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Tyndale University

Exploring the Key Elements of Southland's Church Renewal
Mentorship Model for Adaptation into Mentorship Model Practices
with the Evangelical Missionary Church of Canada.

A Research Portfolio
submitted in partial fulfillment
of the requirements for the degree of
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by

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ABSTRACT

This portfolio explores the impact and influence of Southland Church's Church Renewal program on pastors in the Evangelical Missionary Church of Canada (EMCC). As a pastor in the EMCC, I was given permission to explore pastors' experiences of mentorship and how their mentorship experiences through Southland had positively or negatively influenced their development. This exploration was accomplished through a series of interviews with those who had completed a portion of Southland Church's mentorship model. Throughout this portfolio I shared my own leadership experience and journey, incorporating my philosophy of ministry in regards to mentorship. The experiences of these pastors were collected through interviews, in order to assess the outcomes of this mentorship model. Interview data was coded and analyzed for similarities between pastors. A set of recommendations and best practices for the EMCC was developed from the research, and shared with an expert panel that included denominational leaders. The interactions of the expert panel identified outcomes and conclusions for this portfolio. The recommendations focused on accountability in mentorship, cohort-based learning, and clear parameters for the mentoring relationship. The discussion of these outcomes led to the creation of a model of local church leader mentoring that was based on the identified values of mentorship by the expert panel, and will become the framework for my role in developing leaders at my local church.

DEDICATION

I thank God for opening doors that have allowed me to continue my spiritual and personal development through education. I thank him for my wife Ashley, and for the support and encouragement that she has been to me in ministry, education, and in life.

Ashley, I'm thankful for all that we have done together and the family we have built. I believe this portfolio is a tribute to Logan, Marlie and Hadley and represents what the Lord can do through someone who is willing to follow his leading.

Thank you, and I love you all.

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LIST OF ABBREVIATIONS

EVANGELICAL MISSIONARY CHURCH OF CANADA (EMCC)—This denomination was founded in 1993 through the amalgamation of the Evangelical Church of Canada and the Missionary Church of Canada.

CHURCH RENEWAL (CR)—This program developed out of Southland Church's desire to encourage pastors to experience personal development and implement a process of renewal in their lives. Pastor Ray Duerksen developed the Church Renewal process (Anonymous, 2020). Currently, he oversees the Church Renewal branch of ministry.

REGIONAL MINISTERS (RM)—The term *Regional Minister* is the title of a pastor within the EMCC who serves as an overseer to a number of churches who turn to him/her in times of need and development.

New International Version of the Bible (NIV)

King James Version of the Bible (KJV)

English Standard Version (ESV)

CHAPTER I

WHY WE CAN'T GO IT ALONE

In this portfolio I use the term mentorship to describe the process of a leader taking another individual under his/her guidance and care in order to follow a journey of development. This journey should follow a specific structure with an intended outcome. This is the essence of a mentorship relationship. Mentorship is the transfer of values from one person to another, with the objective of facilitating growth and change in the life of the other person. This process of growth and transformation should allow individuals to move from their current level of leadership to a new level of growth and accomplishment. During their time of exile in the desert, Moses led Israel through the wilderness with a purpose and destination in mind. As he led this community to the Promised Land, he had the opportunity to influence them through his own personal growth and leadership development. Leaders should have a desire to work towards facilitating this same objective process of focused growth for the individuals or teams for which they are responsible. When a leader who is following a specific structure and intended outcome takes someone under his/her guidance and care, a mentorship relationship is formed. In this portfolio, I use the word “structure” in this portfolio with a very specific understanding. This term is meant to give clear boundaries and guidelines for a mentoring relationship, which include, but may not be limited to, scheduled meeting times and specific goals for skills transference. This

concept of structure outlines what will happen, when it will take place, and how it will be executed. It should be the objective of every leader to guide, prompt, direct, and shepherd those he/she is responsible for towards new insights, knowledge, and wisdom that they may not already possess.

Through guidance, successful mentors have the ability to enable those they lead to develop at a faster pace than they could have achieved on their own. This is often accomplished by providing insights to apprentices that they would possibly have been unable to see on their own. Individuals can grow through an intentional mentoring structure that has the objective of moving towards a destination or accomplishment. Zig Ziglar once said, “A lot of people have gone further than they thought they could because someone else thought they could” (as quoted by Boyer 2007, 69).

