentieth century, most Kansas Citians did not live in racially segregated neighborhoods. Census enumeration data for 1880 show that blacks lived in small heterogeneous residential clusters usually with whites and other minorities.” Historian G.S. Griffin notes, “as the nineteenth century gave way to the twentieth, the fear of blacks grew into an ideology that would dominate white thought for more than a century.” Racial segregation delineated neighborhoods block by block, and over time, Kansas City became one of the most segregated cities in the United States.

Leawood is highly affluent and white compared to most towns in the metropolitan region. In *A City Divided: The Racial Landscape of Kansas City, 1900-1960*, Sherry L. Schirmer outlines the history of the control of urban space. She writes that “Geographic concentration of blacks [gathered] African Americans into noticeable agglomerations on the urban landscape [while] the middle class grew more apprehensive about urban

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7 Ibid., 49.

8 According to the Brookings Institute, based upon the U.S. Census Bureau data for 2013-2017, Kansas City ranked as the 11th most racially segregated city with populations of at least one million in 2000, but dropped to the 27th most segregated. Between 2000 and 2017, the segregation index dropped from 70.8 percent to 59.5 percent.
blight.”⁹ This produced neighborhoods divided by race and class, sometimes only separated by one block. The problem was especially pronounced between urban spaces and suburban developments.

The racial divisions within the city also demarcate socioeconomic groups. One of the most significant and well-known dividing lines in Kansas City is Troost Avenue. From the 1950s to the 1970s, the areas south and east of Kansas City on the Missouri side remained predominantly white and suburban. Still, they quickly transitioned due to blockbusting and school segregation exacerbated by redrawn boundaries to promote racial homogeneity. Gotham argues that the public-school system in Kansas City contributed to school segregation by drawing district lines around schools to maintain racial barriers.¹⁰ Similarly, blockbusting, the real estate practice of manipulating white flight, contributed significantly to the socioeconomic divide in neighborhoods northeast of Kansas City and east of Troost Avenue.

Today, much of northeast Kansas City is impoverished, has substantial numbers of crimes and homicides each year, and faces debilitating poverty. Griffin writes, “this entrenched social and economic separation is now an accepted part of life.”¹¹ Gentrification has contributed to the composition of local neighborhoods, now expanding from downtown areas into northeast Kansas City, impacting the local economy, local

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¹⁰ Gotham, *Race, Real Estate, and Uneven Development*, 97.

politics, and racial relationships. To escape the city, developers focused on suburban life. Gotham suggests that as the white, middle class grew, the real estate industry responded to racial attitudes as realtors constructed neighborhoods along racial lines.\(^\text{12}\)

The most influential developer was J.C. Nichols. Gotham writes that “Nichols’ use of self-perpetuating racially restrictive covenants and homeowner associations also shaped racial population patterns not only in Kansas City but in American cities generally in the twentieth century.”\(^\text{13}\) Nichols and his associates built subdivisions that specifically excluded racial minorities and developed many of the suburbs south of the city.\(^\text{14}\) The real estate industry proactively established neighborhoods along racial and class divisions. The federal government established programs such as the G.I. Bill which ensured that the middle class, specifically the white population, had access to housing, loans, and education, whereas other population groups, particularly people of color, could not qualify.

The contextual analysis above describes a community with competing commitments, as well as race, socioeconomic, and sociopolitical factors, that contribute to adaptive challenges that mentoring relationships might tackle together. Resurrection works diligently to close the gap between the urban and suburban divisions across race and affluence to make its community look more like the kingdom of God. Resurrection is


\(^{13}\) Ibid., 42.

\(^{14}\) By 1930, Nichols had acquired four thousand acres of land in Johnson County (where Resurrection is located). By 1953 he developed over six thousand homes and 160 apartment buildings. This area eventually became Prairie Village, Roeland Park, and Fairway in Kansas. Later suburban expansion included the cities of Leawood and Overland Park. The Johnson County area is known for its affluence.
also a large organization, primarily white and affluent, that contributes to the sociopolitical makeup of the city. Therefore, understanding the community context enables organizational leaders to more readily address the challenges confronting the church and society, as well as their own complicity with systems of inequality. The mentoring relationships were established to provide an environment to learn, ask questions, probe, and strategize in partnership with other leaders and organizations. They also serve to confront real community issues or to mind the gap between values and current reality. Kansas City is thriving, albeit racially and socioeconomically divided.

A City of Life Science, Innovation, and Entrepreneurialism

In 2005, the Greater Kansas City Community Foundation wrote the following about the economic and industrial development of Kansas City: “The city stands with one leg planted in an old economy of manufacturing, rail transportation and low-skill jobs, while the other leg is striding briskly into the knowledge economy of high-tech jobs, complex information systems and the dazzling intellectual revolution of the life sciences.”15 The Foundation’s description aptly encompasses the difficulty of adaptive challenges which often arise because leaders must attend to the past as well as the future. Early in Kansas City’s history, cattle, agriculture, and industries connected to the railroad put the city on the map. However, manufacturing industries, technology, innovation, and entrepreneurialism reflect the direction of the city in the modern era.

The development and growth within Kansas City continued through the early 2000s. The city had an estimated 491,918 residents in 2019 and a metropolitan population of 2.1 million. In the last decade, the downtown core of the city has grown, gentrified, and expanded. Growth projections estimate the metropolitan area will expand from roughly 2 million people in 2010 to 2.6 million by 2040. The growth of Resurrection has mirrored the continued growth of the metropolitan region. Growth, innovation, and entrepreneurialism are part of the ethos and culture of Resurrection.

While researching the characteristics of Kansas City and other similarly moderate-sized cities in the U.S., Heike Mayer describes the culture and ethos of innovation, entrepreneurialism, and unique specializations. The region is known for the life sciences, pharmaceutical and manufacturing industries, which all grew significantly during the twentieth century as entrepreneurialism took root. Ewing Kaufmann, arguably Kansas City’s most influential business leader, founded Marion Laboratories in 1950. Marion Laboratories initiated significant growth for corporations in life sciences. Pharmaceutical research in Kansas City is second only to the research triangle in North Carolina. The life science industry, coupled with several corporations that grew in


19 Ibid., 180.
Kansas City, must be credited for the entrepreneurial spirit and corporate growth of the city in the modern era.

The industrial economy, historically rooted in the agricultural industry and the modern era of life sciences, is part of a diversified economy. In his research, Mayer identifies three Fortune 500 companies with headquarters in the metropolitan region: Sprint Nextel Corporation, H&R Block and YRC Worldwide. The area includes several other major corporate headquarters like those of Cerner, Garmin, Applebee’s and Hallmark Cards. The influence of these major corporations is not only economic. These corporations impact the lives and working habits of executives and employees as well as the culture and community. Mayer writes, “The region’s industrial legacy has helped to create locally available support services, a strong labour pool, and some entrepreneurial activity.” The quality of life of residents alongside innovative and entrepreneurial activities throughout the region shape the culture of Resurrection. The church has borrowed best practices from high impact, entrepreneurial organizations. Further, the five campuses are located near growing areas of affluent, highly educated residents. Resurrection is influenced by and influences the culture and community surrounding the church. Therefore, at the crossroads of race, affluence, industry, and innovation, the mentoring program at Resurrection can ignore or confront these competing values in the effort to attend to adaptive work.

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20 Ibid., 179.
21 Ibid., 193.
The innovative and entrepreneurial ethos of the community shapes the development of Resurrection’s mentoring model. First, members of the church who have high levels of education, affluence, and leadership capacity expect programs to help them grow their faith. This propensity to programmatic action inspires leaders to actively engage the community’s biggest challenges such as race and socioeconomic division. Resurrection is a great church that puts forward essential programs to address needs and felt needs of the community. Second, the development of the project capitalized on a leader’s willingness to engage curriculum and new ideas to advance leadership skills, commitment, and values within the church. Through the mentoring model, leaders within the church navigate together not only their most significant challenges but also wade into the problems of the community.

**Resurrection: A Thinking Church for Nominal and Non-Religious People**

The effort to engage the community and close the gap in such a way that it begins to look more like the kingdom of God describes the culture and ethos of Resurrection. The history of Resurrection is described on its website: “In 1990 Resurrection was a small, upstart church with a big dream of becoming a church that welcomes thinking people who were not actively involved in a church.” The church multiplied in attendance and ministry over the next three decades, most dramatically through the 1990s and early 2000s, to become one of the largest, most influential churches in the United

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Methodist denomination. The current senior pastor and a committed church planting team founded Resurrection in a funeral home near significant suburban growth.

In 1994, after moving from the funeral home into a local school gymnasium, the first building was erected on property purchased in Leawood. After consistent growth in its first few years, Resurrection had outgrown the new building before it opened. In these early years, the senior pastor and leadership team went to extraordinary lengths to grow the church. One auditorium was constructed in 1998, followed by another, larger one in 2004 that could seat three thousand. The buildings were foundational, but always a tool to be utilized for ministry and engaging people in the community. Through building projects such as completing the final $80 million sanctuary in 2017, deploying new ministry initiatives, and the multi-site campus strategy, Resurrection’s membership grew each year and continues to grow. Resurrection is the largest church in the Kansas City area by a factor of two or three, with 22,000 members and roughly ten to twelve thousand participants in weekly worship across its five campuses.

The growth of Resurrection was a product of the faithfulness of its key leaders as well as a movement of God. While remarkable, the successes of the past may produce the adaptive challenges of the future. An adaptive challenge confronting the church currently is its extraordinary size as well as its forecasted growth in the future. However, the kind of growth described may not be a worthwhile goal as culture shifts away from the church as a key societal institution. Adaptive challenges surface when there are competing commitments within an organization. Bolsinger points out:

> competing values are difficult to navigate because each is valuable. These values serve the current church system, express what is truly treasured (not
ideals or aspirations) and have been reinforced for a long time. At the same time, because the values are competing, the tension and stuckness they cause also reinforce the status quo. Eventually, the only way to move forward is for the leadership to intentionally make one of the competing values more of a priority than the other.23

Resurrection has upheld the commitment to be a thinking church for thinking people while engaging the non-religious and nominally religious. This core commitment will not change, at least not in the immediate future, and drives the ministry of the church.

However, the most significant competing values across the church have to do with its history of exponential growth, success, and influence and its envisioned future, including how it wants to develop leaders with the adaptive capacity to carry its mission forward. The size of Resurrection is a positive attribute, though not without its adaptive challenges. Heifetz, Grashow, and Linksy state,

There is a myth that drives many change initiatives into the ground: that the organization needs to change because it is broken. The reality is that any social system (including an organization or a country or a family) is the way it is because people in that system (at least those individuals and factions with the most leverage) want it that way.24

The focus of this project in applying the adaptive leadership framework to leadership systems at Resurrection is not to state that Resurrection needs to change. Throughout its thirty-year history, Resurrection has produced what it set out to by attending to the adaptive work of initiating a church for thinking people in a growing part of the city. Adaptive work is essential to continue living out this value.

23 Bolsinger, *Canoeing the Mountains*, 119.

However, the adaptive challenge facing Resurrection now is to develop leaders who are well-prepared to lead into the future. These leaders need to be prepared and equipped to address the organizational challenges of a fast-paced, quickly evolving, and complex culture and community, locally and globally. The competing commitments raised during the analysis of Kansas City relate to the demographics of Resurrection. In an increasingly diverse society, Resurrection reflects the homogeneous racial and socioeconomic demographics of the surrounding area. Further, while there exist affluent, entrepreneurial leaders within the Kansas City region, the church focuses outwardly, often at the expense of developing its best leaders internally. The mentoring relationships become one avenue to form leaders who are looking for leadership development but may not be finding it yet within the church.

**Close the Gap: Living out the Purpose Statement**

The adaptive work ahead of Resurrection is to form and develop the next generation of leaders who carry the mission and purpose of the church into the future. The stated purpose of Resurrection is “To build Christian community where non-religious and nominally religious people become deeply committed Christians.”

Throughout much of its history, Resurrection has lived out its purpose statement well, capitalizing on growth, to become the church it is today. Heifetz states:

> The status quo functions elegantly to solve a stream of problems and opportunities for which it has already evolved. Yesterday’s adaptive pressures, problems, and opportunities generated creative and successful responses in the organization that evolved through trial and error into new and refined structures, cultural norms, and default processes and mind-

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sets. In other words, yesterday’s adaptive challenges are today’s technical problems.\textsuperscript{26}

Interestingly, Resurrection has succeeded in terms of numeric data to produce the desired growth. I want to explore how Resurrection can build upon the past to develop leaders of the future with the same adaptive capacities as its founding senior pastor and team. One way to do this is to build a leadership pipeline. Heifetz writes, “Building a leadership pipeline is essential to long-term adaptability because the key bottleneck to growth is so often the quantity and quality of leadership available in the organization.”\textsuperscript{27} Mentoring relationships become one pathway to transfer an adaptive capacity within and across leaders with the skills necessary for leading change and attending to adaptive challenges so the mission and purpose of the church may continue.

The adaptive capacities needed to accomplish Resurrection’s goals must be identified. The mentoring relationships bring together leaders who wrestle with adaptive challenges and develop adaptive capacities, or traits of leadership, explored through collaborative, mutual learning. These six capacities include transformational leadership and the ability to think adaptively, emotional intelligence, resilience through challenge, spiritual health, the character of leadership, and habits and rhythms of lifelong learning. I will explore how each of these can be developed through mentoring to create a leadership pipeline, address the need to raise up leaders with the adaptive capacity to carry on the

\textsuperscript{26} Heifetz, Grashow, and Linsky, \textit{The Practice of Adaptive Leadership}, 51.

\textsuperscript{27} Ibid., 170.
mission and purpose of Resurrection and enhance the learning of leaders within the church.

A stated value or purpose becomes a competing value when the belief system does not match the behavior and actions of the organization. Therefore, to measure the effectiveness of the purpose statement, four distinctives were developed at Resurrection. The four distinctives drive the outcomes of the purpose statement. The four distinctives of Resurrection are being an outward-focused church, cultivating thought-provoking discourse, building bridges in the community, and radiating hope. Therefore, one competing value in the cultural framework of the church is between its success over time, exemplified through buildings, people, ministry and mission, and its ability to take risks, innovate, and sustain success into the future. An adaptive capacity addresses this competing value in a changing world primarily as the organization, though large in scale and scope, seeks to be nimble, agile enough to change and to tackle tough problems without losing focus on its core mission and purpose.

The Adaptive Work of the Mega Church

Resurrection has become a megachurch with a big heart, hopeful of making a significant impact in its city, and influenced by the church growth movement. The adaptive work of a megachurch built on the growth model that developed programs to reach people must now address how to engage people in the future. Program-driven churches can be excellent but may lack the skills to solve new problems in the future. A new program will not address the adaptive challenges of the future. The unique link between a mentoring model and the adaptive leadership framework may be helpful to this
end. Understanding adaptive leadership as a model and theoretical approach to solving challenging problems, integrated as an essential aspect of the mentoring project, enables not only the development of well-prepared leaders within the church, but also cultivates leaders prepared for facing change in radically shifting environments.

Churches need to identify what is necessary for preparing leaders for the future without relying too heavily upon past successes to fuel growth. First, Resurrection must be understood as a megachurch. A megachurch is a “large Protestant church with an average weekly attendance of 2,000 or more; relatively uncommon until after 1970. In the United States, where most megachurches are located, there were more than 1,300 by the late 2000s.” Megachurches developed in earnest in the 1970s and 1980s as the church growth movement produced megachurches across the globe. David Eagle writes that “a collective awakening in the media to the presence of large Protestant congregations occurred in and around 1980.” Two megachurches, Saddleback in southern California and Willow Creek in Chicago, influenced the development of Resurrection. At one point early in the development of Resurrection, Hamilton took a sabbatical to travel the country, visiting the largest churches to learn best practices for church growth.

Megachurches are not just a phenomenon of American culture of the 1970s and 1980s. Eagle suggests that the megachurch was born out of revivalism and the


institutional church movement of the nineteenth and twentieth centuries, which also had roots as far back as the sixteenth century.\textsuperscript{30} French Protestants wanted to build a large church, exemplified by Jacques Perret’s designs. Later, leaders like C.H. Spurgeon, George Whitfield and Charles Finney inspired movements that had many similarities to modern megachurches. However, Eagle writes, “Megachurches differed from their predecessors by offering their participants a single organization to meet their spiritual, emotional, educational, and recreational needs.”\textsuperscript{31} Megachurches can contribute significant good to their communities. For example, beyond its regular missional giving, Resurrection gives away its annual Christmas Eve offering, which typically around $1.5 million, to local and global organizations that are caring for marginalized populations.

Scholars debate the positive and negative qualities of the church growth movement. James Wellman, Katie Corcoran, and Kate Stockly-Meyerdirk argue:

> Since the 1970s, these high-profile, high-energy, and highly popular megachurches have been growing and multiplying at an unprecedented rate. In the United States, the number of megachurches has increased from 350 in 1990, to over 600 in 2000. By 2011, there were over 1,600 documented megachurches, and there is no indication that the trend will slow down.\textsuperscript{32} Though criticism is often levied against megachurches, the large church experience enables people to interact with rituals that promote high levels of belonging and spiritual connectedness. The draw of megachurches can be enticing, primarily due to highly

\textsuperscript{30} Ibid., 592.

\textsuperscript{31} Ibid., 589.

produced worship experiences, programs and ministries, and the transcendent feeling of being part of something much larger than oneself.

Critics argue that the megachurch was born out of American consumerism, commercialism, and greed. Andrew Battista states:

One wonders if megachurches can sustain the constant process of adaptability, change, and meeting the consumer’s needs without themselves becoming an outdated blip on the U.S. spiritual radar screen. Consumer-driven doctrine might eventually relegate megachurches an ineffectual religious experience, an insiders-only meeting for believers that has no lasting effect on the society from which it seeks to escape.33

This critique describes the culture of Resurrection in some ways but misses the mark in other ways. While Resurrection works hard to meet the needs of a consumer-driven, high achieving, and affluent community, its stated purpose is to engage the disengaged, inactive, or marginally active, the non-religious and nominally religious, and disciple them into becoming deeply committed Christians beyond the walls of the church.

**The Community Crockpot: Mentoring Leadership**

Adaptive capacity develops in the crucible of the mentoring relationship, identified as the holding environment, which is curated for mutual learning and leadership formation within the context of a Christian community. By linking the two concepts of mentoring and the adaptive leadership framework as a critical formula for leadership development within organizations, I am proposing that mentoring relationships should be the main tool for leadership formation. Bolsinger writes that “Bringing good,

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healthy change to an organization, family church or business [and thereby confronting competing values], is like cooking a stew in a Crock-Pot.” The purpose of leadership is to regulate the heat, turning the thermostat up or down to attend to adaptive work. The mentoring relationship creates the bonds for leaders to stick together when competing values are confronted and perceived values are measured against actual behaviors. Heifetz, Grashow, and Linksy write, “In doing adaptive work in organizations, you need to create or strengthen the holding environment to provide safety and structure for people to surface and discuss the particular values, perspectives, and creative ideas they have on the challenging situation they all face.” The next chapter examines literature on mentorship and adaptive leadership.

34 Bolsinger, *Canoeing the Mountains*, 140.

PART TWO

THEOLOGICAL REFLECTION
CHAPTER 2:
MENTORING RELATIONSHIPS PRODUCE ADAPTIVE LEADERS

Paul Stanley and J. Robert Clinton write that “Mentoring is popular at present [and] its popularity attests to its potential usefulness for all kinds of leadership. It also speaks to the tremendous relational vacuum in an individualistic society and its accompanying lack of accountability.”1 Mentoring relationships bring mentees and mentors together for the purpose of mutual learning and growth as well as human connection and leadership formation. When people are connected and learning together, they establish a sense of mutuality and collaboration within their environment. To supplement their claim, Stanley and Clinton conducted a survey of business leaders and found that most leaders could point to three to ten people who invested, mentored, or made a significant contribution to their development.2 No matter the skillsets of a leader, he or she cannot be successful alone. Leaders hunger for mentoring relationships in which mentees receive guidance and mentors get to share their experiences.

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1 Stanley and Clinton, Connecting, 36.
2 Ibid., 38.
The ways in which leaders successfully navigate change within themselves and within their organizations can be cultivated through mentoring relationships. The mentoring relationship has a two-fold effect of living out the stated values of an organization and navigating loss when confronting competing values. The mentoring relationship uses a process of interpretation, observation, and interpretation through reflective conversation with a mentor to see a new perceptive, especially when leading change. It also provides a holding environment for existing leaders, who may hold the success of previous generations close to heart, and emerging leaders, who recognize the cultural or organizational shifts that are needed. This holding environment is key to adaptive change, experimentation, problem solving, and developing leaders. Additionally, the mentoring relationship provides an avenue for support, encouragement, and hopefulness while leaders are immersed in leading change within difficult, complex circumstances. The literature on mentoring models is extensive, utilized across academic disciplines and professional fields according to the needs of organizations and businesses. Further, the literature on adaptive leadership establishes the foundational skills necessary to build an adaptive capacity through mentoring relationships. In order to understand how mentoring leads to the development of adaptive capacity, I will examine each individually and then bring the research together.

