Categories of Leadership

by Lisa Engdahl
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SERVANT PARTNERS

CATEGORIES OF LEADERSHIP

The purpose of discerning which "categories of leadership" people are in, within a ministry, is to be able to understand the developmental stages, and key mentoring needs of leaders[1], so that they can be developed for their empowerment and growth in Christian maturity, and contribute to the fruitfulness of the mission[2]. A tool like this allows a ministry to measure *outcomes* (for example, leaders are now at a new level of capacity), rather than just *input* (for example, leaders were given input by a mentor or attended training). By focusing on outcomes, we are able to adjust inputs so that they actually contribute to tangible growth in the lives of people[3]. We are also able to set ministry goals for the empowering of leaders.

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In defining leadership categories there is no intention to communicate that people who are Movement Leaders are of greater value than people who are Emerging Leaders, or that Organizational Leaders, for example, are strategically more important in a mission organization than Front-line Leaders, just because the scope of their ministry is broader. All people have value from God, which cannot be increased or decreased. The most important spiritual change, from spiritual death to new life in Christ, is not even expressed here. As is the case in basic human development, the foundational stages of committing to Jesus, and becoming an Emerging or Front-line Leader, are of much more significance for people long-term, forming the foundation for later stages. **This tool is specifically about developing people with leadership gifts[4] (such as apostleship, prophecy, evangelism, pastoring, teaching, ruling/leadership)[5]**, rather than about developing anyone as a believer, with all the varieties of important spiritual gifts present in the body of Christ[6].

A leader is a person with God-given capacity, and God-given responsibility who is influencing some of God's people towards God's purposes[7]. It should be noted that the goal in the development of leaders is not for all of them to become Movement Leaders. Issues of gifting and calling shape people in their development as leaders. Becoming a highly effective and spiritually mature Front-Line Leader may be the best place for a person (given their gifting and call), in terms of building the Kingdom of God.

This document is best used by Community-wide Leaders and Organizational Leaders in developing leaders and assessing the "leadership landscape" of their ministry, and is not necessarily very helpful for Emerging leaders and Front-line Leaders, in that it adds unnecessary complexity and categories outside of their experience, and may unnecessarily feed into issues of insecurity and competition commonly present among young leaders. For Emerging and Front-line Leaders it is best just to do and teach the key developmental practices, and to use the language present in your community for Front-Line leadership roles, rather than introducing the language in this document. People who are gifted in other areas (*love/service* gifts and *power* gifts vs. *word/leadership* gifts[8]) will often flourish in Front-Line roles long-term, and will continue to increase in maturity and competence in that

category. Or these individuals may serve in supportive or specialized roles within every sphere of the ministry. Their paths are not addressed here.

A tool like this is, of course, at best a very rough description that cannot capture the complexity of people and the complex nature of their development as Christian leaders in a variety of cultural settings and organizational structures. This tool is meant to open up discussion, reflection, the sharing of insight about leadership development, and is to be used to help individuals grow and our mission as a whole to develop, and is not intended to be a complete and all-encompassing document on this topic. Hopefully, as we refine this tool together, it will help us to increase our effectiveness in developing Servant Partners staff and the local indigenous leaders in the urban poor communities in which we live and serve.

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I recommend that you **make a "Leadership List" (or Leadership Chart) of all the potential leaders, emerging leaders and other current leaders in your ministry (team members and local leaders).**

Place them according to their category of leadership, as you perceive it. In order to be in a certain category, the person must be carrying the responsibility and have the character of a leader in that category[9]. If they have the responsibility, for example, of a Community-wide Leader, but not the character, I would consider them a Front-line Leader, who is still developing into a Community-wide Leader. (I would note on my reflections that they have Community-wide responsibility, but need character growth). If they have the character of a Community-wide Leader, but not the responsibility, I would consider them a Front-line Leader who is moving toward becoming a Community-wide Leader. (I would note on my reflections that they are ready for Community-wide leadership responsibility.) In other words, such people are *still being developed into fruitful Community-wide Leadership*.

Sometimes a person has the character and has had leadership responsibility in a specific category in the past, but is not currently in such a role. Such a person is in that category of leadership, and the challenge is simply to give them responsibility that suits their level of maturity. I have observed that if people are gifted, carry the responsibility, and do the work of a certain category of leadership (for example, lead a whole community), but lack the character, they will often still make very strong contributions. But along with these contributions, they will bring a lot of pain and dysfunction into their families, and a lot of pain and dysfunction into their ministries. So, they simultaneously build in certain ways, and tear down in other ways.

After placing each person at your site or ministry (missionaries and local indigenous leaders), **reflect upon who the best person/people to develop each person might be[10], and commit to developing these leaders.**

Reflect upon the **next steps** that should be taken for the development of each person, with special attention to what responsibilities they need to carry, key character issues that need to be addressed, and what their mentor needs to do[11]. I recommend **reviewing this every other month**, to see how people are being developed, and to work through any ways that people are "stuck."

In addition to reflecting upon how to develop individual leaders in your ministry (as described above), this tool is also helpful for assessing and reflecting upon leadership in your ministry overall.

For example:
- Are there certain categories of leadership that you lack? Why might that be?
- Are you having difficulty developing people in a certain category? What changes will you need to make in your approach in order to empower those leaders?
- For the mission goals that you have, what number and categories of leaders will be needed to accomplish your goals? How many of those leaders will you develop, and how many will you recruit?
- What goals do you want to set for the development of leaders in the coming year (number of leaders in each category, investment of your time and resources)?
- Other observations? Other leadership development insights to add to this document?

Finally, this document can be used for reflecting upon your own leadership development.

What category/ies describe your leadership? What questions or observations strike you about your leadership as you read this paper? Are there key developmental practices that are important for your growth in maturity or responsibility?