It is the role of a leader in a mentorship relationship to see the potential growth and capacity of the mentee, and to facilitate that change. It is the role of the mentee to approach an opportunity for development intentionally. This can be more easily accomplished when there is a development objective in mind. As mentorship relationships are formed and cultivated, they are designed to lead to personal growth, which can also impact the corporate growth of a team or church. The call to those who follow Jesus is to develop as disciples and disciple-makers, just as Jesus shared in the Great Commission. Jesus’s call to make disciples is a call for leaders to invest in those around them in order to bring about continued growth. Leaders need to focus on the development of others through intentional investment.

A critical factor in a mentorship relationship is the sharing of the mentor's experience and expertise with the mentee. The mentoring relationship is highlighted by the fact that there is a dialogue between the mentor and the mentee.

In this portfolio I will share my own story and experiences with mentorship, and how they relate to my philosophy of ministry. I will then explain the process of research that I used to explore the experiences of EMCC pastors in a specific model of mentorship through Church Renewal and Southland. I took the data from those interviews to an expert panel for collaborative analysis. The expert panel identified elements of the experiences of pastors that were affirming to their own leadership investment decisions. These principles then formed the basis for my local model of mentorship, and gave me the opportunity to review my research process, identify outcomes, and reflect on the process.

Definition of Key Terms

SOUTHLAND—Southland is a church in Steinbach, Manitoba, that founded and developed a growth process for leaders and churches called Church Renewal.

ANCIENT PATHS—Ancient Paths is a term used by interviewed candidates to describe one of the components of the Church Renewal program. The name reflects a passage in Jeremiah 6:16 that describes a process and journey of renewal. The concept focuses on exploring the traditions and framework that God sets out for experiencing personal change.

HEARING GOD—A workshop in the Southland Church Renewal Weekend. The event is centred on processes and practices that teach leaders to hear how God is speaking.

SET FREE—A workshop in the Southland Church Renewal Weekend. The material is focused on release from sin and breaking the bonds that leaders struggle with.

MENTORSHIP—The process of a leader taking another individual under their guidance and care for the sake of the mentee's development, while following a structure with an intended outcome.

GOALS—Desired values or outcomes that are general and broad in focus, and can apply to any number of different contexts and scenarios.

OBJECTIVES—A specific set of measurable outcomes to move towards during a process or journey.

STRUCTURE -- This term describes the organizational parameters set in place by a mentoring program or plan. Structure defines the boundaries of what will happen, when mentoring activities will happen, and how they will happen.

LEADERSHIP—Leadership is the execution of skills and management abilities in a role of responsibility over and alongside others to achieve mutually agreed upon outcomes.

HUDDLE—The Huddle model is a structure of informal EMCC pastor development, where a group of pastors who serve in similar contexts and local church roles are gathered together and led by an experienced pastor.

A Little About Me

I currently serve as an ordained pastor in the EMCC. I served at Markham Missionary Church (MMC) as an Associate Pastor from 2006-2020. My ministry began nearly fifteen years ago, when I took on a role that focused on the development of students and youth volunteers in the church. Throughout my years at MMC, I served in many different roles. During this time my position shifted, and my responsibility for, and oversight of lay leaders increased. As the Associate Pastor, my role was centred on leadership development. I was involved in the training and development of leaders and congregants alike. My role allowed me to connect with ministry leaders within the church, and help them assess, address, and overcome the obstacles in their ministry, through personal and corporate development practices such as board and team development, and individual leader-focused development plans. In January 2021, I moved ministry positions and took on a new role as an Associate Pastor at EastRidge EMC, located in Stouffville, Ontario, where my new role has a similar focus on the development of leaders and ministries.

I was faced with the challenge of leadership development and the opportunity to be a mentor in my first few years of ministry. I recruited a volunteer named Tracy as a new leader in our youth ministry program. Tracy has given her permission to share this story. At that time, she was a university student who had never been in a leadership role, or seized the opportunity to serve in the local church. After getting to know a little about her, I asked her to serve as a youth volunteer for the high school youth program. Over the next number of

years, she served faithfully as a regular weekly volunteer, and became a cornerstone of the leadership team. She grew in her skills as a leader, and began to take on more responsibility for the leadership of the youth ministry each year. As she grew more confident in her sense of self and in her ministry skills, she became more outgoing and committed to her role.