A Review of Literature on Mentorship

Erik Parsloe and Monika Jamieson Wray state that the academic or organizational focus on mentoring models was limited prior to the 1970s and 1980s but gained
prominence through the 1980s and 1990s. As organizations adapted to new business models based on the globalized modern economy, shifting cultural and social landscapes, and technological innovations, mentoring models became a way to train a new workforce. In *Mentoring at Work: Developmental Relationships in Organisational Life*, Kathy Kram writes that the efficacy of mentorship within organizations was improved as mentoring models were further developed. Kram suggests the beneficiaries of mentoring relationships include the mentee and mentor, but also the organization as a whole which benefits from promoting healthy, life-giving relationships that invite others into the depth, meaning, and challenges of life. Future literature built upon her research and examined the benefits of mentoring which include increased job satisfaction, higher pay, and promotion within organizations. As the research supported the benefit of mentoring, models grew in popularity.

Mentoring has roots in Greek mythology. When Odysseus leaves for the Trojan War, in Homer’s *The Odyssey*, he directs a wise older teacher named *Mentor* to care for,

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5 Ibid.

guide, and instruct his son Telemachus. The responsibility to teach Telemachus “not only in book learning but also in the wiles of the world” was given to Mentor. Therefore, from the wise teacher Mentor comes the English word, mentor. Odysseus demonstrates that the mentoring relationship curated an environment for conversation, experimentation, and development.

A key factor for Telemachus’ growth, especially in Odysseus’ absence, was the interaction between himself and his mentor. The Latin root for the word person, persona, derives from the Greek prosopon, meaning “face to face,” which suggests that “each human is a person as he or she stands face to face, turned toward another person, engaged in dialogue, involved in relationship.” When connecting face to face through human interaction and the sharing of personal and social life, the environment for learning begins to form between a mentee and a mentor. The mentoring relationship curates the environment for learning together, mutually and collaboratively.

In the digital world, mentorship includes online or virtual interaction which may prove equally as powerful as in-person mentoring relationships. This form of person to person contact is no less beneficial. In one case study, researchers studied an online mentoring community among educators and discovered that online communities enhance the collaborative educational process as teachers learn to teach students. In another

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8 Ibid., 21.

study, researchers examined the effect of replacing face to face interactions between mentors and mentees with online communication and discovered that mentoring online can be as effective as mentoring in person.\textsuperscript{10} Similarly, in her development of mentoring groups, Robinson suggests that through human connection, mentoring relationships become the environment for a “trusted partnership where people share wisdom that fosters [growth] and leads to transformation.”\textsuperscript{11} In other words, little can substitute for the role of human interaction, through varying and multiple methodologies, especially in the way of personal and leader formation.

Today, mentoring models are frequently utilized in businesses, hospitals, academic institutions and among many other professions in order to equip, develop, and ensure the progress or success of mentees within their fields. Several studies have proven the effectiveness of mentoring within various disciplines. For example, one study researched the reciprocal exchange generated between teachers and students in mentoring relationships and found that mentoring benefitted the development of teachers as much as it did students.\textsuperscript{12} Another study examined the effects of mentoring on young professors; it found that mentoring relationships positively impacted their outlook on the work environment, conducting research and teaching and it improved performance when


\textsuperscript{11} Robinson, \textit{Mentoring for Life}, 31.

acquiring grants. In another study, researchers discovered mentoring relationships more quickly equipped new leaders, engaged existing leaders, and filled a shortage of capable professionals by expanding traditional models of mentoring, utilizing technology, and increasing opportunities for mentees and mentors to work together.

As mentoring has gained popularity, researchers have sought to understand how mentoring works within groups or organizations. One study attempted to understand how gender or age within the mentoring connection mattered within their field. In studying a group of doctors, researchers found that mentoring relationships positively impacted career success, but found that females doctors were mentored less frequently than their male counterparts. Public and private entities facilitate programs for the learning and growth of their employees. As the workforce has changed and as younger generations have entered the workforce, many organizations have found that gender and age differences impact how individuals function within the work environment. Other researchers have examined the effect of mentoring on educational processes, especially


the development of new teachers as they connect with tenured teachers. The breadth of research on mentoring is extensive but often specific to one field or discipline, however, it is clear that many organizations utilize some form of mentoring to develop, equip, and prepare leaders for their organization.

Mentoring programs and models are commonplace across businesses, organizations, and professional fields. The traditional mentoring model typically includes a senior executive or some other senior person mentoring a less senior and often younger mentee. For the purposes of this project, an emerging leader is generally a young adult practicing leadership within their sphere of influence who operates at a high capacity and has the potential for leadership within the church. An existing leader, then, is generally older, with established patterns of leadership in his or her field, as well as leadership experience within the church.

However, other models of mentorship utilize the concept of reverse mentoring. In a report titled Reverse Mentoring at the Hartford: Cross-Generational Transfer of Knowledge About Social Media, the Sloan Center on Aging and Work partnered with the Boston College Center for Work and Family to discover that reverse mentoring strengthened the online and social media skills of more senior managers. Mentoring relationships benefit mentee and mentor, regardless of age, as multiple generations interact within the same organization. In 2010, the Harvard Business Review published

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an article that discussed how the shifts in generations often create different expectations which can lead to frustration in the work environment:

[Harvard Business Review] polled 2,200 professionals across a wide range of industries, asking about their values, their behavior at work, and what they wanted from their employers. The Millennials, we saw, did want a constant stream of feedback and were in a hurry for success, but their expectations were not as outsized as many assume. That’s good news for organizations wondering just who will mentor this rising generation.18

In traditional and non-traditional formats, mentoring models are utilized to develop individuals and leaders, connect generations, and strengthen organizations.

One of the first integrations of scholarship on mentoring within faith-based organizations is The Fine Art of Mentoring by Ted Engstrom and Norman Rohrer. In this book, the authors combine the long history of apprenticeship within trade, industry, craft, and faith to state the case for Christian mentorship. In their book Connecting: The Mentoring Relationships You Need to Success in Life, Stanley and Clinton integrate mentoring into discipleship, learning, and organizational life. Much of the later scholarship that combines faith and mentoring borrows from these sources.

The Role of a Mentoring Community

Mentoring models typically utilize a one-on-one relationship model, but mentoring occurs and is enhanced within the context of a mentoring community. In his forward to The Fine Art of Mentoring, Gordon MacDonald offers one perspective on why mentoring as an academic focus of study has become more popular today:

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I have a hunch that a book on mentoring would not have been necessary one hundred years ago and an eighteenth century publisher might have muttered irreverently, 'What's the fuss all about?' That's because, up until recently, mentoring—the development of a person—was a way of life between the generations. It was to human relationships what breathing is to the body. Mentoring was assumed, expected, and, therefore, almost unnoticed because of its commonness in human experience.¹⁹

Mentoring as a way of life also ensured that the faith would be transferred from generation to generation. Keith R. Anderson and Randy D. Reese suggest that the Christian faith has utilized a mentorship model from the very beginning as followers were taught the rhythms and practices of faith.²⁰ Cultivating rhythms and practices is part of the religious tradition, but it is also applicable in business settings, educational environments and within organizations. One example of this is an organization called My Next Season, which is directed by a member of Resurrection. It works to engage, retain and develop the careers of millennials as they enter the workforce, but also works with older generations as they exit the workforce. Today, entire industries focus on mentoring as a way of leadership development throughout different life stages.

As corporations and communities assume the role of creating mentoring relationships, the community from which the relationships emerge matters. Robinson and Campbell, two scholars and ministry practitioners, developed mentoring programs that highlight the community as a key contributor to mentoring relationships.²¹ Mentoring

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²⁰ Anderson and Reese, Spiritual Mentoring, 15.

²¹ Robinson, Mentoring for Life, 100. See also, Regi Campbell, Mentor Like Jesus: His Radical Approach to Building the Church (Atlanta: RM Press, 2016), 43-57.
relationships combined with a group element enhance the mentoring process at multiple ages or life stages. In one study of a community mentorship program for youth who reported social problems, researchers found that the program decreased lack of belonging and depression and increased connectedness and self-esteem.22 Robinson adds, “We must understand that the mentoring community is not only shaped by what we do; the mentoring community will also reflect the passions and intentions of all—both mentor and mentees—involved.”23 Thus, as stated in the previous chapter, understanding social influences such as race, class and socioeconomic status is an essential step in developing mentoring relationships.

**Defining Mentoring, Mentee and Mentor**24

The mentoring relationship is an intentional relationship wherein mentees and mentors voluntarily participate and each learn, connect and share. However, not just any two people can enter a mentoring relationship because the connection between the individuals matters. Stanley and Clinton use the term *mentoring relationship* to describe the particularity of the connection between mentee and mentor.25 The mentoring relationship, while often including friendship and collegiality, requires more than

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24 Wright utilizes the term *mentoree* and defines it as the one who receives mentoring through some process of learning, teaching, and connecting with a mentor. However, along with Natalie Sistrunk Robinson and Regi Campbell, I prefer to use the term *mentee* and *mentor*. For me, this is a pragmatic distinction.

friendship. It requires movement toward a goal or purpose and collaborative development of both parties. The mentoring relationship may last for an extended time or for a short period, with varying frequencies of meeting.

Stanley and Clinton write that “mentoring is a relational experience through which one person empowers another by sharing God-given resources.”26 They describe mentoring relationships as:

The more experienced person shared what [they] had been through or learned, meeting the needs of the first person. With the acceptance of what was shared, the power to grow through a situation was passed from the mentor to the [mentee]. It was not just a sharing/receiving of knowledge; actual transfer and change took place. We refer to this transfer between mentor and [mentee] as empowerment.

Mentoring relationships make a difference in the lives of individuals as well as in the environment in which these individuals participate, such as a business or organization. Sistrunk writes, “Mentoring is a trusted partnership where people share wisdom that fosters spiritual growth and leads to transformation as mentors and mentees grow in their love of Christ, knowledge of self, and love of others.”27 She roots the mentoring relationship firmly in a collaborative environment in which both mentee and mentor learn to thrive together. She continues, “Not only is mentoring a means of intentional discipleship, it is a leadership factory that prepares people of all backgrounds, life stages, and experiences to lead well.”28 Her argument is key to the development of this project: not only can the mentoring relationship facilitate a relationship of mutual learning, but

26 Ibid., 12.


28 Ibid., 36.
also in this holding environment, new leaders can do adaptive work for the future of a business, organization, or toward some purposeful end.

Regi Campbell, an investor and entrepreneur, developed a mentoring program at North Point Church near Atlanta, Georgia called radical mentoring. He writes, “Mentoring is not about coming to know something; that would be education. Mentoring isn’t about learning to do something; that would be training. Mentoring is about showing someone how to be something. It’s about becoming a learner and follower of Jesus Christ.”

Utilizing the idea that the Christian faith is taught by one to another, his groups are formed of one mentor with several mentees. His methodology is a departure from more traditional literature on mentoring because of the use of group mentoring. Campbell integrates mentoring into the discipleship system of the church to lead individuals to faith in Christ.

Similarly, returning to Robinson’s definition, she suggests, “when people think of mentoring, they often think of developing a one-on-one relationship with another person. Yet, when we look at the gospels, we see that Christ discipled within the context of a small group.” The emphasis on group mentoring incorporates the individual approach but allows for the mentoring relationship to expand beyond one-on-one relationships. Robinson succinctly states, “Mentoring is intentional discipleship.”

Robinson expands the definition of mentoring to include discipleship that equips leaders to utilize faith

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29 Campbell, Mentor Like Jesus, 18.
30 Robinson, Mentoring for Life, 79.
31 Ibid., 31.
strategically to develop leaders and leadership systems. The mentoring relationship is often a natural extension of discipleship, or learning the Christian faith, and experience.

Gordan Shea provides another definition, writing that mentoring is “a developmental caring, sharing, and helping relationship where one person invests time, know-how and effort in enhancing another person’s growth, knowledge and skills—responding to critical needs in the life of another person in ways that prepare that person for greater performance, productivity, or achievement in the future.”32 The role of intentional learning and partnership undertaken within a mentoring relationship provides the pathway for leadership development. The mentoring relationship prepares leaders through practice and reflection by way of experiential learning. Mentoring can be done individually or in groups through face-to-face or online interactions.

In *Mentoring as Partnership*, Chip Bell argues that “a mentor is simply someone who helps someone else learn something that he or she would have learned less well, more slowly, or not at all if left alone. Notice the power-free nature of this definition! Mentors are not power figures. Mentors are learning coaches—sensitive, trusted advisors...[mentors] are fellow travelers on this journey toward wisdom.”33 An important distinctive of mentoring relationships is the partnership between the parties. A mentor guides, coaches, and advises toward some end, purpose and meaningful development or learning.


Wright offers the following definition: “Mentoring is intentional, exclusive, intensive, and voluntary. It is a teaching and learning between two persons.”

He elaborates, “[Mentoring] is intentional if the [mentee] recognizes a need for learning… mentoring is exclusive in the sense that it is focused on the growth of a particular [mentee] as perceived by that [mentee]…mentoring is intensive in that it normally has focus…mentoring is voluntary, and in this capacity differs from parenting, teaching, or managing.” The mentoring relationship is essentially a method of relational leadership rooted in the tradition of servant leadership. The heart of a leader develops in accordance with the quality of mentoring relationships in which they engage over the course of their career or lifetime.

In the 1970s, Robert Greenleaf offered a model of leadership applicable within the mentoring model called servant leadership, which contends that leaders effectively influence others when they serve them. Wright utilizes the servant leader approach to argue that even more than influence, “Leadership is a relationship of service—a relationship in which influence and leadership flow from service, not from position or status.” The concept of servant leadership enhances the depth of mentoring relationships. Leadership is primarily a relationship between people, so when mentors serve their mentees, they are developing leaders with character. Mentees ought to

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35 Ibid.


37 Wright, *Mentoring*, 43.
exercise this model as well when acting as leaders in their spheres of influence. Leaders influence others, but should also develop, equip, and help others mature in an unending cycle of investment and relationship across generations. Leadership is a highly relational activity, whether it is taking place by leading a group of people, organizing a business, or developing leadership systems for influencing future leaders.

**The Purpose of Mentoring Relationships: Discipleship**

Robinson provides the critical research toward stating the purpose of mentoring, which is, discipleship. In the secular sector, discipleship does not apply, so the purpose of mentoring in such environments is learning. Sistrunk suggests, “Mentoring is about leading and learning, following and listening. [Mentoring] as intentional discipleship is fundamentally a spiritual matter.” Sistrunk conveys the intentionality behind becoming a mentee or mentor. People choose to invest in an individual or within a group to learn, grow, and develop spiritually as well as to build the critical skills or tools necessary to accomplish a mission or purpose.

Mentoring is learning from within the holding environment of the mentoring relationship for the purpose of leadership development. This definition is bolstered by adaptive leadership theory. This project links literature on mentoring and adaptive leadership to explore how mentoring can produce adaptive leaders well-prepared to confront adaptive challenges. Robinson offers a related critique of the predominate way churches have utilized evangelism to shape and grow leaders. She believes discipleship

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roots leaders more firmly on a pathway to growth.\textsuperscript{39} She is not the first to address the chasm between evangelism and discipleship. Robert E. Coleman, author of \textit{The Master Plan of Evangelism}, writes, “When will the church learn this lesson? Preaching to the masses, although necessary, will never suffice in the work of preparing leaders for evangelism…building men and women is not that easy.”\textsuperscript{40} Robinson argues, “Through mentoring, we disciple people unto salvation. In other words, we are all a work in progress…as [we] grow, we invite [people] to extend the same grace they have received by mentoring others. Mentoring leads to multiplication.”\textsuperscript{41} The discipleship process of mentoring deepens the spiritual lives of both the mentee and mentor through mutual accountability and learning through conversation on the way to leadership formation.

\textbf{A Review of Literature on Adaptive Leadership}

A distinction of this project from other works on mentoring and discussions on adaptive leadership is its goal to link the two concepts into a critical formula for leadership development. This project builds upon mentoring models and the adaptive leadership framework to theorize that mentoring relationships develop within leaders an adaptive capacity for resilient, problem-defining, problem-solving leadership in complex

\textsuperscript{39} Robinson defines evangelism primarily as the process of preaching the spoken word to promote conversion, and thus, life change. Surely, evangelism occurs, but the development of leaders does not happen through preaching. Instead, leaders are developed through intentional processes.

\textsuperscript{40} Robert E. Coleman, \textit{The Master Plan of Evangelism}, 2\textsuperscript{nd} ed. (Grand Rapids: Revel, 2010), 48-49.

\textsuperscript{41} Robinson, \textit{Mentoring for Life}, 45.
organizations and environments to creatively construct solutions and adaptive capacity. This section reviews literature on adaptive leadership.

As a first-year pastor leading a struggling church, I discovered Heifetz’s *The Practice of Adaptive Leadership: The Tools and Tactics for Changing Your Organization and the World*. I learned that adaptive leadership is about practicing leadership in a rapidly changing culture with new challenges that have unknown solutions. The adaptive leadership framework provides tactical, practical, and accessible resources and tools for taking on the most important issues within organizations.

The adaptive leadership framework was developed by Heifetz while lecturing at Harvard University in response to questions of graduate and professional students exercising leadership in their local contexts. Heifetz discovered models are helpful, but leadership is altogether more challenging when applying learned skills, practices, and tools. Heifetz developed a practical and prescriptive view of leadership for leaders, both within traditional roles of leadership and authority as well as those outside of such structures. Later, Heifetz and Linsky built upon Heifetz’s initial work in *Leadership on the Line: Staying Alive Through the Dangers of Change* and eventually included Alexander Grashow in the third book *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* to develop their adaptive leadership framework. Together, Heifetz, Grashow, and Linsky identify other important literature which has furthered adaptive leadership research and practice.42 They write, “[The literature] grows from efforts to understand in practical ways the relationship

among leadership, adaptation, systems, and change, but also has deep roots in scientific
efforts to explain the evolution of human life, and before us, the evolution of all life
going back to the beginning of earth.”43

Two other sources of literature important to this project are works that build upon
adaptive leadership as a practical method for leading change in complex environments.
Sharon Daloz Parks takes Heifetz’s work on adaptive leadership and applies the
methodology and framework across disciplines in Leadership Can be Taught: A Bold
Approach for a Complex World. Additionally, Bolsinger outlines the implementation of
adaptive leadership in a rapidly changing culture in Canoeing the Mountains: Christian
Leadership in Uncharted Territory. This work also places the adaptive leadership
framework in the context of the church.

**Mentoring Relationships and Adaptive Leadership**

Heifetz defines adaptive leadership as “the practice of mobilizing people to tackle
tough challenges and to thrive. The concept of thriving is drawn from evolutionary
biology, in which…successful adaptations enable a living system to take the best from its
history into the future.”44 This analogy shows that it is necessary for individuals and
organizations to respond, adapt, and change in the face of new environments and
complex problems. Bolsinger, utilizing the adaptive leadership framework to state the
purpose of leadership, writes that “Leadership requires shared, corporate learning

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43 Ibid.

44 Ibid., 14.
expressed in new shared, corporate functioning. In order to act or function differently in a changing world, all true leadership requires transformation. To that end, all true leadership will be anchored in the principles of adaptive leadership.”

Viewing leadership through the lens of adaptive leadership upends traditional models of leadership wherein authority and power drive an individual or organization forward. However, Heifetz contends that leadership does not rely solely upon authority, systems and structures, or influence, though these might be appropriate exercises of leadership. He defines leadership less as influence, more as activity. bolsinger writes, “at the heart of adaptive leadership is learning. To put it bluntly, if you aren’t learning anything new, it is not adaptive work.”

Mentoring relationships develop the learning rhythms of mentees and mentors from within the context of the relationship. The adaptive process of observation, interpretation, and intervention supplements the learning process. Heifetz, Linsky, and Grashow define adaptive leadership as “an iterative process involving three key activities: (1) observing events and patterns around you; (2) interpreting what you are observing (developing multiple hypotheses about what is really going on); and (3) designing interventions based on the observations and interpretation to address the adaptive challenge you have defined.” The activity, described iteratively because once

45 Bolsinger, Canoeing the Mountains, 40.
47 Bolsinger, Canoeing the Mountains, 97.
complete the process begins again, is to provide a bigger picture of what is ongoing within an organization. It is important at this stage to make as many observations as possible by “leaving the dance floor” and “getting up on the balcony.” 49 Mentoring relationships enable mentees and mentors to assess their rhythms, practices, and decision-making processes by going back and forth between practice and reflection.

**Technical to Adaptive Challenges in Mentoring through Observation, Interpretation, and Intervention**

The collaborative learning environment of the mentoring relationship and the process of observation, interpretation, and intervention help distinguish between technical and adaptive challenges. A technical challenge “can be resolved through the application of authoritative expertise and through the organization’s current structures, procedures, and ways of doing things.” 50 However an adaptive challenge “can only be addressed through changes in people’s priorities, beliefs, habits, and loyalties.” 51 Often adaptive challenges cannot be resolved by quick, technical fixes. For example, in the sport of running, poor form can lead to stress and injury. This problem can be solved technically. However, inexperienced runners must make an adaptive shift to realize that long term success requires a wholistic approach. In other words, it may seem like running faster

49 Ibid.
50 Ibid., 19.
51 Ibid.
requires training faster, but this can lead to injury. Therefore, an adaptive approach to reaching peak running performance must be taken for long term success.  