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Categories	Responsibilities	Examples	Maturity	Developmental Practices	Leader's Growth areas	Stumbling Blocks
Emerging Leader	Short Ministry Tasks	Share a testimony; Lead a small group meeting; Invite others to an event.	Christian; Little knowledge; Rough edges; Responding.	Share the Gospel & teach Bible; Model obedience & ministry; Delegate w/ preparation, requiring them to think & create, & feedback!! Teach basics of daily prayer.	Take responsibility to act; Receive feedback; Relationship with Jesus--Forgiveness, Scripture, Prayer.	Unreliable; Unteachable; Unavailable; Afraid; Addicted.
Front-Line Leader	On-going Ministry Role	House church Leader; Small project manager; Youth activity organizer.	More understanding; Many character and emotional healing issues likely; Keeping commitments; Growing.	***All practices above plus***: Bible training; spiritual disciplines; Invest deeply w/ 1-2 Front-Line Leaders. (Be discerning-R.A.T.E.L); Involve them in outreach/ministry; Speak truth in love—select issues.	Commit to on-going responsibility; Receive challenges; Gain biblical depth; Grow in Christian character depth & rel. w/ Jesus.	Disillusionment with sin (own and others and group's); Unreliable; Defensive; Unstable; Self-absorbed; Not persevering when hard.
Community-Wide Leader *Stage 1*- Are Mature & Resp. *Stage 2*- Have Skills- Fruitful & Effective in role.	Community-Wide Ministry Role; Becoming fruitful and effective in leading a group into a vision by word and action; Developing & Leading other Leaders.	Team Leader; Major project leader; Department head; Leader of organizing effort; House church cluster leader.	Call from God; Clear Leadership Gifting; Biblical depth; Willing to sacrifice; Servant; Recover from failure; Works hard; Seeks & welcomes input.	Speak the truth in love!!; Pastor through breakdowns; Promote faithfulness, not success; Clear developmental goals; Adult learning model; Initiate time; Requires much time; Keep essentials in focus; Long-term commitment to them; Start w/ short-term roles.	Lose life to gain life—embrace sacrificial servanthood; Lead group/ministry into a vision effectively; Seek God in midst of sin & brokenness; Invest in developing leaders; Build resources.	Breakdowns likely (Personal crises of various sorts-marriage, health, moral, etc.); Problem if ignore what God is revealing through the breakdown; Unwilling to sacrifice; Laziness.
Organizational Leader	Lead Multi-faceted Ministry; Indirect Ministry (oversee those leading on front-lines & in community-wide roles); Lead other strong leaders—draw in, develop, oversee; Build spiritual ethos, team unity; Long-term visioning & goals; Develop resources.	Team Leader; Supervisor; Organization leader; Leader of Multiple teams or projects; Oversee several local ministries; Lead locally and also train/coach broadly within organization or movement.	Mature Christian character; Worked through dysfunction—significant emotional healing; Humility; Self-discipline; Able to prioritize amidst complexity; Not self-absorbed; Able to ask for wisdom and take advice; Courage to build resources.	Help leader w/ shift to Indirect Ministry—major shift!; Initiate; Join them as they minister; Teach to vision for 5+ years; Offer wisdom in complex decision making and pastoral issues; Adult learning model; Personal disciplines for stress management; Spiritual/emotional healing—spiritual disciplines, spiritual direction, counseling, &/or healing prayer for deep issues; Feedback from followers; Honor other life calls (family. . .); Express your thought processes.	Lead a complex Ministry; Make long-range decisions; Christian character growth, esp humility; Emotional healing, esp anger; Draw in & develop strong leaders; Evaluate & give feedback constructively; Create ownership in decisions --dialogue; Non-violent response to criticism; Self-discipline.	Character issues not yet addressed (especially anger issues); Stress-related issues; Control issues; Over-working; Lack of self-discipline; Spiritual attack intensifies; Pride, especially about receiving input, or taking credit for others' work; Difficulty hearing criticism.
Movement Leader	Shapes mvmt, with or without title or organizational role; Looks different dep. on movement's size, location, history, vitality, cohesion, & leader's gifting.	Bishop Tutu; Dorothy & George Mathieson (Embody vision & values of movement.)	Power issues resolved; Wise; Exhibit Christ's character; Humility; Older people; Sacrificial unto death; Bless those who curse them.	Process life & ministry experiences, especially suffering & pain; Encourage leader to spend time with Jesus at all cost; Speak the truth in love—especially those close to this leader; Tell not to worry about closed doors; Encourage life-long learning.	Renounce attachment to worldly power; Spend significant time with Jesus; Choose submission (to spouse, ministry partners, mentors); Gain wisdom.	Lack of submission; Insufficient time with Jesus; Pride; Attachment to worldly power: Money, recognition, adulation, etc.; Patterns of manipulation/criticism.

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EMERGING LEADERS

RESPONSIBILITY LEVEL: An Emerging Leader does "Ministry Tasks"[12]. Ministry Tasks are specific responsibilities delegated by ministry leaders to an Emerging Leader. These tasks test a person's availability, reliability, teachability and skills.[13] The Emerging Leader doesn't yet have a "Ministry Role"[14], which includes a broader responsibility and many on-going tasks, but is active in actually "doing" the mission, and taking responsibility.

EXAMPLES: Sharing their testimony at a house church gathering, leading one Bible study, inviting people to a church event or community center activity, having a one-on-one community organizing meeting, setting up a house meeting, setting up or cleaning up an event, sharing the Gospel with a family member.

CHRISTIAN MATURITY: An Emerging Leader is a Christian. They may barely understand anything about the faith (and may have many misunderstandings still), but they are responding to the word of God as they are taught individually or in a house church setting. They probably still have many rough edges, and even some severe character issues. They likely have many unexamined areas of emotional damage from being sinned against and from their own sin. But they are teachable. They are responding to God. They are willing to take some responsibility.

KEY DEVELOPMENTAL PRACTICES:

To develop people into Emerging Leaders, a mentor must:

a) ***Share the Gospel*** verbally and through Bible teaching.

> ***The more Bible the better***. The Bible must be taught so that the ***person learns to study the Bible, and obey[15] what they are learning by faith***—applying the word to their life.

> They must learn a lot about ***Jesus***, and come to love Him, and treasure Him as the Pearl of Great Price. A foundation of ***holistic theology*** should be laid. ***Forgiving those who have sinned against you, and asking forgiveness of those you've sinned against*** should be emphasized. These lay a crucial foundation for spiritual growth, inner healing, and character growth. We must have [Jesus'] life in us by the Spirit if we are to do His work and practice His teaching.[16].

b) ***Model*** obedience to Jesus, and whatever you want the Emerging Leader to do in ministry[17].