One evening, Tracy came to me and asked if she had my blessing to begin serving in the children's ministry in addition to her youth ministry role. I knew that if she were to accept the role in the children's program, due to the sheer number of hours required to volunteer in each program, and her already busy schedule, she would end up being committed to too many programs. Neither the youth program nor the children's ministry would receive the full benefit of her skills and gifts due to time constraints. This left me with a difficult decision to make. I had three choices: first, I could allow her to serve in both ministries in spite of my concerns about the time commitment. Second, I could withhold my blessing to start serving in the children's program from her, or third, I could release her from our youth ministry commitment to serve the children's program. Making this decision was in many ways less than ideal for me as a leader, as any choice I made would have a negative effect by creating a leadership gap in a needed area, or by limiting Tracy's future potential.

What made this decision easier for me was my experience working with her, and my understanding of her style and skill as a leader. The reality was that Tracy would make a highly gifted leader for the children's ministry; she could influence the Kingdom in a deep way, and impact the lives of kids who needed a

strong female leader. For her to realize this potential and her capacity as a leader, would require her ministry as a youth leader to end. Her absence from the youth program would come at a great cost to me, but the benefit for the kids' program outweighed the loss. After spending a significant amount of time in thought and prayer, and while still wrestling with the decision, I decided to give Tracy my blessing, and to release her from her youth ministry role. This allowed her to move over into the new program, where she grew as a leader, and impacted many children's lives for years to come. While serving in this role and taking on the responsibility for two different age-specific programs, Tracy flourished in her development, and her leadership had a great impact on the church.

For me, this was a difficult but ultimately rewarding decision to make as a leader. It was the first instance where I had seen potential and the capacity for someone to grow, and had chosen to intentionally equip them for ministry, and release them into a role better suited to their gifts. This had such an impact, that it shaped my ministry moving forward, and helped set new objectives for myself as a leader.

This experience revealed to me the impact one leader can have on another leader. If this impact is approached with an intentional development plan and a specific strategy, the impact could then be measured. That moment shifted the focus of my ministry away from seeking people to fill a role, to focusing on developing others' ability to lead. Before this realization, I had thought that I was being paid to take on the responsibility of leading others. Instead of using every opportunity to take the lead myself, I discovered that, when there was a leader

who could do the job at least half as well as I could, it was my role to help them increase their capacities by allowing them to lead. I recognized that if there were other leaders who had the potential to do the tasks, and take on the leadership responsibilities I had, then it should be my role as a leader to equip them to do it.

This call to leaders required my focus to be on equipping other leaders to serve and grow in their giftings. Scripture outlines this exact principle in Ephesians 4:12: “to equip the saints to do the work of the ministry.” This approach to ministry in the local church led me to focus my efforts as a pastor on helping leaders to grow, and to work towards meeting their objectives. I have come to recognize the deep influence a leader can have while mentoring others, and have begun to see mentoring as the cornerstone of what Jesus modeled. I have discovered that I will only have things of value to impart to others if I myself am growing as a leader.

Observed Problem

This focus and passion for developing leaders has led me to continue to seek personal opportunities to grow, and in doing so, have intentionally invested in my own development. As I have sought development, I have become increasingly conscious that not all pastors are aware of the need for, or are intentional about, growing through relationship with others. Mentorship is a model of leadership development that can help facilitate growth in the life of a leader. When this process of development is taken seriously, as a necessary part of growth and transformation, the growth that takes place will lead to changes that shape people to be more like Jesus. In light of a desire to be more like Jesus,

individuals should be motivated to seek out guidance from someone else. This leader would ideally be further along in the journey, and have something of value to share.

Through my experience in a multi-staff model of church, I have discovered that each leader generally receives leadership development from the lead pastor. Some of the lead pastors I have followed, even as they focused on leading others in the church, were not always able to recognize their own need to receive development through a mentorship relationship. As senior leaders, their routine responsibilities had the potential of become a distraction from managing their own personal development. If these leaders were not intentional about seeking opportunities to be mentored themselves, they could be losing out on being shaped through structured growth and learning from other leaders. This type of hierarchy could give the illusion that the boss is in charge, and has all of the answers; the boss is so focused on giving leadership that he/she does not spend the time to seek personal, spiritual, or professional development.