The uniqueness of a mentoring relationship that incorporates observation, interpretation, and intervention is that it creates a holding environment toward mutual learning, a cycle that supports the adaptive experiments rather than technical solutions when facing new challenges. Thoughtful reflection must occur within the context of a mentoring relationship as well as in applied leadership. The challenge within the mentoring relationship is to not rush to interpretation and intervention, but rather allow for several and extensive observations. This approach makes room for diagnosing the depth of the challenge and coming to understand the self as leader and the leadership challenge in the family system, business, or organization. Similarly, gaining insight through interpretation is an essential part of the adaptive leadership process. In the mentoring relationship, mentor and mentee seek to observe habits and patterns, interpret and understand those habits, and then initiate healthy, sustainable and adaptive changes.

Expanding upon the adaptive process and utilizing observations, interpretations, and interventions, Bolsinger writes, “The first component of developing adaptive capacity is to realize that it’s a process of learning and adapting to fulfill a missional purpose, not to fix the immediate issues.” The temptation within mentoring relationships is to offer advice or solutions to problems and challenges. Heifetz,

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53 Bolsinger, *Canoeing the Mountains*, 111.
Grashow, and Linsky argue, “interpreting is more challenging than observing. When you hypothesize out loud and disclose the sense you are getting from your observations, you risk raising the ire of people who have formed different interpretations.” The process of interpretation produces three shifts in the mindset of a leader: “the shift from technical solutions to adaptive challenges; the shift from benign consequences to conflictual realities; and, the shift from seeing individual problems in order to assess systemic issues.” Adaptive challenges and their interpretations require new approaches in order to move forward, but interpretations will raise the threat of loss and competing values. Bolsinger identifies one important trait of the interpretive process, specifically, that it requires the leader and organization to “listen to the song beneath the words.” The different and sometimes divergent interpretations, combined with careful listening, highlight the competing values of an organization and its people.

Assessing Competing Values from within the Holding Environment

Adaptive challenges often reveal competing values. Heifetz writes:

Adaptive work consists of the learning required to address conflicts in the values people hold, or to diminish the gap between the values people stand for and the reality they face. Adaptive work requires a change in values, beliefs, or behavior. The exposure and orchestration of conflict—intra-organizational contradictions—within individuals and constituencies provide the leverage for mobilizing people to learn new ways.

55 Ibid., 115.
56 Bolsinger, Canoeing the Mountains, 115.
57 Ibid., 22.
The adaptive leadership framework is helpful in developing a mentoring relationship intended to guide leaders to confront challenges. The challenges may be internal, related to character or purpose, or external, regarding a work or life situation. This is the kind of leadership that the church needs in order to address gaps in values. The learning process can be difficult, but is essential for formation.

The purpose of this project is to utilize the adaptive leadership framework to suggest that mentoring relationship can become the holding environment where adaptive leadership is exercised, learned, and utilized. Heifetz, Grashow, and Linksy define adaptive capacity as “the resilience of people and the capacity of systems to engage in problem-defining and problem-solving work in the midst of adaptive pressures and the resulting disequilibrium.” The holding environment of mentoring relationships supports, challenges, and prepares mentees and mentors for difficult tasks. In Leadership on the Line, Heifetz and Linsky assert that change must be adaptive to be sustainable. People resist loss; at the heart of the danger for a leader is loss. They write that “habits, values, and attitudes, even dysfunctional ones, are part of one’s identity. To change the way people see and do things is to challenge how they define themselves.”

Mentoring relationships, if mutual, collaborative, and beneficial, provide the right environment in which to confront loss, danger, and identity. This is a critical difference of adaptive

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leadership compared to other frameworks because it requires confronting the identity of a leader and the organization.

At Resurrection, key identity markers include the sheer size and magnitude of the organization, its impact, reach, and worship attendance across its history. The challenge of sustaining this identity into the future will require adaptive leadership as culture shifts away from organized religion, or at least religious gatherings. Further, assessing the role of the senior and founding pastor may require a significant shift in identity. The staff and lay leadership of Resurrection will rely upon the adaptive leadership framework to navigate loss, the fear of loss, competing values internally and externally, and change as emerging leaders step into the roles of existing leaders.

How leaders navigate change within themselves and organizations can be cultivated through the mentoring relationship. The mentoring relationship uses a process of interpretation, observation, and interpretation through reflective conversation to reveal new perspectives for leaders, especially when leading in the midst of change. Further, it provides a holding environment in which to assess competing values and navigate loss or change. This holding environment is key to adaptive change, experimentation in problem solving and solutions, and development of leaders. Also, the mentoring relationship provides an avenue for support, encouragement, and hopefulness while immersed in the process of leading change within difficult, complex circumstances.

**Mentoring for Transformational, Adaptive Leadership**

Theoretically, mentoring relationships produce transformational, adaptive leaders well-prepared for the adaptive challenges confronting organizations. However,
implementing adaptive leadership is difficult. Out of the adaptive leadership framework, new practices and rhythms must develop within organizations to solve yet unanswered problems. Through mentoring and applying the adaptive leadership framework, transformational leadership emerges. Bolsinger writes that the transformational model “lies at the overlapping intersection of three leadership components: technical competence, relational congruence, and adaptive capacity.” These three components, when cultivated within a leader through mentoring, enhance his or her ability to lead through complexity. The mentoring relationship develops within the leader relational attributes for influence, but also develops the technical competencies necessary to be effective, so that the real work of leadership—the adaptive challenge and helping people confront challenges together—becomes the pursuit of leadership.

The adaptive leadership framework, along with the literature on mentoring relationships, provides the foundation for the mentoring model at Resurrection. This chapter presented a theoretical foundation for mentoring relationships as one pathway to forming and developing leaders. The next part examines the theological, biblical, and historical foundation for mentoring relationships.

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60 Bolsinger, Canoeing the Mountains, 43.
PART TWO

THEOLOGICAL REFLECTION
CHAPTER 3:
A THEOLOGICAL FRAMEWORK FOR ADAPTIVE MENTORING RELATIONSHIPS

Eugene Peterson, in an unpublished study on the lives of Herod, Caiaphas and Josephus, proposes that as leaders look to their mentors, the mental model of leadership shapes who a leader becomes.¹ Leaders’ relationships matter because they shape practice, rhythms, and behavior, especially when confronted by adaptive leadership challenges. The sharing of life and leadership together, the heart of the mentoring relationship, is rooted in a theology of relational leadership. Mentoring relationships, by nature of their mutuality and collaborative dynamic, reveal the interrelated, interconnected Godhead. Therefore, this chapter establishes the theological framework for adaptive mentoring relationships in the trinitarian nature of God. First, I present the relational theology of mentorship and then turn to theological and biblical models to develop the theology of adaptive mentoring relationships.

A Relational Theology of Mentorship

Relational leadership, rooted in the trinitarian nature of God, is at the heart of mentoring. Walter Wink writes that mentoring is one strategy for developing leaders because “Leadership [is] a relationship of influence—a transforming relationship in which the leader invests in the growth and development of the followers, empowering them to become what God has gifted them to be.”\(^2\) The mentoring relationship, then, becomes a healthy strategy for leadership development long into the future for any family system, organization, or church. Wright, expanding upon his theory of relational leadership, utilizes the relational paradigm to develop a theory and practice of mentoring relationships:

Mentoring is a relational experience in which mentors empower others by sharing themselves, their knowledge, and their experience. Normally the mentor and the follower, the [mentor], agree together to engage in an intentional relationship in which the mentor has the [mentees] permission to guide him or her along a career or personal development path. This guidance occurs in an interactive learning relationship structured around formative questions that can be initiated either by the leader or the follower.\(^3\)

Wright establishes how mentoring enhances leadership development when otherwise the role of mentorship might have been overlooked or dismissed.

The mentoring relationship is a strategy for leadership development and maturation through intentionally designed relationships that benefit both mentor and mentee. In the mentoring relationship, not only does the mentee learn under the influence

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\(^3\) Ibid., 66.
of a mentor, but the mentor also learns as part of his or her continued growth and development. Wright explains, “Mentors recognize and affirm potential. This may be the heart of the mentoring relationship…the formal mentoring relationship is an intentional, exclusive, intensive, voluntary relationship between two persons—in which both persons work to nurture the relationship—to contribute to the connection.”

The intentionality of mentoring within relationships is further developed through the Wesleyan theological perspective on the relational nature of God. Tom Oden explains, “Wesley’s view was orthodox: God is one as Father, Son, and Spirit, not three gods, but one god in three persons…there is a community of discourse within the Godhead of persons who are equally the one God, coeternal and distinguishable as Father, Son and Spirit.”

John Wesley was unequivocal in his understanding of the relational nature of God as he inspired a renewal movement in eighteenth century England. Oden suggests that readers of Wesleyan history and theology resist the urge to empirically prove the nature of the relationship. Wesley explained this complex Christian theological statement by simply stating that this relationship unfolds, in some divine dance, as part of the mystery of faith. Wesley defended his view of the trinity utilizing Scripture, but also looked to classic triune doctrine. In his collection of theological works, Oden continues, “Wesley affirmed the specific triune language of the three most

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5 Tom Oden, *John Wesley’s Teachings: God and Providence*, vol. 1 (Grand Rapids: Zondervan, 2012), 56.

6 John Wesley’s sermon, “On the Trinity,” utilized 1 John 5:7, replete with textual criticisms. But it anecdotally pointed to the triune nature of God through eternity. He also referenced directly the attributes of the trinitarian relationship in his sixth and ninth discourses on the sermon on the mount.
ancient creeds—Apostles’, Nicene, and Athanasian—but did not wish to promote a particular interpretation of them.”\(^7\) Wesley seemed intent not to debate the argument of interpretation, though he was not opposed to explication, but rather upheld a willingness to enter into the mystery of faith. In one of Wesley’s sermons entitled “Spiritual Worship,” Wesley taught on the trinitarian relationship and invited individuals to participate in the communal aspect of relationship with God.

Randy Maddox suggests Wesley relied upon the relational nature of the Godhead as central to his faith and the faith the movement he founded. Split between debates from the East and the West on the trinity, Wesley seemed to stand in the middle.\(^8\) Maddox argues, “Wesley’s major reason for emphasizing the distinct ‘personhood’ of each of the Godhead would appear to be preservation of the relational character of our experience of Divine grace in all its dimensions.”\(^9\) The relational character of God was part of the Wesleyan perspective and is applicable to mentoring. As Christians connect with the God of relationship, so mentees and mentors engage in a relational form of development.

The mentoring model at Resurrection depends upon the relational nature of God elucidated in the doctrine of the Trinity as a key theological foundation. Mentoring relationships include mentee and mentor as well as the movement of the Holy Spirit

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\(^7\) Oden, *John Wesley’s Teachings*, 58.

\(^8\) Randy Maddox, in *Responsible Grace: John Wesley’s Practical Theology*, argues that with the Eastern focus on the distinctness of the Godhead, it was prone to tritheism, meaning the Godhead is separate, distinct gods of sort. The Western focus on the unity of the Godhead leans toward a unitarian view.

amongst them. Similarly, mentees and mentors connected together through the mentoring community represent the holy dance of the trinitarian relationship between Father, Son, and Holy Spirit. Mentoring relationships, by the nature of their mutuality and collaborative dynamic, mirror the interrelated, interconnected Godhead.

**Wesleyan Quadrilateral**

The Wesleyan tradition employs a methodology for theological reflection called the Wesleyan Quadrilateral. Well loved by scholars in the Wesleyan tradition, Randy Maddox argues, “[The Quadrilateral] can be misleading, for Wesley himself never used the term.” Arguably, Wesley did utilize the four aspects of theological reflection, Scripture, tradition, reason, and experience, in his practical ministry. I use the quadrilateral as a theological tool to strengthen the case for mentoring relationships.

The Wesleyan Theological Approach: Scripture

Wesley, the founder of the Methodist revival movement in the eighteenth century, stated, “Let me be *homo unius libri*” or a man of one book. He did not mean that he read only one book, but rather that he returned to Scripture as the primary source of authority for his practical ministry and as a scholarly and spiritual tool. The Old Testament presents several mentoring relationships throughout early Israelite history including Jethro and Moses, Moses and Joshua, and Naomi and Ruth. The New

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10 Albert Outler, editor of *John Wesley*, developed Wesley’s theological standards, or guideposts, systemically to present the Wesleyan quadrilateral.

Testament provides several mentoring relationships as well: Jesus mentored the twelve disciples and others like the Samaritan Woman, Paul mentored and was mentored by his ministry colleagues and Priscilla, Aquila mentored Apollos.

Upon leaving slavery in Egypt for the wilderness sojourn, the story of the Israelite people, is one of mentoring relationships and adaptive leadership. The Israelites, led by Moses, were weary, anxious, and uncertain about their future. The desert wandering presented a significant adaptive challenge because the Israelites knew the Promised Land had been given to them but did not know how to get there. Moses, their mentor and guide, learned adaptive leadership along the way even as the Israelites doubted Moses’ leadership (Nm 11:24-29). Nick Carter, in *Adaptive Leadership: Planning in a Time of Transition*, writes that the Israelites became distrustful of Moses and God due to their predicament and the challenge ahead of them. The transition was so perilous the Israelites are recorded to have preferred slavery over persisting through the wilderness. Moses’ leadership was necessary in time of transition, challenge, and complexity.

Moses exercised adaptive leadership throughout the journey as he invited the Israelites to learn how to navigate the wilderness, returning the work of leadership to the people, so as to confront their adaptive challenge and discover new learning toward one or multiple solutions. In a way, Moses mentored the Israelites as he delegated work to the seventy elders. Carter suggests the leadership deployed required careful assessment of their critical situation in order to lead into the future, despite increasing resistance to

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change.\textsuperscript{13} Bolsinger writes, “Leadership isn’t so much skillfully helping a group accomplish what they want to do (that is management). Leadership is taking people where they need to go and yet resist going. Leadership…is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.”\textsuperscript{14} Moses found that leading people was difficult, but that mentoring relationships are a useful way to lead through challenge and complexity. In \textit{Leadership on the Line: Staying Alive Through the Dangers of Conflict}, Heifetz and Linksy suggest, “To lead is to live dangerously because when leadership counts, when you lead people through difficult change, you challenge what people hold dear—their daily habits, tools, loyalties, and ways of thinking—with nothing more to offer perhaps than a possibility.”\textsuperscript{15}

\textbf{Jethro and Moses}

Throughout Moses’ leadership of the Israelites, he relied upon the mentoring relationship with Jethro as the holding environment for his learning, growth, and development. Moses’ adaptive work lead to adversity and so his father-in-law Jethro provided guidance as a mentor. The relationship between Jethro and Moses was cultivated while Moses was a shepherd in the wilderness for roughly forty years (Ex 3:1). Jethro and Moses shared a close relationship, looked out for each other, and encouraged further adaptive work (Ex 18:1-8). Jethro and Moses showed how mentoring curates the

\begin{quote}
\textsuperscript{13} Ibid.
\textsuperscript{14} Bolsinger, \textit{Canoeing the Mountains}, 124.
\textsuperscript{15} Heifetz and Linsky, \textit{Leadership on the Line}, 2.
\end{quote}
holding environment through mutual commitment, love, and trust. In this key relationship, Moses developed the authenticity to admit vulnerability, mistakes, weaknesses and fears. Jethro invested heavily in Moses; he seemed genuinely interested in the success of Moses and the Israelite people (Ex 18:9-12).

The mentoring relationship contributed to the development of Moses’ leadership over time. Moses was a new leader, and his mentor helped him to make leadership decisions, especially in situations that required adaptability. For example, Moses maintained control of decision-making, but when Jethro questioned him, Moses responded adaptively by redistributing the work to the people (Ex 18:13-18). Jethro offered wise council and suggested helpful solutions that required new skills (Ex 18:19-23). The mentoring relationship between Moses and Jethro invited Moses to employ adaptive leadership through the wilderness. In *Leadership for a Vital Congregation*, Robinson describes Moses’ adaptive response as “the new reality that is emerging, the reality of living in a trusting relationship with God.”

**Moses and Joshua**

Mentoring relationships enhance generational leadership as in the case of Moses, who received mentorship as the leader of the Israelites, but who also searched for an emerging leader to mentor. Moses prepared Joshua to assume responsibility and leadership of the Israelites (Nm 27:18-20). In the battle against the Amalekites, Joshua was an unknown person, but Moses gave him responsibility and trusted him to lead in

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battle. Moses led by example and took Joshua with him up the mountain: “The Lord said to Moses, ‘Come to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction,’ So Moses rose with his assistant Joshua, and Moses went up into the mountain of God” (Ex 24:12-13). Today, this kind of mentoring relationship may look like having conversations that build up the mentee as well as the mentor.

In *Leadership for Vital Congregations*, Robinson explains how Moses used adaptive work in leadership:

Moses, who over the long stretch of the Exodus and wilderness journey engaged in helping former slaves make the transition from one reality, slavery, to a new and different one, freedom lived in covenant with Yahweh…But this change is a long and labored one, filled with difficult learning for all concerned. And even if Moses was granted some rather impressive technical moves, like a staff transformed from wood to snake with a simple toss, in the end of the work of this transformation is adaptive work which the people themselves must do.¹⁷

Robinson continues, “Heifetz describes the leader’s task as mobilizing adaptive work. Moses mobilized adaptive work in a most literal way, leading people on a journey of learning and transformation.”¹⁸ Moses developed other leaders, especially the leadership team led by Joshua, to replace himself. The mentee, Joshua, actively learned leadership skills along the way, until one day he succeeded Moses as leader and led the Israelites into the Promised Land they had been seeking since they left Egypt.

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¹⁷ Ibid.

¹⁸ Ibid.
Ruth and Naomi

The Old Testament highlights the leadership of women through critical mentoring relationships. Ruth and Naomi had a relationship of mutuality and mentorship as Naomi took an active role in the mentorship of her daughter-in-law. When Naomi’s husband died, Naomi, a Judean, was left with her two daughters-in-law in the foreign land of Moab, east of Judea. Naomi decided to return to her homeland and one daughter-in-law, Ruth, chose to travel with her. Along the journey and in Ruth’s marriage to Boaz, Ruth and Naomi had a relationship of mutuality and connection. Robinson points out the cross-generational nature of the mentoring relationship:

Although Naomi was older and a daughter of Abraham, sometimes she was weak, had lost hope and focus, and needed Ruth. Ruth’s willingness to abandon her family and pagan heritage to follow Naomi speaks volumes about the will and purpose of God to transform lives even in difficult circumstances. Once Naomi’s faith was restored, she and Ruth partnered together in a courageous act of love and devotion to have Naomi’s husband’s name restored, which was a proper act of service. Their relationship was mutually beneficial: one was old and one was young; one knew Yahweh and the other initially did not know him; one was physically and emotionally strong when the other was weak.19

Cross generational mentoring relationships build up mentee and mentor and highlight the value of young and old, emerging and existing leaders as vital to the growth and development of the other.

Jesus, the Twelve Disciples, and Peter

The New Testament demonstrates the biblical tradition of mentoring relationships which pass on faith and leadership. When Jesus began his public ministry, he initiated mentoring relationships with a group of twelve individuals, his handpicked disciples. The invitation, recorded in the gospel narratives to men and women, was to come, see, and follow him. The twelve disciples, among several others, traveled with Jesus to towns and villages throughout the Galilean region. Along the way Jesus provided teaching moments. Under Jesus’ leadership, the mentees developed the community that eventually became the church. For three years Jesus mentored Peter, who would continue the legacy of Jesus. Peter in turn mentored the first disciples as they established the earliest churches and Christian communities.

Peter disowned Jesus three times within twenty-four hours at the end of Jesus’ earthly life. At Jesus’ trial outside the home of Caiaphas, the Jewish High Priest in Jerusalem, Peter fled for fear of his life. In Jesus’ moment of need, Peter failed as a friend and leader. Matthew 26:69-75 explains,

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” But he denied it before all of them, saying, “I do not know what you are talking about.” When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” Again he denied it with an oath, “I do not know the man.” After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. Then Peter

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remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

It is possible the synoptic gospels include this embarrassing story of failure because Peter repeated the story during his ministry. In the experience of the resurrection of Christ, Peter’s failure became a defining story within the gospel and the church. Even as a mentee of Jesus, Peter made mistakes, learned from them, and developed new skills as one of the key leaders of the church after Jesus’ death.