> For example, if you want them to share the Gospel, they must see you share the Gospel, and share the Gospel themselves. If you have a seminar on sharing the Gospel, they will internalize that what you want them to do is "to have seminars on sharing the Gospel." What this means is that at this stage you must give ***quantity time, not just quality time, because modeling takes lots of time[18]***. It is not a stage for lots of time alone talking with the person, but a ***stage for action***.

c) ***Empowering Delegation[19]—Delegate Ministry Tasks with preparation and feedback***.[20]

In terms of people becoming "Emerging Leaders" and "Front-Line Leaders" this is absolutely **the key** element. It is rooted in how God created us—to create, to think, to take responsibility as His representatives in the world, and to bear fruit (Genesis 1). Delegation without preparation is kind of like teaching swimming by throwing someone in the deep end of the pool. Some people figure out how to swim, but some drown.

Delegation with preparation invites the person to think about what they will do, and how they will do it. It is important that everything is not laid out, but that the person is engaged inductively in the preparation process. It activates their natural leadership abilities, intellect, creativity and motivation to prepare for and then be responsible for ministry tasks.

Feedback after a ministry task means that successes and failures both are positive learning experiences, and people develop much faster reflecting on what they have done and hearing input.

Developing people this way is ***much harder than just doing things yourself, because it takes a lot of extra time***. It also means a release of control, as you allow the person input into the task they are undertaking, and the possibility something won't go well. Finally, it involves "speaking the truth in love,"[21] and for some of us it is very hard to give any constructive critical feedback. But these things together form the key developmental process at beginning stages of leadership growth. It is much more important to develop a leader through the process of their assuming actual responsibility than to have everything be done as well as possible (which leaves little room for new leaders to lead, to try out their ideas and creativity, and to make mistakes). For example, we want to develop "excellent House Church Bible Study Leaders" not just "excellent Bible studies", and "excellent Community Leaders" not just "excellent community meetings and programs and actions."

d) ***Plant foundations for inner life development***—teach basic spiritual discipline of prayer, particularly centering prayer and basic intercessory prayer[22].

RESPONSIBILITY LEVEL: A Front-Line Leader has a ministry role, but it is not a Community-wide or ministry-wide Organizational Leadership role. It is a role related to a small group of people or specific small project. There is a clear set of responsibilities (ministry tasks) which belong to them on an on-going basis. They have a title. They have made a commitment to fulfill this role for a set period of time. They are on the front-lines, doing the key outreach and directly impacting the transformation of a community.

EXAMPLES: House church leader; House group organizing leader; Youth Leadership Team. Small project manager. Some departmental leaders.

CHRISTIAN MATURITY: A Front-Line Leader is a Christian. They may have many misunderstandings still about the Christian life, but they are responding to the word of God as they are taught individually or in a house church setting or leadership team setting. They have a growing understanding of the scripture. They probably still have many rough edges, and even some severe character issues. They likely have many unexamined areas of emotional damage from being sinned against and from their own sin. But they are teachable, and are willing to face their spiritual and character issues as they are challenged. Front-Line Leaders are usually almost exactly like Emerging Leaders in terms of character issues—that's because progress on character issues, emotional healing, and depth in the scripture take a long time and a lot of input. (There are some exceptions, where strong character and spiritual foundations were laid in the leader's childhood and youth.) They are willing to take responsibility, and to make a commitment.   Front-Line Leadership is the messiest category of leadership. Expectations are higher because the person is a titled leader. But the person can't grow into the role fully until they are in it, and it is the context in which they begin to face their critical spiritual and emotional issues, and to gain depth theologically and fundamental leadership skills.

KEY DEVELOPMENTAL PRACTICES:

To develop people into Front-Line Leaders, a mentor must:

a) *All from "Emerging Leader Key Developmental Practices" PLUS:*

b) *The Bible must be understood to be the key Leadership Development text[23]. Do training of leaders using the Bible. (Not Collins, Covey, etc.) Biblical teaching on losing one's life to gain it[24] (suffering; the cross) is crucial foundational teaching for Front-Line Leaders.*

c) *Choose 1-2 people to invest deeply in[25]—using discernment: A tool for discerning teachability, capacity to bear responsibility, and leadership talent is RATEL[26]:*

    R = *Reliable* (does what they say they will do),

    A = *Available* to spend time with you (doesn't matter if they are doing a lot, as long as they'll give you their time),

    T = *Teachable* the most important quality[27],

E = *Emotionally stable enough* so can focus some attention on others (as long as someone is in "survival-mode" emotionally, needing to focus mostly on themselves and their needs, it is difficult to lead others),

L = *Leadership gifted* (natural leader, apostle, prophet, pastor, teacher, evangelist, or ruling/leadership gift.) Leadership gifted people have at least one of these "word gifts."[28] In other words, you must **focus on strengthening gifted leaders in their strengths**, which is counter-intuitive. Most of us assume those people are OK, and don't invest in them. If we do, we try to work mainly on their weaknesses. We need to address weaknesses, but focus on strengths, since that is what people do their creative work with[29]. Unless you have many relationships and a broad network out of which to select whom to disciple, it will be difficult to find folks who are both gifted for leadership and teachable.

d) ***Involve person in broad evangelistic and community transformation outreach[30] and discipling people[31] into the faith and into Emerging Leaders.***

(Like how Jesus involved the 12 (and the 3) with the 70 (and the multitude.)[32] The mentor must have an effective loop between the "3" and the "70". Many ministries just focus on one aspect—either intensive or extensive development. If they have only the "3", the group of leaders becomes ingrown, elitist, and the investment in the 3 is not fruitful for mission. If there is only the 70, there is no depth, which means there are converts, but not disciples, and the ministry cannot expand or sustain over a long period of time. Picture each aspect (working with the "3", working with the "70") as a loop of the infinity symbol[33]. One needs to keep moving through both loops as leaders are developed into Front-Line and Community-Wide Leadership.

e) ***"Speak the truth in love," selecting the most important issues of character development, and bringing up issues as they occur.***

f) ***Disillusionment with Christian community, the sin of others, and one's own sin is common at this stage of development.[34]***

It is important to help people move through this disillusionment, gaining an understanding of the depth of sin in themselves and others, God's love and grace, and a more mature view of Christian communities and mission.

g) ***Plant foundations for inner life development***

Teach basic spiritual disciplines of prayer (various types), Sabbath, and accountability—confessing sin, expressing pain, and receiving inner-healing prayer[35].