Pastors require growth for long-term effectiveness. To be effective in their own leadership, they need to experience development of their own skills and abilities. The practice of mentorship can be a useful method for providing growth and development. The question becomes: what systems and organizations are in place to assist pastors in their own personal development process?

Southland Church

Denominational leaders in the EMCC have regularly encouraged their pastors and church leaders to explore, partner, and seek out a developmental

relationship to assist them in their ministry and personal growth, as they walk with the Lord. Leaders in the denomination encourage pastors to seek personal growth, even as they are responsible for their own development and that of others; this is what it means to follow the model of Jesus Christ. In the EMCC, this is referred to as “I am helping someone and someone is helping me to be a reproductive follower of Jesus.” (Delsault, 2020) The goal of the Christian lifestyle is to be more like Jesus; the practice of seeking personal transformation should be a priority. Whether or not pastors have explored mentorship relationships has been unmeasured by the EMCC. The denomination has been open to exploring available structures and programs that could help church leaders grow, and become revitalized in their ministry. Most of these development options have been communicated through a personal recommendation to a specific program, or to a resource that has been impactful to other individuals.

Several Ontario EMCC pastors, some at the recommendation of denominational leaders, have engaged in a mentorship program through Southland in Steinbach, Manitoba. The Church Renewal program from Southland focuses on the principle that, if a lead pastor is renewed in their personal walk and faith, then the church will experience renewal and impact through that pastor’s leadership (Anonymous, 2020). Southland has created a mentorship program that takes the insights they have learned from their own experiences, and places them into a structured mentorship program that can be shared with pastors around the world. Mentorship is not the only vehicle for growth and development, but it is one that can be positively implemented by planning and organization. Organic or

unplanned mentorship can have a positive impact, but that was not the focus of the experiences of the participants in this project, and therefore, goes largely unexplored in this portfolio. This process can take place in a mentor to mentee capacity, or in group learning opportunities like cohorts.

This portfolio's definition of mentorship is in contrast to the practices of coaching and discipleship. Coaching is a process whereby the coach guides and attempts to draw out outcomes from inside the individual. A coach's role is more about helping individuals accomplish his/her objectives, rather than being developed through mentoring. This definition of mentorship is also different from that of discipleship. The role of a discipler is to instill spiritual insights and growth in the disciple. The role of a discipler is that of a spiritual advisor, rather than having a goal-focused outcome, as in mentorship, even though discipleship has a goal. This individual difference between the mentor and the mentee in the level of skills, insights, and resources, defines my understanding and use of the term mentorship in this portfolio.

My Experience at Southland

In May 2018, I was invited by an EMCC leader to attend the Church Renewal Weekend event at Southland. The event was designed to introduce pastors to the ministry of Church Renewal which, at the time, I knew very little about. The weekend included several workshops, and an introduction to the process of being renewed as a leader through their model of ministry. The workshops focused on specific themes, which included being freed and released

from sin, participating in seminars on hearing God, and getting a chance to witness the ministry of prayer at Southland.

The weekend was a powerful and formative experience for me, as it was amazing to see what the Lord had done through the church, and how they had experienced God. Leaders often read about the positive experiences churches and leaders have had in organizations around the world, but this event was designed as an opportunity to see first-hand the experiences and practices of Southland. The weekend ended with an invitation for lead pastors to sign up for the cohort based mentoring training. The model promoted exploring these workshop concepts and principles in greater depth, which would be unpacked at length with a mentor. The weekend was designed to offer insights into the program, after which leaders were invited to explore those principles more deeply through the mentorship program in a longer structured framework. The model of mentoring would take place in a multi-year format, with the objective of developing an experience of renewal in the life of the pastor, and thus impacting the local church. At that time, I chose not to sign up, recognizing the time commitment that awaited me within my academic goals for the immediate future.

After attending the Church Renewal weekend, I learned more about the experiences of those who participated in the mentoring model of Church Renewal, and gained insights into their experiences. The program and mentorship model is focused on creating a development plan for lead pastors. Southland distilled the experiences of their church leaders through a process of mentoring, created by their lead pastor, through which they shared these principles.