**Jesus and the Samaritan Woman**

Jesus invited individuals into mentoring relationships, often seeing something in them that others could not see. One example is Jesus’ encounter with the Samaritan woman at Jacob’s well. Through his teaching and mentoring, Jesus initiated change within one person and sent her as a mentor and guide to others in her community. When the Samaritan woman approached the well, Jesus asked her for a drink of water (Jn 4:1-26). However, she misunderstood the request, not knowing that Jesus was asking for living water. Her interaction with Jesus gave her a new understanding which altered the course of her life. Instead of being dismissive, Jesus made an effort to guide, reframe and refocus her understand of faith. At the time, the Jews and Samaritans disputed the correct location for worship of God. While the Jews claimed that it was Jerusalem, the Samaritans insisted it was the mountain Gerizim. When the Samaritan woman asked about the correct location, Jesus stated that the correct location for worship was not a tangible place, but a relationship with God (Jn 4:19-26). Jesus’ mentoring relationship with this woman uncovered new insight and possibilities for her community.
The Parable of New Wine in Old Wineskins

Jesus’ teachings through the gospel stories often reframed the perspective of those who listened, those who became mentees, and those who mentored others. The parable of the new wine in old wineskins explained how new insight, direction, and thought arise through mentoring relationships.\(^{21}\) The Pharisees challenged Jesus on why his disciples did not often practice fasting, a central tenet of Jewish law. Jesus’ response mentored the Pharisees and his disciples. In first-century Palestine, grapes were fermented in winepresses. During the first phase, fermented grapes generated gases. The next phase was to put the partially fermented wine in wineskins made of goatskins for delivery. The wine was poured up to the neck and closed. If these were freshly pressed grapes, the gas generated at the first phase of fermentation would burst the wineskins if they were old and stretched. However, if the wine was placed into new wineskins that could stretch, the fermentation process would be completed successfully.\(^{22}\) This is an example of Jesus’ adaptive leadership. The parable demonstrates that to adapt to a new method of teaching or learning, often old rhythms and practices must be retooled, redeveloped, and rethought. Mentoring relationships are a space to reconsider patterns of behavior and habits and to decide when new approaches are required. Interestingly, the winemaker must experiment frequently in order to find the perfect combination of wine and wineskin. However, it is not a journey marked by failure but rather of learning.


Priscilla, Aquilla, and Apollos

Two individuals who provided mentorship as the earliest Christian communities formed were Priscilla and Aquila. Priscilla provided important teaching, guidance, and mentorship to Apollos. Priscilla and Aquila often traveled with Paul, considered a part of the seventy disciples of Jesus (Rom 16:13). Together, they were tentmakers who assisted Paul while he developed churches in Corinth and other locations (Acts 18:1-2). Apollos, well educated, talented, and preparing to lead the church, relied on Priscilla and Aquila for wisdom and understanding. Due to his limited knowledge, he needed a mentor to help him grow as a teacher (Acts 18:24-28). When Apollos met with Priscilla and Aquilla, they paid attention to his strengths, took him aside privately and helped him to achieve a thorough understanding of Christian faith. After he met and was mentored by them, he set off to teach, instruct and mentor others in the faith (Acts 18:24-28).

Paul, Barnabas, and Timothy

The early church understood the importance of developing mentoring relationships and the mentoring community. Paul was devoted to mentoring emerging leaders in part because he was mentored by Barnabas. Paul received his life-changing call to ministry on the road to Damascus (Acts 9:1-5). As a Jewish religious leader who gained notoriety for persecuting fledging Christian communities, Paul did not gain entrance into Christian community easily. When Paul first arrived in Jerusalem most Christians were fearful of him and unwilling to accept him (Acts 9:26-27). However, as Kenly D. Hall writes, “[Paul] would have been shut out of the church completely if Barnabas had not come along beside him, taken him to the apostles and assured them that
Paul’s conversion was genuine.” Barnabas becomes a peer mentor to Paul, offering him credibility in what became a remarkable ministry as Paul established churches across the Mediterranean region. Hall explains, “In Tarsus Paul disappears temporarily from the pages of Acts and may have disappeared from ministry if not for Barnabas. A number of years later, prompted by the Holy Spirit, Barnabas went to Tarsus to find Paul and bring him to Antioch where his pastoral formation would continue for one year under Barnabas’ mentoring (Acts 11:25).” Ultimately, Barnabas and Paul elected to go separate ways. However, the mentoring relationship proved formative for Paul, which may explain his interest in extending mentorship to an emerging leader named Timothy.

Hall offers his perspective on why Paul initiated a mentoring relationship with Timothy:

As Barnabas had intentionally sought out Paul and poured his life into mentoring him, Paul now intentionally seeks out Timothy and invites him to come along on the journey with him as his mentee. Why Timothy? Paul heard a good report about Timothy from all of the believers in Lystra. They all saw potential in this young disciple and Paul wanted to be intentional about Timothy’s pastoral formation (Acts 16:2-3).

Paul understood that being part of ministry through lived experience was critical to Timothy’s leadership development. Along the way, Timothy gained insight into Paul, his life and leadership, and essential lessons that prepared Timothy to lead a Christian community.

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24 Ibid.

25 Ibid., 46.
The Wesleyan Theological Approach: Tradition

The United Methodist Church emerged as one of several denominations originating from the Wesleyan movement and eighteenth-century spiritual revival in England. In 1741 at Oxford, Wesley preached a sermon entitled “The Almost Christian.” He said that many that had some faith did not live it out with purposeful conviction and commitment. Wesley suggested that the almost Christian may avoid evil, do good, and follow the rules of religion, even call oneself a Christian, but fail to grasp the fullness of faith in Christ. On the other hand, Wesley argued, the altogether Christian not only loves God and loves their neighbor, but also trusts in the saving grace of God through Christ. In other words, there must exist some depth of faith commitment and purposeful living. His goal, which aligns with Resurrection’s, was to invite the non-religious and nominally religious into deeper, purposeful faith by changing patterns of thought and action.

Wesleyan theology also responded to the social and cultural challenges of its context and culture. In his teaching, Wesley stated that “the gospel of Christ knows of no religion, but social; no holiness but social holiness. Faith working by love, is the length and breadth and depth and height of Christian perfection.”26 As an evangelical movement, the Wesleyan spirit addressed both the personal and the social in order to create a change within the hearts of people and their situations. In Wesley’s time, London became increasingly urbanized as industrialization widened the gap between the rich and

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the poor, thus bifurcating social classes, even within the Anglican Church. Revivalists like John Wesley, George Whitefield, and others saw opportunity for spiritual renewal that engaged intellectualism, personal commitment to faith, and pursuit of social change.

Today the world is even more complex than in Wesley’s time because of the rate of change, innovation, and advance. The larger cultural forces at work across Christianity in North American and Western Europe require analysis. A common topic of interest among media, researchers, and literature is the decline of Western Christianity. The decline of Christianity is welcome news for some, while others hope to return to the days of Christendom, and still others look to create new pathways for growth in the next generation. Kenneth Carder and Laceye C. Warner write, “Mainline denominations in the United States, including The United Methodist Church, stand at a crossroads. The church is poised between continuing decline in institutional viability and cultural influence and unparalleled opportunities for evangelism and missional engagement.” The threat of decline produces anxiety and fear within the church, but also makes room for growth and new potential. Not unlike many churches across the US, in the last decade Resurrection has been facing declining attendance, an aging demographic, and cultural forces beyond its control. More worrisome than the decline of cultural Christianity is the unwillingness

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28 In their podcast “This Cultural Moment,” Mark Sayers and John Mark Comer provide a definition for Christendom and post-Christianity: “[Post-Christianity] is increasingly used in cities [today] to describe the context of the West; it is used and understood as a culture that has rejected Christianity, that has moved beyond it, and has no vestiges left of Christianity today; but what people miss is that it is often still there – it is like Hamlet’s ghost, he is dead but he is still influencing the plot of the play.” (Episode 1, 3:50).

to address this topic at the primary campus and the added uncertainty of the senior pastor’s upcoming retirement.

Thus, understanding the Wesleyan tradition of mentoring relationships provides a helpful tool of analysis for future mentoring. In *Lead Like Wesley*, Mark Gorveatte estimates that the small groups that Wesley mentored enabled roughly ten thousand lay leaders to serve in leadership, mentor others, and form the Christian faith of new Methodists. A rival said that Wesley and the Methodists enjoyed “prostituting the ministerial function to the lowest and most illiterate mechanics, persons of almost any class, but especially common soldiers.” It seems, much like Jesus, the genius of Wesley’s leadership lied in his willingness to call everyday people into ministry and mentor them along the way.

Through mentoring relationships, Wesley developed a leadership pipeline focused on the mission and purpose of sharing the message of Christ, “spreading scriptural holiness over the land.” In *Lead Like Wesley*, Gorveatte describes the way in which Wesley developed this pipeline. One of the primary ways he modeled his leadership and built the Methodist movement was to develop helpers, offering guidance and mentorship to new leaders wherever they served. Wesley and other leaders within the movement did

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31 Ibid., 15.


not wait for emerging leaders to gain title, status, or education, but instead deployed these leaders to gain experience by practicing leadership. Emerging leaders were sent to lead others and Wesley demanded much from them. For example, key leaders were required to attend a weekly meeting, beyond their class or small group, for the purpose of accountability and training. Wesley shared significant responsibility with emerging leaders as part of his mentoring process, so much in fact, that Francis Asbury and Thomas Coke were sent to the American colonies to provide oversight. Wesley and the early Methodists invested heavily in the mentorship of leaders who were then tasked with mentoring others.

Mentoring relationships can be messy, complicated and sometimes produce conflicting results. The best example of a complicated yet important mentoring relationship was between Wesley and Whitfield. One of the best-known revivalists in eighteenth-century England, Whitfield arrived at Oxford in 1732 and sought entrance into Wesley’s Holy Club. Interestingly, Charles Wesley, John Wesley’s brother, became an early mentor to Whitfield during their time at Oxford. J.D. Walsh explains,

> During a period of acute distress, Whitefield was sent for advice to John, and thanks to his "excellent advice and management," Whitefield "was delivered from the wiles of Satan." This was a somewhat subservient relationship. Whitefield wrote, "From time to time Mr. Wesley permitted me to come to him and instructed me as I was able to bear it." Whitefield deferred to John Wesley as his "spiritual father in Christ" and his letters addressed Wesley as "Honoured Sir."\(^{34}\)

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As the revivalist fervor took off in England, Whitfield and Wesley disagreed on several key points such as predestination but remained closely connected. For example, it was Whitfield who invited Wesley to preach outdoors to the coal miners, an unthinkable and vile act, but which impacted the evangelistic effort of Methodism. Walsh explains, “Yet at this critical phase of the revival, young, exuberant, Whitfield took the lead, dragging behind the older, more cautious Wesley.” The mentoring relationship became one of mutuality, despite theological disagreement, wherein the mentor invested in the leadership of the emerging protégé, and soon thereafter, the protégé enabled the continued learning of an existing leader.

**The Wesleyan Theological Approach: Reason and Experience**

The Wesleyan theological tradition utilizes Scripture as the primary source of faith formation, buffeted by the tradition of the church, to inform reason and experience. For Wesley, “Experience was the source of knowledge. Reason, by contrast, was a processor (organon) of knowledge, organizing and drawing inferences from the input of experience.” Wesleyan scholars debate the role and influence of reason and experience; for the purpose of this project, both reason and experience work together to describe how leaders, especially within mentoring relationships, utilize spiritual awareness and thoughtful reflection based upon their experience of the world. Reason and experience,

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through the lens of adaptive leadership, require functional competence, skillsets and practices, but especially the ability to learn as an ongoing process over time.

The mentoring relationship draws from the best of reason and experience to solve technical and adaptive problems. In technical challenges, the leader has access to known answers and solutions. For example, when a company stops production because of machine failure, the solution may be to hire a mechanic to repair it or to replace the machine. The mentoring relationship enables individuals to share technical expertise across fields. However, for adaptive challenges where no known solutions exist, the mentoring relationship can draw on reason and experience to experiment, ask questions, and discover new solutions. These are challenges that are ambiguous, complex, unpredictable, and volatile. Solutions to this type of problem generally require mentees and mentors to adopt an experimental mindset, improve already established norms and values, change their attitudes, and learn new ways of doing things.

Reason and experience are based on the principles of continuous learning and shared responsibility. With so many variables, the experimental mindset is essential because doing the same job better, longer, and with more help will not solve adaptive challenges. To respond to adaptive challenges effectively, leaders must be able to relate well to others and work as a team. Leaders also must be continually evaluating how the problem, the environment, the solutions, and their relationship with the team are evolving over time. When leaders are solving adaptive challenges, they must be ready to devote time and energy and be prepared to deal with setbacks and uncertainty.
Mentoring is Leadership, Leadership Means Mentoring

Mentoring relationships are rooted in the theological tradition of the trinitarian nature of God, exemplified through Scripture, and practiced through the history of the church. In summation, mentoring relationships are primarily a pathway of discipleship or learning along the way to developing within leaders an adaptive capacity. Robinson states two key ideas related to the mentoring relationship, “Mentoring is an integral part of leadership; all great leaders mentor. Mentoring is crucial to successfully accomplishing any mission.” Further, she suggests that mentoring relationships are part of the Great Commission to go and make disciples. Intentional discipleship enables mentees and mentors to develop along the pathway to know, love, and serve God. In short, mentoring is critical for individuals, organizations, and especially for the church. The mentoring model establishes mentoring relationships as holding environments for leaders to develop an adaptive capacity to confront challenges, complexity, and organizational change.

37 Robison, Mentor for Life, 34.
CHAPTER 4:
MINISTRY DESIGN AND GOALS

The preceding biblical, theological, and adaptive leadership frameworks establish the foundation for the mentoring relationship model developed through this project. This chapter describes the ministry design and goals of the project. Linking the literature on mentoring relationships and adaptive leadership creates within mentoring relationships the holding environment. This environment develops within leaders a capacity to confront adaptive challenges, lead through complexity, and lead change. This chapter applies the theoretical proposal and foundation to the ministry initiative.

This project seeks to discover if mentoring relationships can establish a holding environment to successfully form leaders that creatively construct solutions and have an increased adaptive capacity. The outcome of the project is important for two reasons. First, Resurrection needs to prepare the next generation of leadership for the adaptive challenges ahead of a large, historically successful church so that the church continues to reach nominally religious and non-religious people. Second, successful organizations, including mega churches, must transfer adaptive capacity in leadership to the next generation, especially when the success of these large organizations has been built upon technical programs. Therefore, I designed a project that was built upon the best technical
expertise of Resurrection, its programming, to produce an adaptive capacity within leaders. This project addresses our need to raise up leaders to construct the future of the church, respond to environmental challenges, and develop future leaders. We are anticipating a change in senior leadership and must address the challenges of a rapidly changing post-Christendom culture.

**Passing the Baton through Adaptive Mentoring Relationships**

The mentoring relationship brought together emerging and existing leaders for conversation, sharing life together, processing their learning, and confronting adaptive challenges in their personal lives and in the church. Resurrection was originally founded in 1990 and will turn forty years old in 2030. The number forty represents a biblical generation. For example, the Israelites wandered through the wilderness for forty years after slavery in Egypt. Moses, who led the Israelites through the wilderness, handed the baton of leadership to Joshua prior to them entering the land promised to them by God. As we approach the forty year mark, Resurrection actively engaged leadership development for the next generation through the mentoring program. Resurrection witnessed remarkable growth, becoming the largest United Methodist Church in the world. It was built upon the success of the senior pastor, a dedicated team of long-tenured individuals, ministry programs, building construction, and community engagement throughout the Kansas City area. Passing the baton of leadership from one generation to the next requires adaptive strategies and the development of lay and staff leaders who have an adaptive capacity.
The adaptive framework proved helpful for this project because solutions to the challenges of a mega church attempting to grow, develop, and mature leaders are largely unknown. The best answers are dependent upon learning, inquiry, and experimentation. The adaptive leadership framework grounds the mentoring model in a process of technical and adaptive responses to challenges as competing values surface within the organization. Mentoring relationships created the environment for conversation across generations as mentees and mentors discussed their adaptive abilities, confronted personal and organizational challenges, and searched for viable experiments and solutions.

**Mentor | Resurrection: A Mentorship Ministry for Leadership Formation**

Utilizing the biblical, theological, and adaptive framework, I designed a mentorship and leadership formation project at Resurrection intended to form well-prepared leaders to cultivate the skillsets, characteristics, and practices for adaptive leadership. The project partnered twenty-six emerging leaders with twenty-six existing leaders from diverse backgrounds to be in collaborative, mentoring relationships over the course of eight months. The project was named Mentor | Resurrection: A Mentorship Ministry for Leadership Formation.

In February 2018, Senior Pastor Adam Hamilton, three key staff members and I led a trip for emerging leaders to Israel and Jordan. One evening while enjoying Turkish coffee in the lobby of the King David Hotel in Jerusalem, several young adults discussed their desire to learn and grow in leadership at Resurrection. The idea for a mentorship
program developed from that conversation as a way to bring together emerging and existing leaders for learning, growth, and leadership development.

In the summer of 2018, twenty-six emerging and existing leaders were recruited from the initial Holy Land trip to launch a pilot program. A significant question early on was how mentees and mentors should be paired. Mentees were invited to suggest a mentor for themselves in a survey but the response was limited. After receiving the survey results, three pastoral staff members, one executive director and a church lay leader who were all part of the Holy Land trip gathered to align mentees and mentors. The alignment process relied on our knowledge of the individuals, prayer and the leading of the Holy Spirit. In the fall of 2018, the pilot group of fifty-two mentees and mentors launched.

The pilot mentoring program started with a large group gathering. At the gathering, mentees and mentors met each other. This event was one of three gatherings intended to bring together mentees and mentors in a larger mentoring community. The large group gatherings were hosted in a classroom at the main campus of Resurrection. The three gatherings were scheduled in October 2018 (beginning), January 2019 (middle) and June 2019 (conclusion). Between each large group event, mentees and mentors met for six one-on-one mentoring sessions at the time and location of their choice, including online if necessary, utilizing material provided to facilitate adaptive conversations.

**Design Goals**

The overall goal of the project was to develop emerging and existing leaders through collaborative relationships. The leaders were to come to recognize and
understand their call to be influential, adaptive leaders prepared to lead the next generation of Resurrection. This leadership development is not only for the future but also for wherever the leader presently serves within the organization. The goal was not to fill a leadership vacuum but rather to develop within mentees and mentors critical skills, tools, and habits toward an adaptive capacity so that the church has strong leaders now and in the future.

The project sought to assess how well mentees and mentors developed leadership skills so that they could successfully build a Christian community in which non-religious and nominally religious people become deeply committed Christians. The church purpose statement determines how programs are developed. Additionally, five specific goals were established for the mentoring relationships which reflected the four distinctives of Resurrection: outwardly focused, bridge-building, thought provoking, and hope-radiating.

The first goal was to develop the outward focus of mentees and mentors. Meeting this goal would mean that they had learned to practice faith and cultivate leadership wherever God called them to lead, whether in their families, the church or workplace, or the wider community or world. The second goal was for leaders to build bridges of connection within the church and from the church to the external community. Mentees and mentors learned to develop cross-generational relationships through one-on-one mentoring and group gatherings within Resurrection, but also to apply these skills in a diverse, often polarized and complex world. The third goal aimed for thoughtfulness and reflection within mentees and mentors. This meant utilizing key leadership lessons to learn, grow, and challenge mentees and mentors in their faith and leadership practices.
The fourth goal encouraged mentees and mentors to radiate hope. Mentees and mentors were to activate their faith by pursuing significant leadership challenges within their lives, community, and church as ambassadors of Christ. The fifth and final goal of this project was to meet Resurrection’s need for leaders who are able to lead in new, dynamic and adaptive ways as they face fear or loss, competing values, and navigate technical and adaptive challenges.

The purpose statement and the four distinctives work within the adaptive leadership framework as an assessment tool to determine how well leaders live into the core DNA of the church and if growth occurred. The purpose statement and distinctives provide a benchmark for leadership within the church which can be built upon, stretched, and nurtured on the way to an adaptive capacity. The adaptive capacity is developed within mentees and mentors as they live into the purpose statement, distinctives, and challenges.

**Design Content**

The strategy for implementation involved six sessions and three group gatherings with twenty-six emerging leaders and twenty-six existing leaders. These leaders at Resurrection came from diverse socioeconomic and social backgrounds, though were primarily white/Caucasian. Generally, participants originated from the main campus. They were brought together to develop mentoring relationships for the sake of leadership formation.
The Role of Group Mentoring

In group gatherings, mentorship becomes more meaningful and fulfilling for both mentees and mentors. Further, when held accountable within a group, skills and behaviors are sharpened. In one-on-one mentoring and group gatherings, mentees and mentors enter collaborative relationships to learn and grow as leaders in the church. In the program Radical Mentoring at North Point Church, Campbell uses the group mentor model. He writes, “I realize all relationships are individual [but] I believe the group context is the ‘secret sauce’ of intentional mentoring. It can set the individual relationships in motion and speed up the process of developing trust.”1 Robinson, who has written extensively on the mentoring process both in her book Mentor for Life as well as on blogs, primarily employs the group mentoring process rather than establishing individual mentoring relationships. She explains, “A mentoring community can lovingly support us by offering accountability and gentle correction, and by praying that we cultivate a teachable heart.”2 This project brought together one-on-one mentoring relationships and large group events for the purpose of accountability and group learning that benefited both mentees and mentors.