RESPONSIBILITY LEVEL: A Community-Wide Leader has a community-wide leadership role. They are responsible for a whole branch of a ministry (several house churches, or the organizing effort, or a major project—like a community center). Or they are responsible for a whole ministry site, if the site is not multi-dimensional in terms of ministry efforts, with the presence of several leaders who carry this level of responsibility. They have a title, and are a part of a team of leaders (some may be local with them, others at a distance) who are also Community-Wide Leaders. They have clearly evidenced a leadership gift: apostleship, prophecy, pastoring, teaching, evangelism, ruling, or they are a natural leader. They supervise people they work directly with, and either live with or near these people.

Community-Wide Leaders can be divided into Stage 1 and Stage 2 Community-Wide Leaders[36]

- **In Stage 1, Community-Wide Leaders** carry the responsibility level and have the Christian maturity of this category.
- In **Stage 2, Community-Wide Leaders** have developed the skills, and filled in the holes in their development, working through their weaknesses to the point where they are fruitful and highly effective in leading a ministry to accomplish its mission.

EXAMPLES: Some team leaders, house church cluster leader, leader of transformation wing of ministry, leader of major ministry project (vs. small project), some departmental leaders.

CHRISTIAN MATURITY: In order to be a Community-Wide Leader, one must have first and foremost a deep sense of call from God to the ministry. They must have a leadership gift (one of the "word gifts"[37]). They must understand the scripture deeply, and act on what they hear. Community-Wide Leaders must have a strong work ethic. They must be willing to sacrifice personal time, privacy, finances and comfort in order to accomplish what the Lord has called them to do. In other words, a Community-Wide Leader must become a servant leader[38], who is devoted to serving the people God has called them to, and for whom their mission exists[39]. They have passion for what they do. They must be able to fail, and to learn from failure without undo disappointment, blaming of others, and high levels of discouragement. They bounce back, and have a hopeful outlook in the midst of trials. Community-Wide Leaders lead a group into a vision through words and action, select and develop and pastor their leadership team, make strategic decisions, and build resources for their ministry—both in terms of people and finances.

KEY DEVELOPMENTAL PRACTICES:

To develop people into Community-Wide Leaders (Stage 1 and 2), a mentor must:

a) *"Speak the truth in love."*

> To develop someone into a Community-Wide Leader, a mentor needs to be willing to have conflict in the form of speaking the truth in love. It is **the key** maturing dynamic at this stage. As a person takes on responsibility, they *need to be loved (encouraged, committed to, served), and to hear the truth in a hearable way*.

They need to be **held accountable** to their commitment and responsibilities, and to work out the issues that get in the way of fulfilling commitments and responsibilities.

They need to **begin to face their sin and dysfunctions**, as these express themselves in their life and ministry. They need **consistent feedback of this sort** as they exercise leadership.

They will especially need **help in dealing with conflict situations productively**[40], giving people the benefit of the doubt and not reacting as though insulted, not over-reacting in anger, and not being overly sensitive (getting a thicker skin)[41].

b) *In moving into Community-Wide Leadership or Organizational Leadership, a leader is likely to have some kind of "breakdown" in their life.*

Processing this breakdown and moving through it, enables the leader to emerge with the character they need to lead a community/ministry, or an organization. A mentor must **recognize such a break down, walk through it with the leader, and process the spiritual and healing issues that are present in it**. In order to do this, a mentor must give lots of time, listen well, and truly love the person (vs. only seeing them for what they can produce). They shouldn't avoid saying the hard things lovingly, even though the leader is hurting.

Examples of breakdowns—health breakdowns, moral breakdowns (sexual sin is common), significant marital conflicts, traumatic events, depression.

c) *Communicate that the leader's success is in faithfulness to God, and in the multiplication and development of other leaders (not in what they do alone.)*

This needs to be communicated individually and in leadership settings. If not, the leader will find success in their own efforts and recognition and be threatened as new leaders emerge, rather than understanding this as their goal.

d) *Have clear developmental goals. This is an important time to use tools, such as the "KLCE" (Key Leadership Concepts and Experiences for SP team leaders)*[42].

At this stage, a mentor must assess what biblical concepts are missing, and what experiences are needed to build up the leader's capacity. Many leaders do this intuitively, but generally, if there is more clarity about what needs to passed on, the equipping of Community-Wide Leaders is much more complete, and mentoring time is used more effectively. Tools like the KLCE are especially helpful in moving from Stage 1 to Stage 2 of Community-Wide Leadership. Teams of leaders can learn a lot and become more effective in leadership development by creating "KLCE-type tools" together.

e) *Help the leader move to an "adult learning model"*[43] *vs. waiting for a mentor or supervisor to tell them how they need to develop next.*

Disciplined reflection processes, where they reflect personally, seek input, and consider what they are motivated to learn are very helpful[44]. Multiple mentors are helpful, each bringing particular gifts and skills.

f) *Initiate with the leader to talk and spend time (especially seeing them do ministry).*

People who are Community-Wide or Organizational Leaders are very, very busy. They need input, but they often don't have the extra energy to pick up the phone and call someone or set an appointment. To influence these leaders, the mentor must be an initiator. Talking (not just modeling and action and Bible teaching) begins to be valuable at this stage of development.

g) *Keep in focus what is most important.*

As leaders are developing into Community-Wide Leaders they are overwhelmed with the amount they have to do. Keep in focus for them:

- Jesus (His word, intimate relationship with him through prayer, and obedience in faith),
- Selecting and Developing leaders[45]
- Decision making to serve people the mission is for (removing and changing all that is not contributing to that—making the hard decisions)
- Visioning (holding out the vision, and developing steps to achieve it)
- Embodying values of the mission
- Building funding and intercession base

A mentor helps clarify this focus, weed out distractions, and presses the leader to be faithful and not succumb to feeling bored or overwhelmed with these tasks. Leaders who get bored with holding a focus, and are easily distracted or overwhelmed by juggling lots of balls will find it challenging to be Community-Wide Leaders.

h) *Short-term Community-Wide leadership opportunities.*

In helping someone develop into a Community-Wide leader, it is often helpful for them to lead a team on a short-term project or internship, where they act in the capacity of "team leader" for a short period of time. (For example, leading a short-term internship on site)[46]. These short-term experiences build confidence, clarify gifting, and show areas of weakness, as the leader shapes a team and leads it in mission for a few weeks.