The success of their mentoring model prompted me to ask myself questions about how they were developing pastors, and what kind of experiences the pastors had during that process. At the time, I wondered briefly how I might discover more about the program, even if it was not the right time to participate in the mentoring program myself.

Over the past ten years, many EMCC pastors have participated in the Church Renewal weekend event, and there have been a number who have also taken the mentorship program through Southland. At this point, some EMCC leaders have shared informally about their experiences with denominational leaders, but there has never been any exploration of these experiences through formal research. Due to my passion for seeing leaders develop, and at the invitation from the EMCC to explore this topic, I was excited to research what EMCC pastors have experienced as a result of this mentorship program. This research has provided insight for EMCC denominational leaders about which elements of the Church Renewal mentoring experiences have potential for being endorsed as EMCC mentorship practices.

In this portfolio, I share my own story about my early exposure to church, and when my relationship with Jesus became a priority. I share about the formal and informal mentors I had, and the peer role models who helped shape who I am today. In Chapter III, I explain my philosophy of leadership, and how it relates to mentorship. By exploring 2 Tim 2:2, I describe a biblical model of how an organized relationship can function, and how it aligns with my definition of

mentorship. This model of mentorship focuses on the concept of experienced leaders taking on a mentoring role, and passing on their skills and insights.

My Research Process

My project investigated the experiences of pastors who participated in the Southland Church Renewal mentoring program. I reached out and engaged Ontario based pastors on the topic of their spiritual journey experiences, in light of their participation in the Church Renewal mentoring program. I was encouraged by denominational leaders in the EMCC to study and survey the impact of CR on my own denomination's church leaders. I had the opportunity to share the results of my research with my denominational leaders and the pastors who participated in the research project itself.

Some of the participants in this research project had been involved in the mentoring program for years, while other participants had only recently begun the mentorship program. To qualify for this research, pastors must have participated in the program for a minimum of six months. The various lengths of participation brought different levels of insight and perspective, since the program itself has evolved over the last number of years.

Through a series of interviews with individuals about their experiences, it was possible to identify which elements of the CR mentorship model pastors found most impactful in their development, particularly in the development of their faith practices. To explore how EMCC pastors had been impacted through the CR model of mentoring, I had participants identify which elements of the program were relevant or formative to their development journey. The data

collected from the interviews informed me about the specific elements of the mentoring experience that could be transferable to EMCC denominational leadership development practices.

The second stage was to study the data from the interviews. Once the data was collected, it was quantified, coded, and sorted for repeated themes, concepts and values that highlighted the combined experiences of the pastors. The data helped me to identify the different themes, principles, and mentorship experiences that shaped each participant's personal growth and potential ministry experiences. The coding of data was organized and categorized according to these areas: events, emotions, outlooks, and opinions. The outcomes of the mentoring experiences created a cross-section of data between participants. The final data was summarized into leadership development practices that could be applied to other contexts and church ministry structures.

The third stage of the research project was to take the data to an Expert Panel, which functioned as a collaborative analysis group. This group included EMCC National Board Team members and Regional Ministers. They were presented with the findings and summaries about the experiences of the local pastors. The objective was to develop a set of values and best practices with the Expert Panel, for cohort mentorship at the local level of the church. The research identified specific elements of the CR program as being effective and fruitful for the mentees. Each participant identified a number of curriculum elements that were formative, however, each one also shared a different component, which meant that there was not enough consistency in the data to make curriculum

recommendations to the EMCC Expert Panel. The curriculum and summary of the Southland model and mentorship structure is reported in Appendix 14. The discussion with the Panel explored how that data could be applied within the EMCC denominational leadership development process. The research outcomes helped answer the question: “What would mentorship look like at the local church level based on the values highlighted from the research?” Through this discussion with EMCC leaders, the values of the collective experiences were distilled into elements that could then be used in short-term mentorship models in the future.

The final stage of this project was to develop my own leadership practices at a denominational level in the EMC, and further create leadership models and practices shaped by this research project, for use at the local church level. This project centred on reviewing only one specific model of ministry due to the low number of EMCC pastors who participated in it, and the lack of formal research into those experiences. My objective in this research project was not to devise a new program, but to identify the central elements of the CR experience that had application into new contexts. The research aimed to identify how those elements could be adapted, or adopted into other leadership development structures. The EMCC can decide how, if, and when the findings may have application for future development endeavors. In terms of this goal, my research was successful. The outcomes from the expert panel highlighted the structural elements of the mentoring model of CR. These elements included an expressed clarity and value in regards to accountability and cohorts, and clear guidelines for mentorship.