The Role of Mentee

The role of the mentee is to share the adaptive challenges they face in their family, career, and church settings to stimulate conversation and learning. The mentee is

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1 Campbell, Mentor Like Jesus, 45.
2 Robison, Mentor for Life, 97.
the primary initiator of the mentoring relationship. A mentee is an emerging leader learning in relationship with an existing leader through focused conversation in order to grow. The goal is to increase adaptive capacity, impact culture and lead Resurrection into the future. The most important offer a mentee can make a more experienced leader is to buy a cup of coffee for him or her.\(^3\) Together, mentees and mentors engage adaptive work when the mentee generates conversations within the mentoring relationship. Wright lists the attributes displayed by mentees who show promise: potential, curiosity and a desire to learn, strength of character, shared values, reflective thinking and self-assessment, responsibility for one’s own growth, energy, purpose and hope.\(^4\) While every individual has the capacity to learn, grow, and be mentored, these characteristics indicate that one is ready for a healthy mentoring relationship.

Mentees may search for specific types of mentoring relationships to meet their needs. J. Robert Clinton proposes three types of relational roles: active, occasional, and passive.\(^5\) In active mentoring, a mentee may search for someone who disciples (teaches), acts as a spiritual guide, or coaches by providing motivation and applied skills. Occasional mentoring may include a counselor or sponsor (often from a work environment). Passive mentoring typically includes a figure, either contemporary or historical, that the mentee seeks to emulate outside of a mentoring relationship. The role

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\(^3\) Tod Bolsinger, LD707: Leading for Organizational and Congregational Change, Fuller Theological Seminary, June 17-21, 2019.

\(^4\) Wright, *Mentoring*, 68-70.

of the mentee is to initiate the relationship and to activate the learning process by presenting adaptive challenges.

The Role of Mentor

The role of the mentor is to investigate, explore, and ask questions related to the adaptive challenge. A mentor is an existing leader with the capacity to listen, ask relevant questions, and share life experiences with an emerging leader through focused conversation to cultivate learning. The mentor leads in some capacity, knows the organization well and is invested in raising up great leaders. Through the mentoring relationship, the mentee and mentor share a reciprocity of learning and growth as the mentor reflects back to the mentee necessary elements of continued leadership formation.

There are many motivations to mentor, thus understanding the self and building one’s emotional intelligence is important.⁶ Wright asserts that “We mentor because we believe in the future, because we can still see possibilities for making this a better place to live, because we can envision what a person can become, because there is promise. But there is another reason why we mentor. Mentoring fuels personal growth and renewal in the mentor.”⁷ Mentors who understand what they offer, and what the mentee offers, embark upon healthy relationships.

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⁶ Daniel Goleman, in Emotional Intelligence, 10th ed. (New York: Bantam Dell, 2006), has conducted research on the influence of emotional intelligence in developing healthy, mutually beneficial relationships useful to mentoring conversations. Additionally, I utilized Travis Bradberry and Jean Greaves’ Emotional Intelligence 2.0 (San Diego, CA: Talent Smart, 2009) for focused conversation.

⁷ Wright, Mentoring, 73-77.
Wright mentions several analogies to explain mentoring relationships including gardener, advisor, manager, coach or resource.\(^8\) The gardener cultivates, carefully tends, and invests lovingly with particular attention to the growth of the garden. The advisor, more readily available in institutional or organizational settings, provides sponsorship, credibility and guidance. The manager, sometimes a boss or coworker, has access to the life of a mentee beyond official roles. Common in most professions, the coach acts as a guide and resource but often for a contractual purpose or for a specified time. The resource acts as a guide as well, but mentorship is driven primarily by the interests, questions, and direction of the mentee. The role of the mentor is to explore the adaptive challenge with the mentee.

**Leading Conversations: One-on-One Sessions**

This section includes content provided to mentees and mentors for their six mentoring conversations. The sessions were called leading conversations and the content was intended to be conversation starters, with material to promote engagement with the adaptive leadership framework. Prior to writing the content for each session, I surveyed the twenty-six emerging leaders regarding topics of interest. Each session followed a similar format: (1) a key leadership lesson to initiate conversation, (2) personal and mentoring reflections based upon the key leadership conversation, (3) questions for reflection on a specific challenge from mentees and mentors and (4) application for the leadership lesson, related to the four distinctives in practice at home, work, or within the

\(^8\) Ibid.
church. Each session included a brief topical video to be viewed prior to the meeting. The six sessions were to be completed within eight months.

Session One: Becoming a Transformational and Adaptive Leader

The first leading conversation introduced the adaptive leadership framework as a way to cultivate transformational leadership. The introduction was the first step to building an adaptive leadership capacity. Heifetz, Grashow, and Linsky write, “The first step in tackling any adaptive challenge is to get on the balcony so you can see how your organizational system is responding to it. Informed by this perspective, you will gain a clearer view of your [organization’s] structures, culture, and defaults (its habitual ways of responding to problems). You will grasp the nature of the adaptive challenges at hand.”

The balcony analysis was intended to assess both individual mentees and mentors as well as their family, work, and organizational lives to better understand the complex environments in which they lead.

After the introduction, the mentees and mentors were to reflect, relate and practice the leading conversation. They answered questions about how they see themselves as leaders and how they respond to change. Additionally, mentees and mentors shared a personal story of transformation to get to know each other better. Then they described one significant leadership challenge they were facing. The mentee and mentor were to practice stepping back and forth between the balcony and dance floor of their adaptive challenges. Ideally, this practice would develop technical competence, relational

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congruence and adaptive capacity. The adaptive capacity enables a leader to go beyond basic skills for leadership. It is a leader’s ability to help his or her family, community, organization, or business “grow, face their biggest challenge and thrive.” The session concluded with Scripture memorization as a way of growing and expanding faith. The first session’s verses were Deuteronomy 6:4-5 and Mark 12:29-31.

Session Two: What’s Your Quotient

The second leading conversation focused mentees and mentors on developing intellectual curiosity and emotional intelligence as skills to build adaptive capacity. Heifetz, Grashow, and Linsky write that the emotional undercurrent of individuals and groups is important: “The art is to listen for the subtext, the song beneath the words, to identify what is really at stake…leading adaptive change often means distributing gains and losses, and it is the losses that trigger resistance to a change initiative.” Paying attention to what is happening beneath the surface within themselves as well as within other individuals and groups requires emotional intelligence, which leads to personal and social competence.

Mentees and mentors reflect, relate and practice building intellectual curiosity and emotional intelligence as adaptive skills. Together they assessed awareness of emotional strengths and weaknesses related to personal and social competence. Further, mentees and mentors discussed one significant adaptive challenge related to emotional

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10 Bolsinger, *Canoeing the Mountains*, 43.

11 Ibid., 44.

intelligence. To practice the skillset, they assessed their management of positive and negative emotions and were to reach out to a group within the church or the larger community to build a bridge of connection. The conversation was intended to help leaders understand that leading adaptively in families, organizations, business, and churches requires a cultivated emotional quotient.

A curious leader is inquisitive, interested in asking useful questions and learning more about themselves, their families, and their organizations. Intellectual curiosity, as a part of emotional intelligence, helps to develop this skill. According to Travis Bradberry and Jean Greaves, “emotional intelligence is your ability to recognize and understand emotions in yourself and others, and your ability to use this awareness to manage your behavior and relationships.”

Good leadership requires emotional intelligence skills. The mentees and mentors spent time reflecting on the development of their emotional intelligence. The goal was to develop a learning mindset that leads to greater self-learning. The session concluded with memorizing Proverbs 4:7 and John 21:17.

Session Three: A Big Fud—Resilience through Failure, Uncertainty, Doubt

The third leading conversation helped participants understand that failure, uncertainty and doubt are essential elements to developing an adaptive capacity and part of the learning process. Resilience is necessary and is a trait that comes from other practices. The mentees and mentors took on the practice of reflecting on previous failures to enable future resilience. Heifetz, Grashow, and Linsky write that leaders need

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13 Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0* (San Diego, CA: Talent Smart, 2009), 16.
permission to fail and that it is an essential component of the learning process: “Leading adaptive change requires an experimental mind-set, involves risk, and brings the real possibility of failure.”\(^{14}\) In *The Rise*, Sarah Lewis proposes that failure produces “advantages that come from the improbable ground of creative endeavor [and] convert the excruciating into an advantage.”\(^{15}\) Instead of seeing failure as a scarlet letter on a resume or within a leader’s career, failure is like a scar that tells a story of risk, adventure and innovation in an effort to overcome fear, uncertainty and doubt. In overcoming fear, uncertainty, and doubt, leaders develop a level of resilience that compels them forward.

Mentees and mentors reflected, related and practiced reflecting together on the key leadership lesson by discussing a time when they navigated fear, uncertainty, and doubt. Key questions focused on failure and mistakes in leadership. Additionally, participants shared honestly about significant moments of failure by returning to the significant challenges confronting them in their family, work, or organization. Developing resilience, whether in the workplace, in relationships, or with children clamoring for attention, requires practice. The session concluded with memorizing Isaiah 41:10.

**Session Four: The Spiritual Kaizen of a Leader**

The fourth leading conversation is borrowed from Grant Hagiya’s explanation of *kaizen*, a word from Japanese martial arts which means “steady and continuous growth


and learning.\textsuperscript{16} The adaptive skill developed was the deepening of faith for lifelong learning as a way to survive sabotage when leading change. This skill is essential to building an adaptive leadership capacity because leaders must expect sabotage when leading change, and therefore, must rely on spiritual strength. Heifetz states, “Leadership is disappointing your own people at a rate they can absorb.”\textsuperscript{17} Bolsinger adds, “Whether it is a family, a church, a business, a not-for-profit or a government, all the best literature makes it clear: to lead you must be able to disappoint your own people. But, even doing so well (‘at a rate they can absorb’) does not preclude them turning on you. In fact, when you disappoint your own people, they will turn on you.”\textsuperscript{18} The spiritual life of a leader is intended to strengthen over time to a level of mastery that connects them deeply with God, community, and others.

Mentees and mentors reflected, related, and practiced developing their spiritual kaizen by reflecting on their spiritual lives. The discussion questions asked about ways in which they struggle to integrate spirituality into each area of their lives and ways in which they need to resist pride or ambition in order to experience transformation and lead well. The spiritual life is improved by deepening the well from which leaders draw. This is the foundation of leadership, and it requires spiritual practices such as prayer, Scripture reading, and serving others. Mentees and mentors practiced the skill of deepening their


\textsuperscript{18} Bolsinger, \textit{Canoeing the Mountains}, 173.
spiritual kaizen and surviving sabotage by learning to lead themselves in their spiritual lives before leading others. Mentees and mentors committed to deepening their faith by developing a spiritual practice. The session concluded with memorizing Matthew 20:26.

Session Five: Engraving the Heart for Leadership

The fifth leading conversation addressed applying mentoring relationships within their practical leadership. This session encouraged honest assessment of leadership integrity and character. The adaptive skill developed had to do with the values and convictions a leader carries with them into the crucible of relationship and community. Bolsinger suggests that leading change and attending to adaptive work is not primarily about the change effort, but rather about the conviction and mission essential to the individual and organization: “A clear, thought-out conviction that comes from within one’s values and is consistent with one’s beliefs is like a healthy spine and strong core muscles. They enable us to stand without wavering, to keep our balance, to stay grounded without having to be overly defensive or attacking.”19 The character of a leader is formed over time. It is not about perfection, but is a process of learning integrity, humility, and decision-making. As character is developed through experience, circumstance, and reflection, the leader’s character is shaped and is shaping others as well.

Mentees and mentors reflected, related, and practiced developing this skillset by considering the gap between their self-perception and their actions as a way to assess integrity and character. They were to describe one difference they feel, sense, or

19 Ibid., 133.
experience between who they think they are and how they think they act. To strengthen their sense of character and integrity, they defined the values which motivate them by writing down three to five core values, thus creating a personal value statement. Prior to the final session, they were asked to display this value or mission statement at home, in the office, or wherever they would read it often. Mentees were to ask a trusted friend or their mentor to evaluate if the words aligned with their actions. The session concluded memorizing Titus 2:11-13.

Session Six: Developing a Rule of Life for Lifelong Mentorship

The sixth and final leading conversation reflected upon the mentorship experience to develop a rule of life for lifelong mentorship. A rule of life is a commitment to live in a particular way. In the third century, a group of early Christians, often called the “desert fathers,” developed monastic communities ordered around a rule or way of living. In the sixth century, St. Benedict wrote a rule of life for his monastic community that influences monasticism today. The rule of life is not a goal to achieve; instead, it develops habits, rhythms, and practices for living.

The rule for this session was about mentoring others, in other words, it was a hopeful expectation that mentees and mentors would in turn mentor others. The adaptive skill was to create a mentoring community for future adaptive work. Heifetz, Grashow, and Linsky write, “Practicing adaptive leadership is difficult on the one hand and profoundly meaningful on the other,” therefore, “Whether you are taking on a small
initiative…or a large one…do not go it alone.”

Mentees and mentors reflected on the previous six to eight months of learning together to evaluate what had changed for them by participating in a mentoring process. Prior to the final meeting, they wrote a card or letter to each other expressing gratitude for this relationship and to recognize the contribution made by the other person in their life. The mentees and mentors decided if the mentoring relationship should continue and with what frequency. If they decided not to continue, this is natural and closure is healthy. Finally, upon determining next steps, the mentees identified one person they sensed God was inviting them to mentor. The session concluded with memorization of Romans 12:9-10. This session focused on making it a rule to mentor and be mentored for lifelong learning in order to establish a large group of mentors for the future of the church. The final mentoring session was completed prior to the last large group gathering to celebrate the completion of the mentoring program.

**Developing the Adaptive Capacity through Mentoring Relationships**

Heifetz, Grashow, and Linsky define adaptive capacity as “The resilience of people and the capacity of systems to engage in problem-defining and problem-solving work in the midst of adaptive pressures and the resulting disequilibrium.”

The success of the mentoring program at Resurrection is determined by how well the adaptive capacity was developed in mentees and mentors. The mentoring relationship should build

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21 Ibid., 10-11.
an adaptive capacity through connection and collaboration, through a process of interpretation, observation, and iteration as reflective conversation with a mentor enables the mentee to see a new perceptive and conduct missionally aligned experiments. The mentoring relationship also provides a holding environment for existing leaders who may hold the success of previous generations dear to their hearts and for emerging leaders who recognize cultural or organizational shifts that are needed. This holding environment is key to adaptive change, experimentation for problem solving and finding solutions, and developing leaders.

One of the key learnings in this project, discussed in the next chapter, is the difficulty of creating practices that develop adaptive capacity within an organization with a history of success. The cultural framework at Resurrection typically means that to engage new or constituent people, or to address challenges within the local community surrounding the church, includes developing a program, a class, a new sermon series, or a new ministry initiative. Many of these solutions begin as technical. Technical solutions are not problematic, in fact, when they can solve a problem, that is ideal. However, the goal of this project is to help leaders begin to solve problems from an adaptive framework and to develop an adaptive capacity out of their mentoring experience. In the next chapter, I evaluate the program and offer key learnings for future mentoring programs.
CHAPTER 5:
IMPLEMENTATION AND EVALUATION OF OUTCOMES

The purpose of this project was to build upon mentoring models and the adaptive leadership framework to cultivate mentoring relationships that develop within leaders adaptive capacity within a highly successful organization. The previous chapter describes the model in detail. This chapter evaluates the model and describes what occurred and why. The project demonstrated the challenges of building adaptive capacity in a successful, program-centered church and how even mentoring as a strategy for forming adaptive capacity in emerging leaders is challenging. Further, this chapter evaluates the key learnings as a result of this iteration of the mentoring project.

Assessment of the Adaptive Mentor Model

The mentoring project was implemented and conducted at Resurrection from October 2018 through June 2019. To assess its effectiveness, two participant surveys were conducted. The first survey was collected before the initiation of the mentoring program and the second was collected after the program was complete. The twenty-five-question survey was designed to provide a benchmark for leadership development at the beginning of the program and to assess its effectiveness in doing so at the end of the
program. Each leader provided a self-assessment of their leadership and their leadership growth through the mentoring relationship. The surveys also included open-ended questions. A total of thirty-five mentee and mentor responses out of fifty-two participants were collected via email, a moderately successful 67 percent return rate.

The first five survey questions included demographic information such as name, age, gender, race/ethnicity, and whether the respondent was a mentee or mentor. The average age of the mentor group was fifty-eight. Their average years of attendance or membership at Resurrection was eighteen and a half. The average age of the mentee group was twenty-nine. Their average years of attendance or membership at Resurrection was eight. Respondents included twelve men, twenty-three women, fifteen mentees and twenty mentors.

The next four survey questions asked respondents to identify where and how they currently serve as volunteers and leaders within the church. Every respondent served in some capacity across the church, many across multiple areas. Mentees and mentors included staff, clergy, greeters, ushers, ministry volunteers and governance leadership. Respondents were employed across various professions and industries. Respondents’ jobs included teacher, real estate investor, corporate director, special events manager, engineer, business developer, occupational therapist, law student, nurse and cardiologist.

The next twenty survey questions asked mentees and mentors to assess their personal leadership by answering questions on a scale of 1 to 5 to describe level of agreement with each statement (1 as low agreement and 5 as high agreement). The four categories are based upon the distinctives of Resurrection: outwardly focused, thought
provoking, bridge building, and hope radiating. The survey was intended to gather responses and self-reported assessment of growth through the mentoring relationship. The final five survey questions included brief written responses to open-ended questions inviting assessment of oneself and the program. At the beginning of the program, each participant signed a covenant and a confidentiality agreement.

The critical assessment tool missing from the evaluative component of the adaptive mentoring model was a way to measure adaptive learning and capacity, a challenge that is inherent to forming adaptive leaders. Therefore, the survey results did not suggest adaptive leadership was learned other than through conversations. This flaw in the evaluative component was due to the inherent inability to determine how best to assess adaptive learning. Additionally, Resurrection has relied on metrics, combined with a history of success, which created default mental models of both measuring success and building toward that metric. Unlike technical competences which can be easily made into metrics, adaptive work is about the learning required to transcend competing values.

Without a history of developing qualitative metrics, it is difficult to develop the right assessment tool, in part because the environment shapes thinking. Therefore, it is difficult to build the project so that it will develop adaptive capacity. The inability to build an assessment that measured adaptive capacity is a critical insight and is a great need because the church believes in metrics and has a history of measuring, teaching toward and mentoring toward technical competences.

Determining what must be measured is critical. In future iterations of the adaptive mentoring model, there should be an adaptive challenge for mentees and mentors to solve
Adaptive capacity is built on reflecting underlying competing values and seeing systemic defaults from the balcony. As I read through the literature on mentoring, I did not find an evaluative format for this. Similarly, with the adaptive leadership framework, I relied too heavily on academic concepts over practical application. This oversight limited my ability to assess how or if leaders grew in their adaptive capacity and instead assessed if leaders felt like they became stronger leaders.

However, the mentoring relationships became the place for intervention when leaders were confronted by challenges. Heifetz, Grashow, and Linksy describe how interventions work in the adaptive model, writing, “Effective interventions mobilize people to tackle an adaptive challenge…assume the need for midcourse correction in whatever you do. Each intervention generates information and responses that may then require corrective action. Maintain the flexibility to move, reflect, and move again.”¹ Mentoring relationships provide the space within a trusted relationship where emerging and existing leaders employ a continual process of learning. This is an iterative process conducive to experimentation. The adaptive mentoring model could have introduced an adaptive challenge on which the mentee and mentor actively worked during the mentoring process. Without one, there was a lot of great conversation but no way to experiment with their learning or to evaluate it objectively.

The role of discovery and learning successfully enabled mentees and mentors to ask questions, explore solutions, and try again with new interventions. Mentoring

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relationships also enabled them to understand different perspectives and entertain previously unconsidered solutions. Lee Bolman and Terrance Deal call this practice reframing and define it as “a continual search for new answers to old questions rather than an effort to reframe the questions themselves. In search for the solution to any problem, questions are always more important because the way one frames the question, or the problem, already predetermines the range of answers one can conceive in response.”² Reframing is a helpful tool when confronting a significant challenge. Mentors, especially when listening beneath the surface of conversation, can reframe a challenge for mentees. Mentorship unlocks potential within mentees and mentors by reframing thought and action processes in order to find new insights and learnings.

**Analysis**

The data from the surveys provided insight and learning for the mentoring relationship model proposed in this project. The first effort was to assess the mentees’ and mentors’ learning and growth. The data is somewhat subjective, but so too is the nature of mentoring relationships. The subgroup of twenty questions, broken into four categories, provide the data to track growth based upon the four distinctives: outwardly focused, thought provoking, bridge building, and hope radiating.