i) *Moving from being a Front-Line Leader to a Community-Wide Leader requires the greatest amount of intentional effort from a mentor of any growth in maturity and leadership scope (in selecting whom to disciple, in planning what to teach them, in raising issues lovingly, and in staying with them through their ups and downs) until they make this huge jump in responsibility and skill. In this phase people's spiritual gifts, natural abilities and skills become more evident and develop significantly[47]. Developing a Community-Wide Leader is like growing a tree—it is a long-term commitment.*

RESPONSIBILITY LEVEL: Organizational Leaders lead multi-faceted ministries. Like Community-Wide Leaders, they have clearly evidenced at least one spiritual gift of leadership (apostleship, prophecy, pastoring, teaching, evangelism, ruling/leadership), and usually multiple leadership gifts. At this level of responsibility, an Organizational Leader exercises "indirect ministry"[48]. This includes: overseeing people in their direct ministries (including Community-Wide Leaders), setting long-term goals and holding people accountable, making strategic decisions, long-term visioning, developing and guarding a ministry's spiritual and relational ethos, developing various networks and financial resources, and developing key leaders. Organizational Leaders generally do some direct ministry, too, in the area of their gifting[49]. A person is usually effective as an Organizational Leader, only if they have been a fruitful Community-Wide Leader. They supervise some people at a distance, or multiple teams or multiple projects in one location. Organizational Leaders are fruitful in building unity and community between leaders, keeping a sustained focus on and accountability toward a vision, and drawing in and developing strong leaders[50].

EXAMPLES: Some Team leaders, organization-wide leaders, some departmental leaders (if their department is complex, and they are taking responsibility for the mission as a whole), indigenous leaders who oversee several local ministries or run whole organizations, team leaders (and other Community-Wide Leaders) who also train and coach others at a broader organizational and movement level.

CHRISTIAN MATURITY: Without a mature Christian character and basic healing from emotional dysfunctions, a person cannot be an effective Organizational Leader. Gifted people, who have significant wounds that are not healed, or significant character flaws, are often confused why others are not responding well to their leadership of an organization, when they always did in the past. In an indirect ministry role, the basis of leadership authority shifts dramatically away from gifting and what can be accomplished by the leader to "spiritual character." This is because an Organizational Leader has significant organizational and spiritual power, sets the ethos spiritually and relationally, and at a distance (mostly overseeing vs. only working directly) they lead more through who they are than what they do. Key indicators of maturity include:

- humility (the ability to recognize and appreciate others' work, to not compare people on a team publicly, and not to put attention upon oneself or to care if one's contributions are praised. People under an Organizational Leader want to do ministry not be the audience to that leader's ministry)
- ability to apologize for mistakes and sin,
- ability to be patient and gracious,
- ability to evaluate work without blaming or shaming others (setting a constructive atmosphere when looking at problems and failures),
- ability to listen and dialogue (so that decision making happens in an inclusive way that forms ownership and builds other leaders, but at a reasonable pace),
- operating out of a positive assumption (not hearing things that are said as insults),
- a sensitivity to the need that people have for rest and personal healing (not just seeing them in terms of work productivity),
- a sense of humor and ethic of non-violence in responding to mistreatment and unfair criticism (vs. defensiveness and repaying others) and a freedom from any outbursts of anger.

The most toxic elements are: outbursts of anger, taking credit for the work of others, defensiveness, blaming, and exclusion of others from decision-making processes. People who have been effective Stage 2 Community-Wide Leaders will need to make sure they don't exhaust others with their work ethic, as they oversee them when they become Organizational Leaders. Effective Organizational Leaders have a very high degree of self-discipline.

KEY DEVELOPMENTAL PRACTICES:

To develop people into Organizational Leaders, a mentor must:

a) *Recognize that the transition to Organizational Leadership (specifically "indirect ministry") is one of the most difficult transitions a leader will make[51].*

Some reasons are that there is:

- a significant loss of positive emotional feedback that comes from direct ministry work (decreased affirmation and increased criticism),
- more complex problems (if problems come to your level they are really complex),
- a significant loss of attention which is found in Community-Wide Leadership roles (many of the hardest things that an Organizational Leader does are not seen; they must find their reward from God),
- a significant loss of control (giving up some decision making power for spiritual influence, as other leaders are released into ministry),
- a focus on servanthood vs. specializing or gift actualization (you need to do what needs to be done for the mission to grow, whether it is your "gift/passion" or not—you are a servant),
- a need for confidentiality (vs. being able to process most things in a team setting),
- a heavy demand on people's character (vs. charisma, gifts and accomplishments.)

The mentor must help interpret this transition, and the key spiritual growth issues that are a part of it.

b) *Initiate with the leader to talk and to be with them when they are doing ministry.*

People who are Community-Wide and Organizational Leaders are very, very busy. They need input, but they often don't have the extra energy to pick up the phone and call someone or set an appointment. To influence these people, the mentor must be an initiator and go their direction.

c) *Teach people to vision for 5 years (in light of the next 30 years) instead of setting only 1 year goals and objectives. Goal setting, plus objectives and strategy with accountability.*

d) *Discuss complex situations and offer wisdom. Help leader build network of mentors who are mature and can advise wisely.*

Without learning to pray for wisdom and ask others for advice[52], an Organizational Leader will not function well. Organizational Leaders need to learn from wisdom, rather than just their own experience.

e) *Help leader move to an "adult learning model" vs. waiting for a mentor or supervisor to tell them how they need to develop next.*

f) *Help leader build personal disciplines that will enable them to manage stress and prepare for spiritual warfare[53].*

There is great stress in Organizational Leadership, and with age, a leader cannot solely manage stress through their physical body. Some common disciplines are monthly days of prayer, regular exercise, Sabbath, and centering prayer[54]. In addition to increased physical, mental and emotional stress, Organizational Leaders experience an increase of spiritual warfare. Spiritual disciplines, a support team of intercessors, and self-care in mission are foundational in terms of responding to spiritual warfare.[55].

g) *Focus on building character and spirituality through spiritual disciplines, spiritual mentorship, healing prayer or counseling if needed, and speaking the truth in love (not saying "well, that's just who they are.")*

Pay special attention to "anger," whether expressed or internalized (depressed). (IMET—"Anger is a window to a wound."[56])

h) *Help the leader gain feedback from those they lead, and to see people (who are not also Organizational Leaders) as still having a lot to teach them. In other words, combat elitism, which is destructive to teachability and ministry ethos. Starting when they become Community-Wide Leaders, people can believe they are beyond needing input, function totally independently, or become so picky about who gives input that they get none.*

i) *Help leader honor other life calls—such as to spouse and children and the care of parents.*

Singleness is a great advantage in mission, but if one is not single, then they need to respect the other calls that they have. Community-Wide Leaders, who sense the potential and needs of the mission, will feel the "rub" of investing in these calls, and often fall into neglecting them. Personal healing issues also can pull leaders toward work and away from intimacy with their family.

j) *Express thought processes in leading as an Organizational Leader--decision making, problem solving, pastoring and supervision.*

A person who is becoming an Organizational Leader needs to hear how a developed Organizational Leader thinks about all these things. They will face different challenges, but the thought processes of other Organizational Leaders will help them navigate what they face. Talk, talk, talk.