Final Thoughts

The question in this portfolio was whether or not the CR experience was impactful for pastors. This portfolio aimed to discover the personal impact pastors experienced in their faith practices and ministry as a result of employing the Church Renewal Mentorship Model. The objective of the CR program was to renew the faith experiences of the pastor, and through that level of personal renewal and development, to allow the members of the church that pastor led to be able to experience similar development. Since pastors in the EMCC were impacted through the CR program, it was worth exploring. This project, which focused on the experiences of the EMCC pastors, came about due to a discussion I had with the a Regional Minister of the EMCC in 2018. In discussing potential areas of research, he acknowledged his interest in the experiences of EMCC pastors who participated in the Southland Model. Many have completed the program over the years, but there has been no formal exploration or research into their experience. As a researcher, I had the opportunity to accomplish this task on the denomination's behalf. This project, which took place within the span of only a few months, limited its focus to only those who were available for conversation during the research window of August and September of 2020.

There are a number of specific themes and elements of the CR mentoring program that deepened the participants' experiences of faith and ministry, and would therefore be valuable to be used in other mentoring models. The themes and values that became apparent through these experiences in CR mentoring had the potential to shape the future process and practice of mentoring in the EMCC.

Through the work with the expert panel, and the recommendations of the research itself, a model of mentorship for the local church was created based on structural elements identified within the research. Exploring this model of mentorship has helped me to develop and inform my own mentorship practices, and has shaped my own philosophy of ministry and practical execution of leadership through mentoring.

CHAPTER II

UNEXPECTED LANDINGS

The Christian life is a journey of relationship. Our relationship with Jesus deepens when we seek to grow and shape our attitudes and lifestyle by reflecting his, and how he engaged the world he lived in. We need to seek to embody the same willingness to explore and share our experiences with those around us that Jesus modeled.

In this chapter I will share the story of my wanderings. I have divided this journey into a number of different stages. Each stage is set to speak towards the experiences, family systems, and pivotal faith experiences I encountered. The story begins in my early years, as I share my family history, and what it was like to grow up in church at a young age. It also explores the story of my self-imposed exile from church. I share the story of my return to church through the invitation of a friend named Andy, who was willing to have his name shared in this portfolio.

Later on, I explore a few mentorship relationships that were informal, accidental, and intentionally placed for me, and how each of them impacted my development, and further shaped the values I hold for mentoring in ministry. Finally, I share about this last year of ministry, the changes that have taken place in the world through the impact of COVID-19, and how my ministry setting has changed.

The concept of allowing individuals to shape my development is a big part of my journey, and has been the driving force for how I have grown as a leader, and learned as a follower of Jesus.

Early Years

My family system had unique and challenging dynamics for me as a child. To understand why these dynamics were at play, it is essential to understand the type of family units my parents came from. My mother was born as the second eldest child in a family of six. Her parents were hard-working, and knew the Lord. Her father was one of the longest-standing members of their local church. My father was born into a family of five, as the middle child of three boys. His father was a carpenter by trade, and a hard-working man who made sacrifices so that his family could grow up with a level of affluence that he himself never had. My parents met in their twenties and were both studying at university in the social service field. They both began careers in the same field. My mother had a passion for working with, and serving those with mental disabilities, and advocating for their rights. After a few years, my father changed his career from social services to working in sales. As a couple, they chose to spend their early years traveling the world, exploring their passions of art and music, and investing in themselves as a couple. As they entered into their thirties, they decided to have two children. Their first-born child was a daughter named Elizabeth, and the second-born was me.

In an effort to develop values in her children, my mother decided to return to attending church, and made church participation a central value for the family.

My father was less personally convicted by the identity of the creator of the universe and therefore only attended church on holidays. His lack of church participation became less of a conflict in parenting styles when he and my mother separated and divorced when I was in the third grade. My mother reinvested herself in the same local church where she grew up, and participated as a piano player. The local church became a place of peace and routine for my sister and I as we attended each week.