First, I analyzed mentees’ and mentors’ growth as outwardly focused leaders. An outwardly focused leader invested in the mentoring relationship by encouraging growth in outreach and leadership beyond the walls of the church. Table 1 shows the

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positive growth which took place during the mentoring program. Mentees grew more than mentors as outwardly focused leaders. Several mentees and mentors scored themselves relatively low on being leaders within and beyond the church. Interestingly, many of the mentees and mentors were strong, capable, and leading already, but clearly do not see themselves that way. The mentoring relationship helped mentees begin to see themselves as emerging leaders.

Table 1. Survey Results for Outward Focus Category for Mentees and Mentors

<table>
<thead>
<tr>
<th>Category</th>
<th>Mentee Survey A</th>
<th>Mentor Survey A</th>
<th>Mentee Survey B</th>
<th>Mentor Survey B</th>
</tr>
</thead>
<tbody>
<tr>
<td>I describe myself as a leader at Church of the Resurrection.</td>
<td>3.8</td>
<td>3.7</td>
<td>5.7</td>
<td>5.5</td>
</tr>
<tr>
<td>I describe myself as a leader within the community beyond the walls of the church.</td>
<td>3.5</td>
<td>3.7</td>
<td>3.6</td>
<td>3.7</td>
</tr>
<tr>
<td>I think often about how I function as a leader within my family, community, and work life.</td>
<td>4.2</td>
<td>4.4</td>
<td>4</td>
<td>3.9</td>
</tr>
<tr>
<td>I spend time serving in God’s world by helping meet spiritual needs and showing what it means to follow Jesus.</td>
<td>3</td>
<td>4</td>
<td>3.7</td>
<td>3.7</td>
</tr>
<tr>
<td>Decision making and strategizing toward actionable next steps is something I do well.</td>
<td>4.4</td>
<td>4.8</td>
<td>4.3</td>
<td>3.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5.74</strong></td>
<td><strong>4.10</strong></td>
<td><strong>3.86</strong></td>
<td><strong>3.35</strong></td>
</tr>
</tbody>
</table>

Another interesting development was the mentors’ slight decrease in how they viewed their own decision making and strategic thinking. Perhaps mentors’ relationships with emerging leaders led the mentor into becoming more open to open-ended possibilities, uncertainty, and living in complexity. They may have grown in adaptive capacity rather than trusting that technical solutions would always work.

Second, mentees and mentors were encouraged to develop as thought-provoking leaders. This value is important to the church, indicated through the year-long analysis by consulting firm Axios. Thought-provoking leaders show a willingness to engage in critical, sometimes controversial, conversations. Based on the survey, positive growth occurred for mentees and mentors. Mentoring opens conversations on topics like faith and emotional intelligence. This seems to be the strongest change in behavior during this program. This is a positive indicator of growth toward lifelong
learning. Mentees reported higher numbers for life-long learning at the end of the program and mentors experienced growth in their self-perception as lifelong learners.

Table 2. Survey Results for Though Provoking Category for Mentees and Mentors

<table>
<thead>
<tr>
<th>Thought Provoking</th>
<th>Mentees</th>
<th>Mentors</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am growing in my journey to know, love, and serve God.</td>
<td>4.3</td>
<td>4.7</td>
</tr>
<tr>
<td>I am an emotionally intelligent leader. I am self-aware, good at self-management, and social awareness.</td>
<td>4.2</td>
<td>4.7</td>
</tr>
<tr>
<td>I am willing to share difficult conversations with those who disagree with me and find common ground to move forward.</td>
<td>3.8</td>
<td>4.5</td>
</tr>
<tr>
<td>Lifelong learning is an important component to my development.</td>
<td>4.8</td>
<td>5</td>
</tr>
<tr>
<td>Sharing information for increased knowledge and cultivating intellectual curiosity is important to me.</td>
<td>5</td>
<td>4.7</td>
</tr>
</tbody>
</table>

Third, the survey offered data on how mentees and mentors reported their understanding of the bridge building component of mentorship and leadership.

Bridge building is one of the key attributes of Resurrection and is the ability to reach across social, cultural, and community divides. This is highly unusual for most churches, but because Resurrection has a history and value of this, I was able to teach it to mentees. Once more, the results show growth in this area, but more so for mentees. Mentees and mentors developed in their understanding of Christian faith and in being able to explain it. The mentoring relationship was designed as an intentional practice of discipleship as well as way to cultivate leaders. An essential aspect of leadership within Resurrection is leaders’ ability to understand and articulate their faith in the world. Mentoring is a type of spiritual community and improved participants’ comfort in engaging diversity.

Table 3. Survey Results for Bridge Building Category for Mentees and Mentors

<table>
<thead>
<tr>
<th>Bridge Building</th>
<th>Mentees</th>
<th>Mentors</th>
</tr>
</thead>
<tbody>
<tr>
<td>I understand the essential beliefs of the Christian faith and feel confident that I could explain them to a nonreligious friend.</td>
<td>3.7</td>
<td>4.4</td>
</tr>
<tr>
<td>I am able to create and exist in an environment that embraces diversity of views to utilize collective knowledge for learning.</td>
<td>4.4</td>
<td>4.4</td>
</tr>
<tr>
<td>I am able to identify a challenge and confront it with skill and wisdom.</td>
<td>4.1</td>
<td>4.2</td>
</tr>
<tr>
<td>I am actively nurturing the spiritual and community lives of others, sharing my faith story, living with compassion and justice, and leading others to Christ.</td>
<td>3.2</td>
<td>3.8</td>
</tr>
<tr>
<td>Cultivating mentoring relationships is an essential part of my leadership formation.</td>
<td>3.9</td>
<td>3.8</td>
</tr>
</tbody>
</table>

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Fourth, based on participant responses, positive growth was indicated for both mentees and mentors in the hope radiating category. However, mentees indicated more growth than mentors. Mentees self-reported development as leaders who radiate hope, are open to new ideas and innovation, and feel well-prepared as leaders as a result of the mentoring process. By bringing mentees and mentors together to share life experiences, leadership is strengthened. Further, mentees feel more able to navigate failure, uncertainty, and doubt. Both mentees and mentors indicated a willingness to mentor into the future.

Table 4. Survey Results for Hope Radiating Category for Mentees and Mentors

<table>
<thead>
<tr>
<th>Hope Radiating</th>
<th>Mentees</th>
<th>Mentors</th>
<th>Comparing Numbers</th>
<th>Comparing Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>My leadership radiates hope within my family, work, and church life.</td>
<td>3.8</td>
<td>4.2</td>
<td>3.9</td>
<td>4.0</td>
</tr>
<tr>
<td>I am open to new ideas, innovation, and responsible risk-taking.</td>
<td>4.5</td>
<td>4.8</td>
<td>4.3</td>
<td>4.4</td>
</tr>
<tr>
<td>I feel like a well-prepared leader in my family, my work, and my church.</td>
<td>3.6</td>
<td>4.4</td>
<td>4.0</td>
<td>3.9</td>
</tr>
<tr>
<td>I am able to navigate failure, uncertainty, and doubt, with persistence, and a hopeful future.</td>
<td>3.8</td>
<td>4.5</td>
<td>3.95</td>
<td>4.0</td>
</tr>
<tr>
<td>I am proactive and look for new opportunities to invest in others.</td>
<td>3.6</td>
<td>4.1</td>
<td>4.1</td>
<td>4.2</td>
</tr>
<tr>
<td>3.86 4.4 4.85 4.1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In summary, each category tracked self-reported, self-perceived growth across four categories. The most growth occurred within the mentees, perhaps to be expected given their individual interest to learn, grow, and connect with mentors. However, the learning and growth attributed to mentors shows that mutual learning is facilitated through mentoring. However, growth as adaptive leaders is unclear in this assessment. The adaptive leadership conversations were an essential element of the mentoring program but because I did not design the survey to assess for growth in adaptive capacity, it was not discovered. The survey demonstrates that I designed a mentor model that was successful in creating a program within a program-driven church. However, it is not clear if leaders developed an adaptive capacity. Once more, and important to note, successful systems default back to their technical
competencies. Therefore, the results produced learnings for mentee and mentor based upon well-established systems that, metrics, and values of the organization.

There was positive growth and development within mentees as leaders who learn, invest in their faith, discuss difficult topics, persist through failure and challenge, and engage within the holding environment of the mentoring relationship. The return rate of 67 percent on the surveys shows that the majority of participants stuck with their relationships. Anecdotally, this is also typical for program-driven churches. A program will begin with a large group and over time, participation wanes, but it is considered successful if most complete it. By this measure, the mentoring program was successful, but not in the way of producing adaptive leaders, which was the hypothesis of this project.

Open-Ended Analysis

The open-ended analysis provided by respondents provided a better understanding of how they interacted with the curriculum, a key component of the mentoring program. On average the respondents ranked the curriculum at 4, based on a 1 to 5 scale with the lowest scores at 3 and the highest scores at 5. Several responses to the open-ended portion indicated enjoyment and positive engagement with the curriculum. One participant wrote, “Good structure for those that needed help getting started. We found it hard to stay on track as relationship developed and more pressing needs were discussed.” This indicates that the curriculum was helpful in getting the relationship started. I often encouraged mentees and mentors to use the curriculum as a starting point but to go beyond it, since the mentoring relationship was intended to
promote learning and growth. Evaluation after each session could be useful, particularly if mentees and mentors are engaged in adaptive challenges within the church.

The curriculum seems to have been helpful, but less so as the mentoring relationship gained momentum. One participant noted that “The curriculum was amazing. It created great conversation between Mentor and Mentee. It connected the dots between faith and leadership in an efficient way.” Another person shared, “They were good questions for icebreaker and also to get to know my mentor at a deeper level faster.” These answers show that some form or structure for mentoring relationships is needed, but it does not indicate whether the adaptive leadership conversations contributed positively or negatively. I structured the conversations to include skill sets and practices for building adaptive capacity, including transformational leadership and the ability to think adaptively, emotional intelligence, resilience through challenge, spiritual health, the character of leadership, and habits and rhythms of life that encourage lifelong learning.

The mentoring conversations were different from other mentoring models because of the material presented and the request that they engage in difficult conversations.

The responses from both mentees and mentors provided helpful, constructive criticism. This feedback was solicited in order to assess learning, growth, and effectiveness. One participant offered, “There was a lot of scientific or psychological jargon used in the handouts. I think have a simpler format with meaningful questions posed for discussion would be more effective.” Another respondent suggested, “The curriculum was helpful, although the videos were less consistently helpful. One way to improve the curriculum might be to offer less explanatory text and more prompts for
reflection and discussion, and possibly prompts for other types of actions or activities.”

This is helpful feedback because developing adaptive capacity requires less philosophy and more practice. The curriculum called for mentees and mentors to watch a fifteen-minute video prior to each session. The content of the videos was marginally associated with the topic for discussion but I struggled to find quality videos for each session. In the future, the videos will either not be utilized or will be produced in-house to ensure that they are relevant. Time constraints prevented the filming of videos for the pilot project.

Additional commentary included, “My mentee and I did not use the curriculum but instead met for conversations around life. We also did a mission trip together.” This shows that participants interacted with the material in different ways.

Admittedly, the curriculum was not the strength of the program. For some, the material was a helpful conversation starter, for others it provided added depth and insight, and some found it laborious. The strength of a mentoring program is in the relationships that form. In constructing the project, I sought to invite others into the adaptive leadership framework. Frankly, and only after concluding the project, did I realize the difficulty in constructing a program for adaptive leadership. However, a key insight was that mentoring relationships can create holding environments in which to grow adaptive capacity. One mentee, a lay person, and one mentor, a staff member, commented on their relationship in the survey: “We felt like we developed a relationship as leaders in the church that helped us think through critical problems we face in the church and in our business. We know we have each other’s back.” Another mentoring relationship produced a similar result. A business leader commented, “I realized that our biggest
problems in the church will not be solved by sermons or large group communities. It is going to happen by people coming together to talk about real problems and concerns, so they grow in trust and start working together to solve those problems.” In other words, as they lead together, mentees and mentors become more resilient, face problems and challenges together, experiment with and explore solutions, reframe current thinking, and pose new questions. This is the heart of mentoring at the nexus of adaptive leadership.

A survey question asked participants about their key learning in this process. One participant wrote, “That we are all learning an on a journey as disciples. We can help each other despite having differing theological beliefs, but could still grow together in common purpose for leadership in the church.” One mentor commented, “As the mentor in this relationship, I found myself as the mentee many times in regard to involvement in the church.” Another wrote, “We are all called to act on our spiritual gifts, life is going to bring you challenges, you need to trust God and say yes. God didn’t intend for us to sit back and watch from the sidelines. We are invited to challenge ourselves to truly live life being called.” Responses like these indicated that mentoring relationships produced collaborative, mutually beneficial learning environments for mentees and mentors.

However, not all mentoring relationships produced the intended learning and growth. One mentor commented, “Honestly it surprised me that the depth of understanding the gospel message was shallow at best. Kind person, willing to learn, I think she's someone who's ‘deeply committed’ but committed and Biblically knowledgeable are very different things.” Also, there were mentoring relationships that did not complete the eight month program. Another mentor wrote, “My mentee had
limited time to get together and had little correspondence besides our gatherings for each curriculum. Would like to have possibly had more times to share by email as well as our gatherings.” While mentoring relationships offer one tool for development, not everyone participates equally and therefore relationships break down or end.

The participant’s understanding of mentorship evolved over the course of the project. One mentor commented, “Mentorship is a two-way opportunity. As a mentor I feel I have grown as much as my mentee by looking at life through her eyes and realize some of her challenges, I have gone through them, and others are parallel to what I experience daily.” Another person suggested, “It's been eye opening to see how close I was able to get to my mentor by just meeting once a month. It's a great example of how a small investment in time can pay off. I hope to carry that forward and mentor people as well.” These responses demonstrate the value of entering into a relationship with another person for mutual edification, building up, and mentoring. A true holding environment creates the conditions needed to develop adaptive capacity. However, this project did not demonstrate how to leverage that holding environment for building adaptive capacity.

There was also an element of lifelong learning shared between mentee and mentor. One person shared, “It was great to listen from someone with experience. I found it comforting to know that even my mentor continues to learn from others. Committing to a life of learning is critical to success as a leader.” Mutual learning was key, exemplified by this response: “It is a mutual process where both individuals serve as mentor and mentee at different times.”
New Leaders Emerge, Existing Leaders are Strengthened

The primary success of the mentoring program was that it brought emerging and existing leaders from across the church into intentional relationships. However, the survey results, open-ended questions, and conversations with several mentees and mentors did not provide data to assess if the holding environment could produce an adaptive capacity. In fact, as noted, I did not ask questions about whether or not leaders developed an adaptive capacity because the mentoring relationships were not built around a key adaptive challenge. In recognizing this significant issue, I almost postponed completion of this project in order to develop a second iteration of the model. This would be true to the iterative, adaptive process of experimentation. I opted to conclude this study, but the summary describes what I believe needs to be changed in order to utilize mentorship for forming adaptive capacity.

I opted to conclude the study primarily because I learned that the deep need for relationships is more important to mentees than their own preparation for future leadership challenges. I also learned that organizations built on meeting the needs of its people will default back to behaviors that produce satisfied members instead of creating the internal challenges that facilitate adaptive capacity growth. Mentees and mentors desired deeper connections, robust relationships, and an environment in which to learn from one another. Mentoring relationships were not about filling roles, but about giving voice, leadership, and opportunity to emerging leaders. Additionally, existing leaders learned to relate to emerging generations within the church. The effectiveness of the mentoring program can also be gauged by the number of emerging leaders who became
key leaders governing the church. Several emerging leaders who participated in the mentorship program are now on the church council and finance committee, others are representatives across campuses. The newest lay leader, a man in his mid-thirties who participated in the mentoring program, has become the primary lay representative for the church. He will fulfill the vacancy left by the outgoing lay leader, a well-respected and well-loved leader in his mid-seventies who also participated in the mentoring program. There exist other successful stories as several emerging leaders have stepped into key leadership positions within the church. Indeed, this is one measure of success, but does not prove leaders developed an adaptive capacity. In the summary, I will offer concluding thoughts about what will need to change in the next iteration of an adaptive mentoring model and why.
SUMMARY AND CONCLUSION

In this section, I focus on the important learning process involved in this study to develop well-prepared, adaptive leaders through mentoring relationships. Kotter titles one of the chapters in *Leading Change*, “The Organization of the Future,” and in this chapter he asks “what will the winning enterprise of the twenty-first century look like?”1 He offers several suggestions, namely that organizations will need to navigate the increasingly rapid pace of change well and build up new leaders who work with urgency, clarity and vision. Organizations will also need to promote collaborative work across teams to address the biggest challenges and complex problems and foster an adaptive corporate culture that utilizes lifelong learning to envision the future. Learning into the future is what enables organizations to navigate change, but it is also necessary for the leaders of organizations to engage in the process of learning. Therefore, building upon the analysis of the study in the previous chapter, I offer my learnings in an effort to develop an adaptive leadership process and propose what needs to change and be tested in order to utilize mentorship for forming adaptive capacity.

A Program-Driven Church, A Technical Program

In leadership, the tendency is to use technical solutions for complex challenges with unknown solutions. This is even more apparent in organizations with a history of growth and success. Resurrection has a successful history of expansive growth based upon the development of programs and ministries. The programmatic efforts of the

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church have positively impacted the lives of many, but they offer pathways to discipleship rather than to leadership development. A program-driven church has the tendency to rely on programs as technical fixes for needs within the community. I intended to develop an environment for learning adaptive leadership, but in fact returned to a program driven, technical fix.

In this study, I demonstrated the power of the draw to technical solutions within individuals and organizations. Based upon my research on mentoring relationships and the adaptive leadership framework, and within the context of a strong leadership system like Resurrection, a leadership development program should have achieved great results, namely, the leaders ought to have been able to develop an adaptive capacity. In part, since I am trained in metrics of technical competence, I did not develop the kind of assessment metric focused on adaptive capacity. The project found that high functioning leaders enjoy being in relationship with one another and are open to conversations about adaptive leadership, but again, the assessment did not measure growth in adaptive capacity.

This lesson is critical: leaders want to be in relationship with other leaders. The attribute toward lifelong learning is positive, and if harnessed well and designed intentionally could be utilized to develop adaptive capacity. Therefore, I stand by the work put forward in this study. Mentoring relationships can create a type of holding environment for building an adaptive capacity. Another study or the next iteration of the project will need to show how best to develop the adaptive capacity. However, learning adaptive leadership is difficult and does not fit within the traditional learning structures
such as a curriculum-based program. Roxburgh and Romanuk point out that adaptive leadership as a practice is not always easy, takes time to learn, and is not readily accepted within organizations.² Further, introducing adaptive leadership conversations is only the beginning of implementing an adaptive leadership process. Heifetz, Grashow, and Linsky readily admit, “Leading adaptive change is a long process.”³ I find this point relatable. Similarly, according to Peter Northhouse, adaptive leadership is a complicated process, and one cannot accurately assess its degree of success after application.⁴ Competent, dynamic leaders and professionals who lead across family environments, businesses, and organizations are deeply invested in relationships, especially with a great mentor who offers guidance, wisdom, and insight. While this is good, what it means for the study is that—especially within organizations with a track-record of success—developing the adaptive capacity of leaders does not easily happen, nor does it happen even when engaging the best quality of leaders.

Since emerging and existing leaders desire to be in relationship with one another, it is important to figure out how to integrate the adaptive leadership framework successfully. There are several lessons which emerged from this pilot project. First, a curriculum is not the most helpful tool. This lesson may seem clear, but it also shows the power of the educational models and program models of the church to fool leaders into thinking that one more Bible study, a better sermon, or another program are the right

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² Roxburgh and Romanuk, *The Missional Leader*, 204.
solutions. In this project, I discussed the holding environment as an opportunity for leadership development but did not successfully leverage it for that end.

Instead of curriculum, it would have been more beneficial to introduce an adaptive challenge to the mentoring relationship. I invited mentees and mentors to discuss what they perceived to be their most significant, unsolvable problems. But this was too open-ended and likely promoted personal learning without having an impact on their adaptive capacity. Building adaptive capacity could look like introducing an adaptive challenge from within the church, for example, stagnant growth at the main campus or the need to develop emerging leaders, and asking the mentors and mentees to develop and test unique solutions.

Second, rather than giving an open invitation to a mentoring model, mentees and mentors should be carefully selected and participate as a smaller group. This provides more possibility for the right leaders to engage the adaptive process. Part of the challenge I discovered in introducing the adaptive framework was the wide array of interest in leadership across twenty-six mentees and twenty-six mentors. This had nothing to do with ability, intelligence, or commitment of the participants, but did limit my ability to dig deeply into the adaptive framework. It produced a program that was about relationships. The participants enjoyed connecting, but I did not provide enough clarity around the real intention of the program—to lead an adaptive process. The second benefit of a smaller group is that it would more easily accommodate an experimental approach in mentoring. Inviting a smaller group of key emerging and existing leaders to participate in addressing a challenge, thus learning the adaptive process, may have a greater impact.
Third, determining the measurement for how adaptive capacity is developed proves essential. While I could have asked more specific questions related to the adaptive skillsets introduced, the adaptive leadership component was displaced by the relational aspect of mentoring. I need to find a better way to measure adaptive leadership growth.