MOVEMENT LEADERS

RESPONSIBILITY LEVEL: Movement Leaders shape movements[57]. A Movement Leader may or may not be in an Organizational Leadership role. If they are not, they have usually led an organization in the past. It doesn't matter if this leader has a title or not. They are recognized as a leader of a movement—a network of grassroots organizations with a common mission thrust, high commitment levels, impact, and relational connections[58]. Movement leaders belong to those missions relationally and historically. Their efforts build those ministries in strength, depth, spirituality, public impact, and/or breadth of vision. They lead on the basis of moral and spiritual authority. They are a gifted leader. They are willing to give themselves sacrificially, even unto death, for the sake of loving others. When they are cursed, they bless[59].

There are very few true Movement Leaders. Movement Leaders don't just mentor individuals without connection to their ministry life (like a therapeutic counselor or some spiritual directors), but commit to leaders, movements and networks, and deal with the complexity of the lives and ministries of individuals in the context of community and mission. People are usually at least in their mid-50's or 60's before they become Movement Leaders, but there are exceptions.

Movements differ in many categories—the number of people involved, where the people are located (within a city, nation, or internationally), the impact of the movement, its historical context, the Holy Spirit's anointing upon a movement, a movement's degree of cohesion, and how long it endures as a cohesive organism. Christian Renewal movements have different dimensions of renewal: Personal Renewal, Corporate Renewal, Conceptual Renewal, Structural Renewal, and Missiological Renewal[60]. Since movements vary so greatly, movement leaders can feel like apples and oranges. In spite of the many differences, some common themes apply.

EXAMPLES: Bishop Tutu, MLKing Jr., in terms of broad social movements. People I have known—Doug and Marilyn Stewart (for IVCF and IFES student ministry movements), Dorothy and George Mathieson (for incarnational urban poor missions), Florence Muindi—Life in Abundance.

CHRISTIAN MATURITY: Movement Leaders have resolved power issues and ego issues in a significant way. They are spiritually focused upon being with the Lord and becoming like Him in His character, and upon loving and serving other people. They are guided by the Holy Spirit, not by compulsions. They have deep wisdom from leadership experience (successes and failures and wounds), and reflection upon those things and healing of their hurts. They operate strongly in terms of encouragement. They offer criticism in a hearable and measured way. They have authority with Community-Wide Leaders and Organizational Leaders by building relationships of trust with them, and deeply embodying movement values. Humility is evident in the lives of these leaders, and great things are accomplished for God's Kingdom through their humility. They find their "success" in the success of others, and the thriving of the movement as a whole. They exhibit the love and character of Christ, in such a way that people want to be like them and to spend time with them. They embody the vision and values of the movement they lead. They pour out their energy sacrificially for the sake of the movement. Where a movement is thriving, one can expect to find a few Movement Leaders that have committed themselves to that movement.

As St. John Chrysostom, one of the Church Fathers (4th Century A.D.), wrote of Jesus and His humility:

"Look what lowliness accomplished through our Lord Jesus. He erased the Curse. He triumphed over Death. He opened Paradise. He struck down Sin. He opened wide the vaults of the sky and

lifted our first fruits to heaven. He filled the whole world with godliness. He drove out error and established truth. He accomplished so many deeds that neither I nor all humanity together could set them before your minds in words.”

The angle at which the Movement Leader influences a movement will depend upon their central leadership gifts. For example—people with pastoral and teaching gifts will come alongside Community-Wide Leaders and Organizational Leaders pastorally, for the sake of their healing and spiritual development, they will likely also provide training and teaching, deepening people theologically and spiritually, and equipping them for ministry. People with exhortation, prophetic and other speaking gifts, will speak to the movement and broader public, expressing the vision and values of the movement, and embodying those values. People with apostolic or prophetic gifts will take a movement forward into new ground, and enable other apostles and prophets in their ministries within the movement, linking them together for creative synergy.

KEY DEVELOPMENTAL PRACTICES:

To develop into a Movement Leader:

a) **The leader must age**.

> Being old doesn't guarantee that one will become a Movement Leader, but younger people can rarely move into Movement Leadership, although there are exceptions. Gaining wisdom and facing power issues rarely occur for the young. **Mentors can be helpful in processing life experiences and suffering**, so that wisdom is gained, and spiritual deepening occurs.

b) **The leader must spend significant time with Jesus.**

> For example, Bishop Tutu spent two days a month in prayer and solitude throughout the struggle in South Africa. He would not permit interruption, even from powerful leaders like Nelson Mandela, when they called the retreat center with various crises. This was in addition to his regular routine of prayer time with the Lord[61]. Time with Jesus is radically prioritized by spiritual Movement Leaders. **Mentors can encourage the radical prioritization of time with Jesus.**

c) **The leader must renounce attachment to worldly power—being recognized and honored, having significant money and comfort, being in control and safe, being understood and praised and appreciated.**

d) **The leader must have a deep sense of call to the vision and people of the movement, for which they are willing to sacrifice their time, energy, finances, and even their life.**

> These gladly given sacrifices of love energize a movement of people into greater personal sacrifice for the sake of the Kingdom of God.

e) **The leader must choose submission to their spouse and/or other mentors. If they will not truly listen to the input of their spouse and/or other mentors they pursue, it will be hard for them to**

develop the character of Jesus, and their pain and dysfunction will be passed on through the movement, and aspects of the movement will be crippled.

KEY BIBLICAL TEXTS FOR LEADERSHIP DEVELOPMENT:

1. The Gospels—looking at how Jesus discipled his disciples, and Jesus' foundational teaching. Particularly the Sermon on the Mount and Jesus' Parables. This is ***most*** important!

2. The Shepherd Passages (The Leader as Shepherd): Ezekiel 34: 1-16, Psalm 23, John 10:1-21, I Peter 5.

3. The Servant Passages (The Leader as Servant): Mark 10:32-45, Isaiah 53, John 13:1-17

4. II Timothy—Paul's discipling of Timothy, and multi-generational vision.

5. Ephesians 4:1-16; I Corinthians 12:1-14:1—leadership gifts and purpose in the body

6. Samuel, Saul and David—Studies selected from I Samuel, II Samuel, Kings I and II. Including—Samuel's call, Samuel's sons, the choosing of David, David and Goliath, Saul being small in his own eyes, Saul's anger and impatience, David not killing Saul, etc.

7. Exodus—Studies selected from Exodus. Moses' call; How Moses led God's people from being slaves to free children of God. Significant studies for urban poor mission about leading in the midst of oppression, and the power of God in facing poly-theism and the principalities and powers.

8. Joshua

9. Philippians—for foundational theology (Paul)

10. Galatians—for foundational theology (Paul).

11. II Corinthians—for foundational theology (Paul)

12. Genesis 1-11, and chapter 12 (Abraham's call)—for foundational theology

13. Genesis 37-50—Life of Joseph. Forgiveness and God's grace, gifting, faithfulness, times of darkness and not knowing, suffering, God's big purposes.

14. Amos or Habakkuk—God's work among the nations—foundational theology (prophets)

Notes

[1] Paul D. Stanley and J. Robert Clinton, <u>Connecting: the Mentoring Relationships You Need to Succeed in Life</u> (Colorado Springs: NavPress, 1992) 11-12.
"My [Bobby Clinton's] research on biblical leaders led to a startling conclusion—few leaders finish well. Research on mid-career, contemporary leaders led to another conclusion—other individuals helped most of these men and women in timely situations along the way. We do not yet know if they will finish well, but their relationship with another person significantly enhanced their development. . .Mentoring is a relational experience through which one person empowers another by sharing God-given resources. . .Mentoring can reduce the probability of leadership failure, provide the needed accountability, and empower a responsive leader."
"Characteristics of Those Who Finish Well: (1) They had perspective which enabled them to focus. (2) They enjoyed intimacy with Christ and experienced repeated times of inner renewal. (3) They were disciplined in important areas of life. (4) They maintained a positive learning attitude all their lives. (5) They had a network of meaningful relationships and several important mentors during their lifetime." (215)
[2] Robert E. Coleman, <u>The Master Plan of Evangelism</u> (Old Tappan: Fleming H. Revell Company, 1963) 21.
"[People] were to be [Jesus'] method of winning the world to God."
[3] Paul Tough, <u>Whatever It Takes-Geoffrey Canada's Quest to Change Harlem and America</u> (New York: Houghton Mifflin Company, 2008) 3.
[4] Dr. J. Robert Clinton, <u>Having a Ministry That Lasts</u>. (Altadena: Barnabas Publishers, 1997) xi-xxi.
[5] Dr. J. Robert Clinton and Dr. Richard W. Clinton, <u>Developing Leadership Giftedness-What Leaders Need to Know About Spiritual Gifts</u> (Altadena: Barnabas Publishers,1993) 181.
[6] Clinton and Clinton 96, 177-180.
[7] Clinton and Clinton. 8.
[8] Clinton and Clinton 177-180.
[9] Dr. J. Robert Clinton, <u>The Making of a Leader</u> (Colorado Springs: NavPress, 1988) 154-155
[10] Stanley and Clinton 43. Stanley and Clinton highlight dynamics that are vital to the mentoring relationship: *Attraction* (the mentoree is drawn to the mentor for various reasons); *Responsiveness* (the mentoree must be willing and ready to learn from the mentor); *Accountability* ("Sharing expectations and a periodic review and evaluation will give strength to application and facilitate empowerment. The mentor should take responsibility for initiating and maintaining accountability with the mentoree.")
[11] Stanley and Clinton 42. The authors identify several mentoring types and functions: Discipler, Spiritual Guide, Coach, Counselor, Teacher and Sponsor, as well as Contemporary and Historical Models (Examples). These types of mentors vary in how intensively and often they mentor, and in their focus and approach in influencing. This book is very helpful for mentors, and details these various types of mentoring.
[12] Clinton, <u>The Making of a Leader</u> 82. "A *ministry task* is an assignment from God that tests a person's faithfulness and obedience to use his or her gifts in a task that has a beginning and ending, accountability and evaluation."
[13] Clinton, <u>The Making of a Leader</u> 83.
[14] Clinton, <u>The Making of a Leader</u> 85. "The *ministry challenge* is closely related to the ministry task. A ministry task is a simple assignment that focuses on the job to be done and its effect on the emerging leader and those he leads. A ministry challenge focuses on the leader's acceptance of his ministry. Specifically it is the means through which a leader or potential leader is prompted by God to sense the need for and accept a new assignment." I use "ministry role" to describe generally what Dr. Clinton calls the *ministry challenge*.
[15] Coleman 50, 56.
[16] Coleman 71.
[17] Coleman 38-40, 73-81. Coleman's explanation for "Modeling" is found in his chapters on "Association" and "Demonstration". These chapters emphasize the importance of "being with Jesus," and the fact that with Jesus "class is always in session" (79). *The Master Plan of Evangelism* is an excellent and important book for many Key Developmental Concepts. It is a study of how Jesus discipled his disciples to reach the world. I have also

done an inductive group Bible study of how Jesus discipled his disciples, and the nature of godly leadership, looking at one of the Gospel accounts for these insights. In combination with *The Master Plan of Evangelism*, this Bible study helps people grasp the nature of spiritual leadership and principles of leadership development and mission in the ministry of Jesus.

[18] Coleman 118. "A plan like this, of course, is going to take time."

[19] Coleman 82-101. Coleman's chapters on "Delegation" and "Supervision" (parts of which I differ with) give some important insights into delegation which is empowering. "It is our business, then, to see to it that those with us are given something to do which requires the best that it is in them." (p. 212)

[20] Clinton, The Making of a Leader 82. Ministry tasks involve accountability and evaluation.

[21] Ephesians 4:11-16

[22] Adele Ahlberg Calhoun, The Spiritual Disciplines Handbook—Practices That Transform Us (Downer's Grove: InterVarsity Press, 2005) 207-210, 232-234.