Case-in-point teaching may be the key to getting this measurement. Parks writes that case-in-point teaching “draws on several well-established learning traditions and methods—seminar, simulation, presentation of ideas and perspectives (through lecture, reading, and film), discussion and dialogue, clinical therapeutic practice, coaching, the laboratory, the art studio, writing as a form of discipled reflection, and the case study method...as a powerful pedagogical tool.” While the approach is not necessarily new, it draws upon more than the traditional approach to case study learning. Parks elaborates, the case-in-point approach utilizes what occurs between mentors and within the mentoring group as the holding environment for learning and applying leadership within a group. So, while I have a set of assumptions and priorities as the initiator of the mentoring cohort, the distinction in this approach from others is that “the [leader] waits for a case to appear in the process of the [group] itself. Every group generates its own set of issues, shaped in part, by what is set in motion by the context and content provided by the teacher-presenter and the events of the day.

This approach gives the teacher or group leader the significant role of presenting information, but what occurs within the group context is also open for scrutiny.

In the context of mentoring, the case-in-point approach might look like gathering a small group of mentees and mentors to listen to a presentation about the adaptive

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6 Ibid., 7.
leadership material. Part of the adaptive work in this first gathering would be to identify adaptive challenges collectively and initiate the holding environment of the mentoring relationships. Next, mentees and mentors would develop small, iterative experiments related to the adaptive challenge and touch base with other pairs during large group meetings. This process could take up to a year or more. Within the large group gatherings, case-in-point teaching is utilized to assess progress, emphasize the urgency of adaptive work, and mobilize the process of observation, interpretation, and intervention within the organization. The learning, and thus adaptive capacity, develops as mentees and mentors initiate interventions and learn from experience. The holding environment provides safety and security in the learning environment. A measurement of a leader’s adaptive capacity would assess the learning model as well as the mentees’ and mentors’ self-knowledge, self-assessment, and insight into how they engaged the adaptive process while initiating and learning from the interventions designed within the organization.

**Failing to New Learning**

Adaptive leadership is a skillset that is easily learned as a theory but not easily mastered or integrated. Bolsinger writes, “it is not a role or position but a way of being, a way of leading that is far different than most of us have learned before.”\(^7\) Failing is a key part of new learning. In one sense, this model failed to produce the desired outcome of adaptive capacity. There are two possibilities for learning through the mentoring model. One possibility is to detach the adaptive leadership framework from the mentoring

\(^7\) Bolsinger, *Canoeing the Mountains*, 42.
relationship and simply cultivate a mentoring community that connects individuals, promotes discipleship, and strengthens faith. The literature shows that mentoring has a positive outcome on the lives and leadership of individuals and can enhance organizational effectiveness. Another possibility is to offer a second iteration of the mentoring model to develop adaptive capacity but with a new approach.

The new learning, and therefore next iteration of the mentoring relationships, may develop the adaptive capacity through several practices. Heifetz, Grashow, and Linsky offer suggestions to normalize leadership learning and viewing failing as learning. First, they write that one must ask difficult, reflective questions. Important questions for a mentoring cohort could include careful analysis of external and internal challenges, the gaps between stated values and behaviors, and measures of success. Second, the authors write that taking risks and experimenting are ways to cultivate reflection and learning across all areas of an organization. They challenge organizations to reward failure as a sometimes dangerous but necessary approach to learning into the future. Third, they write that risk taking requires signaling to others that it is acceptable to take risks. Leaders can take risks themselves as well as structure risk-taking into evaluative processes. Fourth, the authors write that organizations must reward smart risk taking even when the effort fails. Fifth, the authors explain that instead of spending significant amounts of time mitigating risk by defining complex details, leaders should promote a spirit of action. Actionable projects lead to greater learning and thus work out details along the way. Sixth, the authors write that while running small, iterative experiments, leaders should

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capitalize on running multiple, parallel experiments with different strategies and approaches to learn best pathways.

In her book *The Rise*, Sarah Lewis proposes that failure produces “advantages that come from the improbable ground of creative endeavor [and] convert the excruciating into an advantage.” Failure produces a learning moment on the way to success. Similarly, Heifetz, Grashow, and Linsky write, “Sometimes, people hold back from leading adaptive change because they just cannot tolerate knowing they might fail.” The answer is not to lower standards but rather to define the pathway toward new learning and insight by designing interventions, setting healthy expectations, and conducting experiments. In a way, the mentoring model provides the ground for creativity and future failing which is healthy for any organization that will thrive in the future. Adaptive leadership, by definition, requires the process of experimenting, failing, learning, and trying again.

**Taking on the Adventure of Adaptive Leadership**

The next iteration of this study, or if this study is incorporated in another church or organization, requires an adventure into adaptive leadership. I envision integrating the learnings of this study with the leadership team at the Resurrection campus I lead. The leadership team was carefully selected to help me lead the campus. The group of ten individuals includes young, emerging leaders as well as existing leaders across several

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generations. The mentoring relationships already exist as existing leaders share wisdom, experiences and insights from their professional, organizational and family lives. Similarly, emerging leaders ask difficult questions based upon their experiences in a shifting cultural and religious landscape that generates dynamic conversation. In this leadership team which is organically engaged in mentoring relationships, adaptive leadership is a natural next step.

In engaging the adventure of adaptive leadership, leaders must step away from the temptation of technical fixes. Bolsinger highlights the importance of the adventure, writing, “Exploration challenges the expert expectation and indeed even offers us the escape. To publicly acknowledge that we are now in uncharted territory, where there are no maps and few answers, allows us the freedom to innovate through experimentation, to encourage humility and inquisitiveness, to ask questions, and to invite those with us into an adventure of learning.”11 He continues, “I encourage leaders to escape the expert expectation by becoming an expert experimenter, an expert question asker instead of an answer giver.”12 The mentoring relationships formed through this project may or may not have developed more effective leaders with the adaptive capacity to address the adaptive work ahead of Resurrection, but it did inspire a greater adventure ahead.

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11 Bolsinger, Canoeing the Mountains, 213.

12 Ibid.
APPENDIX A

MENTOR | Resurrection
A Mentorship Ministry for Leadership Formation

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Mentoring Ministry Description
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  Mentorship Covenant Agreement
  Research Consent Form
MENTOR | Resurrection
A Mentorship Ministry for Leadership Formation

Description: Why Mentoring?
MENTOR | Resurrection is all about relationships. Relationships are fundamentally important to the development of leaders in families, churches, and the marketplace. Through relationships we learn about ourselves, others, and communities or organizations. The conviction for mentoring arises from the belief that leaders need mentors and leaders continue to grow by sharing life lessons. Through mentoring leaders become equipped for leadership within family, community, church and marketplace. Mentorship is one pathway Jesus utilized to challenge, expand and grow the skillsets, characteristics and practices with the group of disciples he called to change the world.

MENTOR | Resurrection is a discipleship experience designed for emerging and existing leaders from diverse backgrounds at Church of the Resurrection in collaborative, mentoring relationships that cultivate leaders with skillsets, characteristics, and practices for adaptive leadership in the next generation. The purpose of the mentorship experience is the formation of leaders equipped to change culture and lead Resurrection into the future, today.

The Goal: Mentoring as Lifelong Learning and Discipleship
MENTOR | Resurrection is intended to develop emerging and existing leaders, through collaborative relationship between mentee and mentors, who recognize and understand their call to be influential, adaptive leaders prepared to lead the next generation of Resurrection as lifelong learners and disciples of Christ.

The goal is to develop and form leaders who are living into the four distinctives of Resurrection:

- Outwardly focused: practicing faith and cultivating leadership practices wherever God has called us to lead – our homes and families, our church and workplace, our community and world.
- Bridge Building: developing cross-generational relationships through one-on-one mentoring and group gatherings as leaders within Resurrection, but also in the marketplace.
- Thought Provoking: utilizing key leadership lessons to learn, grow, and challenge mentees and mentors in their faith and leadership practice.
- Hope Radiating: pursuing significant leadership challenges of emerging and existing leadership in the twenty-first century with a sense of adventure and embodying Christ.
Overview

Description
- A collection of emerging and existing Resurrection leaders from diverse backgrounds brought together in collaborative, mentoring relationships for leadership formation.
- Meet monthly for six one-on-one mentoring conversations via in person meeting, skype, zoom, phone, coffee, lunch, or some other means.
- Challenge, expand, discover skillsets, habits, and practices for leadership
- Receive feedback and guidance with a trusted partner
- Prepare to lead, today!

Timeline
- 3 Group Gatherings: October 2018, January 2019, June 2019
- 6 one-on-one mentoring meetings: November 2018 through May 2019

Pilot Program
- You are part of a pilot program in leadership formation
- This project is twofold: first, it is intended to connect emerging and existing leaders at Resurrection in mentorship relationships; second, it is part of a doctoral research project and so your constructive feedback will be solicited throughout the program.
- Summer 2018 recruit mentees and mentors
- Fall 2018 Begin with group gathering and set first mentoring meeting
- Winter and Spring 2019 complete five additional one-on-one mentoring meetings
- Attend group gathering in January, June.
- Take survey at beginning, middle, and end of program
- Consider becoming a mentor in the future!


Mentee Responsibilities

What is a Mentee?
What do emerging leaders need in order to develop an adaptive capacity for leadership to lead change, influence organizations, and experience transformation? The answer begins with leader formation. Mentorship is the start of leadership formation. One of the most important questions a mentee can learn to ask, regardless of life stage or professional development, is “can I buy you a cup of coffee?” A mentee is the prime mover of a mentorship relationship. A mentee is an emerging leader learning in relationship with an existing leader through focused conversation in order to grow as a leader.
Guidelines
- The mentee owns the energy, initiative, and learning from the relationship and not the mentor. The mentee takes away what s/he needs to learn and takes responsibility for putting it into practice.
- Spiritual and Leadership formation is essential to the growth of any leader; therefore, the commitment is voluntary but very important as is openness to listen and learn, share and reflect, with receptiveness to honest feedback.
- Each mentee has been selected from a group of leaders with unique gifts and partnered with a mentor after prayerful consideration and thought.

Expectations
- Attend 6 one-on-one mentorship sessions and 3 group gatherings
- Complete pre-work specific to each topic prior to scheduled one-on-one meeting
- Expected time commitment is:
  - 30-45 minutes of preparation for each session;
  - 6 one hour to one and half hour one-on-one meetings (November to May);
  - 3 group gatherings (October, January, June).
- Participate in each session by offering a significant challenge from your life and work.
- Show up to each session on time, well-prepared, and open to learning with humility.
- Agree to and sign covenant agreement.

Mentor Responsibilities

What is a Mentor?
A mentor is an existing leader with a capacity to listen, ask relevant questions, and share life experience with an emerging leader through focused conversation in order to cultivate the learning of the mentee. The mentor is an existing leader who listens well, offers transparency with one's own process, ask good questions, and is committed to mutual learning. The mentor leads in some capacity, knows well the organization, and is invested in raising up great leaders.

Guidelines
- The mentee owns the energy, initiative, and learning from the relationship and not the mentor. The mentor's job is to show up, listen well, be transparent with one's own process and ask good questions for the mentee to learn.
- Mentoring often becomes about the mentors need to be needed and the mentees need for someone to protect them from their own mistakes. Mentoring is more about an attitude of openness and vulnerability that leads to learning and formation than it is about specific questions or advice.
- Each mentor has been selected from a group of leaders with unique gifts and partnered with a mentee after prayerful consideration and thought.
Expectations
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- Complete pre-work specific to each topic prior to scheduled one-on-one meeting
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  o 3 group gatherings (October, January, June).
- Participate in each session, listen well, be transparent with life and challenges, ask questions, and reflect with your mentee.
- Show up to each session on time, well-prepared, and open to learning with humility.
- Agree to and sign covenant agreement.

**Purpose of Group Gatherings**

Mentorship and Group Gatherings
Mentorship happens on purpose. What this means is that mentorship is a form of intentional discipleship that enables mentee and mentor to live and lead at the next level in transformative ways. Mentoring is one way the church continues to build the kingdom of God here on earth, with the resources of uniquely called people, who learn and grow together through in one-on-one and large group relationships as ministry leaders of the church.

Mentoring is not just a one-on-one relationship. It is also a community effort. In the group gatherings mentorship becomes more meaningful and fulfilling for both mentee and mentor. Further, when we are held accountable within a group our skills and behaviors are sharpened. In one-on-one mentoring and group gatherings, mentees recognize and understand their calling to leadership now because of the influence they have. Similarly, in this collaborative relationship the mentor learns and grows with the mentee.

Content
The provided content is intended to be a leading conversation starter for reflection. The underlying idea is that leading well is a complex endeavor, and our families, churches or organizations, and marketplace are increasingly complex, thus what is required are adaptive leadership capacities. The content is a starting point for the truly life changing thing that will happen – relationships.

Community
This group is important and hosts a special gathering of people equipped with unique skills, talents, and graces for leadership and ministry at Church of the Resurrection. Emerging and existing leaders are not just future leaders, they are leaders now in collaborative partnership through community.
Experience is our greatest teacher for both mentee and mentor. The goal is not to conduct a Bible Study or Group Study, it is to point outside the classroom. Where and how you meet is important. You might meet at church, in a coffee shop, over a meal, or at home if appropriate.

**Mentoring Group Gathering: Get to Know Your Mentor**

Over the next hour spend time getting to know one another. A good mentorship begins by establishing a relationship. This time is intended for you to begin this relationship.

Personal Faith: Spend about 10 minutes each discussing aspects of your personal faith story. You might share your faith story or describe a time in your life when you struggled or were discouraged in faith.

Personal Life: Spend about 10 minutes each discussing aspects of your personal life. You might begin with these questions: what brings you joy in your life; what are you passionate about and/or what cause are you giving your life to?

Leadership Life
Spend about 10 minutes each discussion aspects of your leadership and what you hope to give and receive from this mentorship experience. You might begin with these questions: where are you currently serving within the church or beyond the walls of the church; what do you hope to give/receive from this relationship?

To close, spend a few minutes asking for specific prayers, then spend a few minutes praying for one another.

**Mentoring Group Gathering: Strengths Finders | February 21, 2019**

5:30 pm   Grab Dinner and Gather
5:45 pm   Joshua—Welcome and Prayer, Question, What’s Coming Next
          You’ve been together the past several months in mentoring relationships; what has provided the best opportunity for learning and growth, what has emerged as the greatest learning edge or barrier to mentorship? What’s coming next: Sessions 4, 5, 6 and June 6th (Thursday) Celebration
6 pm     Debi Nixon – “Using Your Strengths for Leadership” Conversation
7:15 pm  Mentors and Mentees released to meet

**Mentoring Group Gathering: Celebration Dinner | June 6, 2019**

5 pm     Gather with food and dinner
5:30 pm  Celebrate Mentoring Relationships and Key Insights
7 pm    Next Steps and Prayer
Leading Conversation Two: What's Your Question?

Watch: “Why You Should Make Unseen Things” from Simone Gaggi and “The Power of Emotional Intelligence” from Travis Bradberry

Learning: Key Leadership Lesson

The sound leading conversation is about developing your intellectual curiosity and emotional quotient. What’s your quotient? Leading today in transformative, adaptive ways in families, organizations, and churches is increasingly difficult. The intellect is important, but perhaps not the most important quality. Instead, develop intellectual curiosity and the emotional quotient (EQ) proves more helpful.

A leader takes in questions, asks helpful questions, and learning more about themselves, their families, and their organization. Intellectual curiosity is closely related to EQ. According to Travis Bradberry and Jean Greaves, “emotional intelligence is your ability to recognize and understand emotions in yourself and others, and your ability to use this awareness to manage your behavior and relationships.” There are four EQ skills within two primary competencies:

Reflect: Personal and Mentoring Ponderings

Leading families, churches, and organizations requires developing the ability to understand these four emotional intelligence skills. If you were to select one to improve, which would it be?

- What are my emotional strengths and weaknesses?
- What is the difference between how I see myself and how others see me?
- What is my communication style and how does it affect others?
- Describe one significant leadership experience where you learned to recognize and manage your emotional intelligence. What about learning to recognize the emotional state of others?

Relate: Going Deeper

The leadership relationship is intended to be rooted in trust, confidence, and mutual sharing for the purpose of growing in faith, life, and leadership. Transformation relates to the change of heart, mind, and life. Spend some time sharing:

- Share a story of transformation from your life that has changed you.
- Describe one significant leadership challenge you are facing now? What are the barriers, and how are you seeking to transform?
- Describe one successful leadership key you think will change the world?

Practice: Embodifying Leadership Transformation

The “take home” for this session is to develop the skill of stepping back and assessing your leadership and leadership challenges by getting on the dance floor.” This means taking a step back to see the bigger picture of your leadership and leadership challenges. Sometimes, you are required to “step back on the dance floor.” This practice means you as leader go back and forth between the dance floor and balcony.

- Reflect: “The leadership challenge you’ve identified: How does the practice of leadership and dance floor impact your perspective of this challenge?”
- Pray: “As you begin to change your leadership behavior for this challenge, who are the persons you will need to involve?”

Scripture Memorization as Spiritual Practice

Each session will include scripture to memorize before the next session as a way of growing and expanding our faith connected to the scripture. For this session, memorize Deuteronomy 6:4-5 and Mark 12:28-31.

“Love your neighbor as yourself. Out of the mouth of babes and sucklings you have made known to me the ordinances of righteousness.” (Deuteronomy 6:4-5)

“Love the Lord your God with all your heart and with all your soul and with all your mind.” (Mark 12:30)

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Leading Conversation Three: A Big FUD – Resilience Through Fear, Uncertainty, and Doubt

Watch: “Embracing the New Win” by Sarah Lewis

Key Leadership Lesson
In the past, we have made mistakes, leadership styles and trends, and probably argued a time or two. Often, we make a big FUD – like the noise made when filling flat on your face. These experiences can produce fear, uncertainty, and doubt within ourselves and leadership. In the sales and marketing world, FUD – fear, uncertainty, and doubt – is a distraction strategy used to influence potential buyers to invoke false perceptions in our personal lives, as we often face difficult decisions, especially in our family systems. This disinformation about ourselves inhibits future growth.

We try to avoid, and are fearful of, failure. Refrained, failure arises out of the creative processes of innovation, trial and error, and culture. Sarah Lewis, in her book The Rise, proposes that failure produces “advantages that come from the improbable ground of creative endeavor and convert the escalator into an advantage.” Instead of understanding failure as a type of earlier letter on a resume or within a leader’s career, it is like a beautiful scar that tells a story – the story of risk, adventure, and innovation is an effort to overcome fear, uncertainty, and doubt.

What we develop in our leadership and in overcoming fear, uncertainty, and doubt is a level of resilience that compels us forward. It is the deep, burning passion within us that gets us up and out the door in the morning. On the other side of fear, uncertainty and doubt is resilience as leadership and life.

Reflect: Personal and Mentoring Ponderings
Spend some time reflecting together, memory and mentor, on the key leadership lesson. As you reflect, discuss a moment from your life when you navigated fear, uncertainty, and doubt.

- What is your greatest fear, biggest failure, and most epic mistake?
- What are some tools, practices, or signs that you look to overcome this failure?
- How did fear, uncertainty, and doubt impact you?
- Do you struggle today with fear, uncertainty, and doubt?

Related: Going Deeper
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- What is one significant challenge you are facing right now? Do you feel unqualified or prepared, what will help you make or achieve your decision, what do you fail, how will you respond?
- In this challenge, how can you embrace your fear, uncertainty, and doubt in order to create a new way or learning opportunity?

Note: https://wwwndx.com/sarah_lewis_embracing_the_new_win

Leading Conversation Four: The Spiritual Kairos of a Leader

Watch: “The Power of Vulnerability” by Brené Brown

Key Leadership Lesson
In Japanese martial arts, Kairos means “ready and continuous growth and learning.” Over the course of our daily journey we enter into a lifelong process of learning and deepening our faith to better serve God and others. The spiritual life of a leader is intended to strengthen over time to a level of mastery that connects us deeply with God, community, and others.

The spiritual life of a leader is important. So, what’s your spiritual Kairos? In other words, how well are you doing in your spiritual life? Are you learning, growing, and deepening your faith? Great faith is a United Methodist Bishop, provides three elements of spiritual leadership:

1. A deep well of faith,
2. Emotional intelligence,
3. Transformational Leadership

Really, spiritual leadership is about our ability to lead ourselves before we ever lead others. We improve our spiritual life by deepening our well. This is the foundation of leadership and requires spiritual practices such as prayer, scripture reading, and serving others. To improve our spiritual life by focusing on our emotional intelligence, conscious gaining self-awareness and tending to relationships. We improve our spiritual life by experiencing the transformative grace of God and returning that same grace to others.

In each of our mentoring sessions the goal is to develop skills, characteristics, and practices for adaptive leadership to be equipped to change culture and lead Resurrection into the future, today.

Reflect: Personal and Mentoring Ponderings
Spend some time reflecting together, memory and mentor, on the key leadership lesson. As you reflect, discuss how your spiritual life intersects with your business and family life.