[23] Clinton, Having a Ministry That Lasts 17.

[24] Mark 8:31-38.

[25] Coleman 21-31, 117. "[Jesus] concentrated upon a few." (24) "Though He did what He could to help the multitudes, He had to devote Himself primarily to a few men, rather than the masses, in order that the masses could be saved. This was the genius of His strategy." (33).

[26] R.A.T.E.L. was created by Derek Engdahl, as a reworking of F.A.T. (Faithful, Available Teachable). I am not sure who created that foundational discipling discernment tool. Tom Pratt added E.C.G. (Emotional Stability, Christian Background, Gifted), strengthening the original F.A.T. discernment tool in depth and sophistication. RATEL clarifies common misunderstandings in using the FAT/ECG tool. For example, "faithful" doesn't mean generally faithful to the Lord, it means reliable in carrying ministry responsibilities. "Gifted" can be confusing, since all believers have spiritual gifts. The key discernment issue is whether a person has leadership gifts, as the whole Body of Christ thrives in ministry when leaders are developed so they can equip others. II Timothy 2:1-2 emphasizes faithfulness, teachability, and the ability to influence others through teaching the word, and is a key discernment text undergirding this tool.

[27] Coleman 24.

[28] Clinton, Having a Ministry That Lasts xi-xii.

[29] Clinton, Having a Ministry That Lasts 29.

[30] Coleman 118. "Likewise, if we are alert, most of the time our disciples could be with us while we are serving others, and in fact, helping us in our larger outreach."

[31] Coleman 120. "He expected them to reproduce." "It did not matter how small the group was to start with so long as they reproduced and taught their disciples to reproduce." (106) "Our satisfaction is in knowing that in generations to come our witness for Christ will still be bearing fruit through them in an ever-widening cycle of reproduction to the ends of the earth and unto the end of time." (126).

[32] Coleman 24, 27-29, 43.

[33] Doug Schaupp (Inter Varsity Christian Fellowship, a college campus ministry organization). The Infinity Diagram expresses the dynamic of working with both the "3" (core intensive discipling group) and the "70" (extensive discipling) in terms of ministry health and the development of both groups of people.

[34] Richard Rohr, "All of Life Together Is A Stage," Sojourners Magazine February, 1981: 17-19. Rohr's article describes stages that communities go through in their development. "Stage Two" is when people are disillusioned by the imperfection and sin of the community and "hit the wall." It is a shock following the energizing experience of falling in love with God and His people in "Stage One". Rohr's insightful material is applicable not only to communities but also to individuals, as I have referenced here. Spiritually wise guidance in this "wilderness" stage (Stage 2) is emphasized by Rohr.

[35] Calhoun, 121-125, 91-94, 227-230, 245-248, 40-43.

[36] Jim Collins, Good To Great (New York: Harper Collins Publishers, Inc, 2001) 20. Collins describes levels of leadership in corporate settings. His definitions influenced my concept of two stages for Community-Wide Leaders.

[37] Clinton, Having a Ministry That Lasts 21.

[38] Mark 10:41-45

[39] Robert Greenleaf, Servant Leadership (Mahwah: Paulist Press, 1977).

[40] Kerry Patterson, Joseph Grenny, Ron McMillan and Al Switzler, <u>Crucial Conversations</u> (New York: McGraw-Hill, 2002).

[41] Clinton, <u>The Making of a Leader</u> 106-110.

[42] KLCE—"The Key Leadership Concepts and Experiences for Servant Partners Team Leaders" was developed by Servant Partners staff, edited by David Palmer. It is available through Servant Partners for use in reflecting on the development of SP Team Leaders (for their own reflection, and for mentors to use in their mentoring) and as a model for creating similar documents to fit various cultural contexts, sites, and leaders of different categories.

[43] Professor J. Robert Clinton. Lecture. Developing the Gift of Teaching, Doctor of Ministry class. Fuller Seminary, 2001. Pasadena. In this course Clinton examined the differences between pedagogy and andragogy, and the significance of andragogy for life-long learning.

[44] Lisa Engdahl created a reflection process for Servant Partners staff, out of which they form a "Leadership Development Plan".   It is available to those who are interested upon request.

[45] Clinton and Clinton 192.

[46] Insight from Darren Prince. (InnerChange, an order among the urban poor, associated with CRM).

[47] Clinton and Clinton 5

[48] J. Robert Clinton,"Indirect Ministry" (Altadena: Barnabas Publishers)

[49] J Robert Clinton, "Indirect Ministry".

[50] Ephesians 4

[51] J Robert Clinton, "Indirect Ministry".

[52] James 1:5-8, James 3:13-18

[53] Clinton, <u>The Making of a Leader</u> 111-117.

[54] Calhoun 40-43, 207-210, 66-69, 35-39.

[55] Jude Tiersma-Watson. "Urban Spirituality," lecture. Fuller Theological Seminary.

[56] Keith P. Robertson M.A., <u>Intensive Marriage Enhancement Training</u> (I.M.E.T.) (Seattle: Northwest Counseling Services of Seattle, Inc, 1993). Concept #8 "The Place and Purpose of Anger."

[57] Howard A. Snyder, <u>Signs of the Spirit</u> (Grand Rapids: Zondervan Publishing House, 1989) 267-268.

[58] Snyder 267-268. "In chapter 2, I defined a 'renewal movement' as a sociologically and theologically definable religious resurgence which arises and remains within, or in continuity with, historic Christianity, and which has a significant (potentially measurable) impact on the larger church in terms of numbers of adherents, intensity of belief and commitment, and or the creation or revitalization of institutional expressions of the church."

"…'Movements' in the sociological sense, as defined by Gerlach and Hine in *People, Power, Change: Movements of Social Transformation*. . .[have] five key factors: (1) 'a segmented, usually polycephalous, cellular organization'; (2) 'face to face recruitment by committed individuals' from already existing social relationships; (3) personal commitment distinguishing the convert from the prevailing order and conforming him or her to the movement's norms; (4) an integrating and motivating ideology; and (5) 'real or perceived opposition."

[59] Luke 6:27-28

[60] Snyder 285-291.

[61] Michael Battle. Lecture. Spirituality and Mission—MM500/600. Fuller Theological Seminary, 2010; Shirley DuBoulay, <u>Tutu: Voice of the Voiceless </u>(London: Hodder and Stoughton Limited, 1988) 48.