- In what ways do you struggle to integrate your spiritual life into the rest of your life?
- Share a period in your life, perhaps even now, when your spiritual well runs dry. How did you or are you overcoming this challenge?
- How have you witnessed model well-integrated spiritual life and work life? What lessons did you learn from them?

Related: Going Deeper
The mentorship relationship is intended to be one of trust, confidence, and mutual sharing for the purpose of growing in faith, life, and leadership. Transformation relates to the change of heart, mind, and life. Spend some time sharing.

- How do you celebrate your failures and new wins as learning opportunities? How do you build your resilience?

Practice: Embodying Leadership Transformation
The “take home” for this session is to navigate fear, uncertainty, and doubt to develop the skill of resilience. Developing resilience whether in the workplace, within relationships, or with children demanding for attention is possible, but requires practice.

In his book, Unflinched, our Senior Pastor Adam Hamilton suggests three principles in navigating fear, uncertainty, and doubt. Practice applying these three principles to your previously stated challenge.

1) Realize most things are never as bad as you fear they will be.
2) Successful people (however you define success) are willing to do the things that unsuccessful people are unwilling to do.
3) Trust your discernment by removing when you come to a fork in the road there are often two paths, one seems easier, safer, more convenient; the other, harder, riskier, more inconvenient and leaves you a bit nauseous. Often, we must take the more difficult road.

A Resurrection distinctive is to realize hope. In the next 2 sessions, consider one way you will continue hope by sharing with a friend, colleague, or coworker an experience of fear, failure, uncertainty, or doubt and how that enabled you to learn resilience and grow as a leader.

Write it down here:

Scripture Memorization as Spiritual Practice
Each session will include scripture to memorize before the next session as a way of growing and expanding our faith connected to the scripture. For this session, memorize Isaiah 41:15.

4

“Courage starts with showing up and letting ourselves be seen.”


5

- How are you or are you not growing in your spiritual and faith life?
- Tending to your emotional intelligence requires prioritization and focus, what is one thing you can stop doing and what is one thing you can begin doing to strengthen your spiritual life?
- In what ways do you need to check your ego, pride, or ambition in order to experience transformation and lead transformation in your life, family, work, or church?

Practice: Embodying Leadership Transformation
The “take home” for this session is to learn to lead yourself in your spiritual life before you lead others.

- Where do you recognize your greatest strengths related to your spiritual life?
- Where do you recognize your greatest weaknesses related to your spiritual life?

A Resurrection distinctive is to think through what hope. One hope is to utilize key leadership lessons to learn, grow, and challenge faith and leadership practice. In the next 2 sessions, consider one way you will continue developing your faith by developing a spiritual practice. You might choose to read the Bible daily, a prayer practice, going outside for a walk, sharing coffee with a friend, or any other practice.

Write here:

Scripture Memorization as Spiritual Practice
Each session will include scripture to memorize before the next session as a way of growing and expanding our faith connected to the scripture. For this session, memorize Matthew 20:26.

6

“All great spirituality teaches about letting go of what you don’t need and who you are not. Then, when you can get little enough and naked enough and poor enough, you’ll find that the little place where you really are is ironically more than enough and is all that you need.”

Richard Rohr, Healing Our Violence Through the Journey of Centering Prayer

Footnotes:
1 https://wwwndx.com/sarah_lewis_embracing_the_new_win
2 Great Faith, Spiritual Essays: How to Become a Better Church Leader, 40.
Leading Conversation Five:
Character:  Engaging the Heart for Leadership

Watch: “What Really Motivates People to Be Honest?” by Alexander Wagner

Key Leadership Lesson
How did you become a leader? Do you recall the moment you first became a leader? Perhaps, you were tapped to lead a significant project or navigated a complex situation with others. It could have been when you received a new title or others naturally followed your leadership. There are different types of leaders and roles of leadership. However, the heart of leadership has to do with integrity and character. All leadership is about character. Character is not primarily about what we say, but what we do.

When John Wesley formed the 18th century Methodist movement England he offered thirty-seven practices and principles as the “mark of a Methodist,” or more broadly, the character of a Christian. At Church of the Resurrection, the character of a leader is formed through the journey to know, love, and serve God. In a way, character is what is esteemed upon us by God. In the original Greek, the word character describes tools used for engraving. On the one hand, God forms character within us through experience, grace, and guidance. Still, our character is also defined by the choices we make. Borrowing from Paul’s instruction in his letter to Titus, the character of leadership is an example by doing the right thing, and sometimes the hard thing, with integrity, sincerity, and right thinking (Titus 2).

The character of a leader is formed over time. It is not about perfection or purity, but a process of learning integrity, humility, and decision making. As character is formed through experience, circumstances, and development our character is simultaneously shaped and shaping others.

Reflect: Personal and Mentoring Ponderings
Reflect some time reflecting together, mentor and mentee, on the key leadership lesson. As you reflect, discuss how your character has been shaped and is continuing to be shaped.
- How do you define character? What are essential attributes to character?
- From whom or where did you draw lessons related character? How has your character been shaped by these people, experiences, leadership positions, circumstances within and beyond your control, and/or within your family?
- Character is connected to integrity, how do you live with integrity in your work, church, or family life?
- Do you have a way of discussing matters that is connected to your character?

Relate: Going Deeper
The mentorship relationship is intended to be rooted in trust, confidence, and mutual sharing for the purpose of growing in faith, life, and leadership. Transformation relates to the change of heart, mind, and life. Spend some time sharing.
- Describe one difference you feel, sense, or experience between who you think you are and how you think you act.


Leading Conversation Six:
Developing a Rule of Life for Lifelong Mentorship

Watch: “Creating a Rule of Life” by Margaret Guentert

Key Leadership Lesson
In this last mentorship session, time will be spent reflecting upon the mentorship experience and developing a rule of life for lifelong mentorship. A rule of life is a commitment to live in a particular way. In the third century, a group of early Christians often called the “Desert Fathers” developed monastic communities ordered around a rule of life of prayer. In the sixth century, St. Benedict wrote a rule of life for his monastic community that influenced monastic today. The rule of life is not a goal to achieve, rather it develops habits, rhythms, and practices for living.

In your work, home, family, and leadership within the church how might your leadership grow if you commit to a rule of life for lifelong mentorship? But, where to begin. The Center of Creative Leadership has developed the 30-28-10 rule. This rule suggests that leadership is learned over time and expressed in this way: 70 percent of that experience is in challenging assignments, 20 percent is found in developmental relationships, and only 10 percent is coursework and training. 12 Significant, the importance of challenges and relationships. The process of mentorship, both for the mentor and mentee, is reflective, experiential, and rooted in everyday life. Make it a rule to mentor and be mentored for lifelong learning.

Reflect: Personal and Mentoring Ponderings
 Spend some time reflecting together, mentor and mentee, on the key leadership lesson. As you reflect, discuss your habits, rhythms, and practices in forming.
- What practices do you employ today to continually learn in your work, relationships, and life?
- How has the mentorship process expanded your ability to learn and grow together?

Relate: Going Deeper
The mentorship relationship is intended to be rooted in trust, confidence, and mutual sharing for the purpose of growing in faith, life, and leadership. Transformation relates to the change of heart, mind, and life. Spend some time sharing.
- Reflect on the last 6-8 months of learning together. What has changed for you, what remains the same, and what do you hope to learn in the future?

Practice: Embodying Leadership Transformation
In each of our mentoring sessions the goal is to develop skillsets, characteristics, and practices for adaptive leadership to be equipped to change culture and lead Resurrection into the future.

- Consider this gap between who you are and how you act – name one step you can take to deepen your sense of integrity in your work, family, or life.

Practice: Embodying Leadership Transformation
In each of our mentoring sessions the goal is to develop skillsets, characteristics, and practices for adaptive leadership to be equipped to change culture and lead Resurrection into the future. Today, leading with a sense of character and integrity is an essential attribute of people maturing along their spiritual journey.

The “take home” for this session is to strengthen our sense of character and integrity as leaders within our families, work, and church. To begin this, define the values you hold which motivate how you think and act. Write down 3-5 values you employ as part of your character.

The four Resurrection distinctive invite leaders to live outwardly, build bridges, provoke thought, andradiate hope. Here are three ways to engage the distinctive with character.
- Live with humility and keep your promises (let your yes be, yes, and no, no).
- Live mindfully of others and their experiences as a way to better understand others.
- Create a personal value statement and/or mission statement for yourself.

Before our next and last session, write a personal mission statement that incorporates the kind of leader you seek to be in work, family, and church. Then rewrite it and prominently display it at home, in your office, or where you will read it often. Ask a trusted friend and/or your mentor to read it to see if your words align with your action.

Scripature Memorization as Spiritual Practice
Each session will include scripture to memorize before the next session as a way of growing and expanding our faith connected to the scripture. For this session, memorize Titus 2:11-13.

“Integrity is when our words and deeds are consistent with our intentions.”
Simon Sinek

Relationships are fundamentally important to the development of leaders in families, churches, and the marketplace. Through relationships we learn about ourselves, others, and communities or organizations.
- Prior to meeting, mentor and mentee, write a card or letter to each other expressing gratitude for this relationship. You might recognize the contributions made by the other to your life.
- Decide if this mentoring relationship should continue and with what frequency. If it is decided the mentoring relationship should not continue this is natural and closer is healthy.

How will you mentor others in the future? Identify one person in your life you sense God is inviting you to mentor; if one comes to mind, pray that God would reveal this person. Write down this person or prayer.

The four Resurrection distinctive invite leaders to live outwardly, build bridges, provoke thought, and radiate hope. What step will you take out of this mentorship process for further leadership in the church? What steps have you already taken? Write down your thoughts, consider sending an email to Deb, Wendy, Chris, and/or Jordan.

Scripature Memorization as Spiritual Practice
Each session will include scripture to memorize before the next session as a way of growing and expanding our faith connected to the scripture. For this session, memorize Romans 12:9-10.

“Mentoring is a trusted partnership where people share wisdom that fosters spiritual growth and leads to transformation as mentor and mentee grow in their love of Christ, knowledge of self, and love of others.”
Natalie Sierack Robinson

11 Creations Rule Of Life for Margaret Guentert, was an established Episcopal Priest, Spiritual Director, and professor. https://www.youtube.com/watch?v=4MDjGJlEg7I.

12 BODR, Spiritual Leader, 17.
9+ Types of Mentors

The “Nine Types of Mentors,” developed by Dr. Terry Walling, distinguishes between the various types of mentorship that might take place and the primary thrust of each style.

<table>
<thead>
<tr>
<th>Type</th>
<th>Explanation</th>
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<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discipler</td>
<td>A more experienced follower who imparts knowledge, skills, and basics to grow in Christ. Focus is on character/behavior.</td>
<td>Sponsor</td>
<td>The sponsor has credibility, positional, or spiritual authority within organization with influence.</td>
</tr>
<tr>
<td>Spiritual Guide</td>
<td>A mature follower who shares knowledge/skills related to greater spirituality. Focus is on Accountability/spiritual growth.</td>
<td>Contemporary Model</td>
<td>An exemplary person who indirectly imparts skills, lessons, and values.</td>
</tr>
<tr>
<td>Coach</td>
<td>Knows how to do something well and how to communicate the skill.</td>
<td>Historic Model</td>
<td>Mentors from the past through various mediums.</td>
</tr>
<tr>
<td>Counselor</td>
<td>Provides counsel and advice at crucial times, such as decision making and transition.</td>
<td>Divine Contact</td>
<td>A mentor whom God brings into contact with a person at a critical moment for insight or discernment</td>
</tr>
<tr>
<td>Teacher</td>
<td>The teacher provides knowledge and the ability to communicate that knowledge. Focus is on gaining perspective.</td>
<td>Extra: A Mentor</td>
<td>An collaborator who differs primarily in the amount and type of experience each has. A mentor talks with you.</td>
</tr>
</tbody>
</table>

Mentee and Mentor Tips for a Good Relationship

1. Mentorship requires intentional investments of time and energy.
2. Experienced perspectives are invaluable for emerging leaders and organizations.
3. The best mentors are ones who can fill gaps in your skillset. The point isn’t to clone the mentee or mentor.
4. You don’t always have to follow a mentor’s advice—but listen to it and evaluate it.
5. Anyone can be a mentor—even without knowing it.
6. Diversity of ideas, experience, race, socioeconomics in mentorship is important.
7. There are specific things a mentee can do to be a good mentee; in fact the mentee is the primary initiator in the relationship.

8. Mentorship is beneficial for the mentors too. It is a reciprocal, collaborative relationship.

**Mentorship Covenant Agreement**

The purpose of The Church of the Resurrection is to build a Christian community where non-religious and nominally religious people are becoming deeply committed Christians.

Our goal is to live into four distinctives: to be outwardly focused; thought provoking; bridge building; and hope radiating in leadership and as a community.

We, the mentee and mentor, agree to uphold these values as participants in the mentorship project:

- Confidentiality – what is shared between mentee and mentor is sacred and confidential
- Acceptance and Respect – we can disagree on many subjects and still find value in the mentoring relationship and process of mutual growth
- Openness and Honesty – we are committed to becoming better leaders by growing together
- Sensitivity – we listen, carefully and caringly, to the insights of mentee and mentor
- Intentionality – mentorship is a process of intentional discipleship; therefore we will prepare well for each session and commit to learning from and with the other person
- Accountability – we will hold one another accountable for moving toward the kind of growth that God is calling us to and participate in the one-on-one and group mentoring process

We agree to meet for 6 one-on-one sessions and to participate in the group gatherings beginning October 2018 and ending through June 2018.

Our plan for meeting one-on-one is (a set day and time or TBD after each session):

________________________________________________________________________

________________________________________________________________________

Signed: ____________________________________________ Date: __________

Mentee/Mentor Contact: ________________________________________________
Research Consent Form

I am excited for you to participate in this new mentorship ministry at Church of the Resurrection. You are an emerging or existing leader with incredible capacity to make an impact here at the church and beyond the walls of the church. Thank you for making this commitment.

This project is also part of my doctoral research toward the completion of my dissertation at Fuller Theological Seminary in Pasadena, California. I am in the process of submitting my research topic on Leadership Formation and the Mentorship Process. The purpose of this project is to form leaders through a collaborative mentorship model that connects emerging and existing leaders on the journey to know, love, and serve God and to cultivate the skillsets, characteristics, and practices for adaptive leadership. The conviction for mentoring arises from the belief that leaders need mentors and leaders continue to grow by sharing life lessons. Through mentoring leaders become equipped for leadership within family, community, church and marketplace.

If you agree, I would like to utilize your participation and constructive feedback as an essential element to my research. I will invite you to answer 2 or 3 surveys related to the mentoring process and may select a handful or all participants for an in-person interview (at your convenience) at the end of the project.

I do not foresee any risk related to you as participant. Please, know that your responses will be kept confidential, but especially helpful in constructing future mentorship projects. Also, please know that your participation is voluntary, and you are free to withdraw if necessary.

Thank you for stepping out to mentor or be mentored. Ever more, thank you in advance for agreeing to participate in this mentorship project and my doctoral research. If you have any questions feel free to email me at Joshua.clough@cor.org or call my office phone (913)-544-0227.

Sincerely,

Rev. Joshua M. Clough

Statement of Consent: I have read the above information and I consent to take part in the study.

Signature: _______________________________________________________
Printed Name: _____________________________________________________
Date: ____________________________________________________________
APPENDIX B

Mentorship Ministry Survey

At Church of the Resurrection, our purpose is to build a Christian community where non and nominally religious people are becoming deeply committed Christians. Our distinctive approach toward this end is to be outwardly focused, thought provoking, bridge building, and hope radiating. In the mentorship ministry our effort is to develop well prepared leaders, who currently serve and/or have a desire to serve in the future, at Resurrection. This 25-question survey is designed to provide a benchmark for leadership development at the beginning of the mentorship relationship in order to assess the effectiveness of the mentorship ministry.

General Questions
Please respond to the general questions below.

Name
Age
Gender
Race/Ethnicity
Mentee or Mentor
How long have you attended/membership of Resurrection?
What position(s) have you held at Resurrection?
What position(s) have you held outside of Resurrection?
What is your former/current profession?

Assessing Personal Leadership
On a Scale of 1 to 5 describe your level of agreement with each statement with 1 being low agreement and 5 being high agreement. The survey is intended to gather responses, and your own assessment of yourself, at the beginning of the mentorship.

Outwardly Focused
- I describe myself as a leader at Church of the Resurrection.
- I describe myself as a leader within the community beyond the walls of the church.
- I think often about how I function as a leader within my family, community, and work life.
- I spend time serving in God’s world by helping meet critical needs and showing what it means to follow Jesus.
- Decision making and strategizing toward actionable next steps is something I do well.

Thought Provoking
- I am growing in my journey to know, love, and serve God.
- I am an emotionally intelligent leader: I am self-aware, good at self-management, and social awareness.
- I am willing to share difficult conversations with those who disagree with me and find common ground to move forward.
- Lifelong learning is an important component to my development.
- Sharing information for increased knowledge and cultivating intellectual curiosity is important to me

**Bridge Building**
- I understand the essential beliefs of the Christian faith and feel confident that I could explain them to a non-religious friend.
- I am able to create and exist in an environment that embraces diversity of views to utilize collective knowledge for learning.
- I am able to identify a challenge and confront it with skill and wisdom.
- I am actively nurturing the spiritual and community lives of others, sharing my faith story, living with compassion and justice, and leading others to Christ.
- Cultivating mentoring relationships is an essential part of my leadership formation.

**Hope Radiating**
- My leadership radiates hope within my family life, work like, and church life.
- I am open to new ideas, innovation, and responsible risk-taking.
- I feel like a well-prepared leader in my family, my work, and my church.
- I am able to navigate failure, uncertainty and doubt with persistence and a hopefulness for the future.
- I am proactive and look for new opportunities to invest in others.

**Brief Written Response (250 words)**
Please respond to the open-ended questions below in 250 words or less.

- Prior to beginning the mentorship relationship, describe your perception and understanding of the benefit of mentoring.
- Describe the helpfulness of the first group gathering (Scale of 1-5).
- Share with us an idea to improve the group gathering.
- Based on your first interaction do you feel your mentee/mentor is a good fit? Why or why not?
- Describe your hoped-for outcome of the mentorship process.
APPENDIX C

Mentorship Ministry Survey

At Church of the Resurrection, our purpose is to build a Christian community where non and nominally religious people are becoming deeply committed Christians. Our distinctive approach toward this end is to be outwardly focused, thought provoking, bridge building, and hope radiating. In the mentorship ministry our effort is to assess your self-reported development as a leader as well as the effectiveness of the mentorship program. This 25-question survey is designed to compare against the survey conducted at the beginning of the program.

General Questions
Please respond to the general questions below.

Name
Age
Gender
Race/Ethnicity
Mentee or Mentor
How long have you attended or been a member of Resurrection?
What position(s) have you held at Resurrection?
What position(s) have you held outside of Resurrection?
What is your former/current profession? Have you begun any new jobs and/or leadership positions since starting the mentorship program?

Assessing Personal Leadership
On a Scale of 1 to 5 describe your level of agreement with each statement with 1 being low agreement and 5 being high agreement. The survey is intended to gather responses, and your own assessment of growth, at the end of the mentorship program.

Outwardly Focused
- I describe myself as a leader at Church of the Resurrection.
- I describe myself as a leader within the community beyond the walls of the church.
- I think often about how I function as a leader within my family, community, and work life.
- I spend time serving in God’s world by helping meet critical needs and showing what it means to follow Jesus.
- Decision making and strategizing toward actionable next steps is something I do well.

Thought Provoking
- I am growing in my journey to know, love, and serve God.
- I am an emotionally intelligent leader: I am self-aware, good at self-management, and social awareness.
- I am willing to share difficult conversations with those who disagree with me and find common ground to move forward.
- Lifelong learning is an important component to my development.
- Sharing information for increased knowledge and cultivating intellectual curiosity is important to me

**Bridge Building**
- I understand the essential beliefs of the Christian faith and feel confident that I could explain them to a non-religious friend.
- I am able to create and exist in an environment that embraces diversity of views to utilize collective knowledge for learning.
- I am able to identify a challenge and confront it with skill and wisdom.
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- Cultivating mentoring relationships is an essential part of my leadership formation.

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- My leadership radiates hope within my family life, work like, and church life.
- I am open to new ideas, innovation, and responsible risk-taking.
- I feel like a well-prepared leader in my family, my work, and my church
- I am able to navigate failure, uncertainty and doubt with persistence and a hopefulness for the future.
- I am proactive and look for new opportunities to invest in others.

**Brief Written Response (250 words)**
Please respond to the open-ended questions below in 250 words or less.

- Through the mentorship relationship, describe how your perception and understanding of mentoring has developed?
- Describe the helpfulness of the gatherings and curriculum (scale of 1-5). Provide any comments for how it might be improved or enhanced.
- What was your greatest or most important learning through the mentoring relationship?
- Did your mentee/mentor relationship meet expectation, why or why not? What could you have done, or your mentee/mentor, to enhance the relationship?
- What actionable steps are you planning to take to mentor others in the future?
BIBLIOGRAPHY