Every week we attended Sunday school classes. My energy levels were very high as a child, and it was an immense challenge for the teachers at the church to keep me focused on the lessons. I remember being kicked out of the class several occasions, and being sent back upstairs to sit with my mother, due to my distracting and chaotic effect on the class. Teachers often didn't know what to do with such a high energy child. I didn't blame them. I have recognized that due to my high energy levels, the struggle they had to endure would have been exhausting. Our church had many children, and I grew up with friends in each class. There were rarely any programs available for children outside of Sunday mornings, so my church experiences were limited. As an energetic kid, Sunday services were the least interesting part of my week. During services, I would keep myself entertained by playing with a Rubik's cube, or by reading a comic book (that I had managed to sneak into the building). I would do anything and everything I could to pass the time until lunch. These experiences influenced me more than I realized, as I learned many truths by inadvertently listened to the messages with one ear.

The church had a dedicated married couple named Jim and Miriam, who were willing to have their names shared in this portfolio. They were consistent youth leaders for students from grades six to twelve. Their faithful ministry and fantastic skill sets were limited in time, as they were only volunteers, and had responsibilities and full-time careers outside of the church. Every week they gave an evening to each age-specific youth programs for junior and senior high students. This included ministry every Friday and Saturday night for each of the programs. A regular youth program left the younger children salivating with anticipation until they could join these other dynamic programs when they came of age. The programs they ran as a couple were biblically based and engaging, and pushed students to grow in their faith and experiences with Jesus. Their programming included Bible studies, special events, and retreats for students to grow and learn. Their objective as leaders was to create an environment where students could better understand who God had made them to be.

The intentionality with which Jim and Miriam served was a fantastic model of intentional leadership for me to observe as a child. Watching two leaders purposely use their limited spare time to shape the lives of others was an inspiration. Jim and Miriam also made themselves available to students for one-on-one ministry outside of programs. Their willingness to be available and to spend the time necessary to shape others' lives modeled the example of Jesus giving himself freely. Developing disciples in any regard requires a willingness to invest effort, time, and energy.

Growing up in this church context gave me a confident understanding of who God is and how the world works. Through the teaching I experienced as a child, I grew in my understanding, and there was never any doubt in my mind that God is real and active. God's presence was, at that age, as evident to me as the need to breathe. It was not any specific epiphany of hearing God audibly that influenced my acceptance or awareness of him, but rather creation itself that made his existence evident to me; it was the undeniable reality that God's creation is complex and intentional, and has a prominent and complex design to it. I attribute my basic understanding and confidence about God and his power to the experiences and teaching I received through my local church. Despite the lack of attention, I displayed towards the leaders who taught me, their lessons impacted my mind and heart.

As a student, I was never particularly capable of academic achievement. The sense of distraction, and the short attention span I displayed within my spiritual education, were even more prominent in my academic education. Practically every other year, in a mid-year parent-teacher interview, I was told that if my efforts did not improve, I would have to repeat the school year. Thankfully, I was never required to repeat a year, but it was apparent that the traditional model of motivating a child to stay focused and attentive would not suffice for my learning style. I needed other motivating factors to help me focus my attention toward participation and staying on task. It became clear that I had a deep need to be involved socially. The opportunity to participate in the youth programs at the church became an outlet for this. The programs that Jim and

Miriam structured were socially appealing enough to draw and hold my attention. My knowledge that there would be other kids present was enough to entice me to participate attentively.

One of the realities for me as a learner was that my educational and spiritual social circles were entirely separate. The kids I went to church with did not go to my school, and my classmates did not attend my church. As I made closer friends at school, I would invite them to attend the program. One of these friends, who began to move between my two social circles, was Andy. Andy and I met early in elementary school, and it did not take long for us to form a deep friendship. Spending time together on weekends would come to include attending weekly youth group nights. It did not take Andy long to acclimatize to the church's youth program environment and find his own place within the group. Within two years, he accepted Christ as his Lord, and became the social epicenter of the program.

Andy's conversion was the first successful experience I had of sharing my faith with others. Looking back, I don't remember articulating to my friend what I believed about God, and how it shaped how I live. Even so, the youth programs allowed him to experience God. Andy's experience and engagement in church shaped my realization of the importance of inviting others to engage with Jesus and bringing them along on my journey. Since I did not feel capable of articulating why I believed in God in my own words, asking friends to come to the youth program was a great alternative. These experiences supported the concept that had been in my subconscious all along: there is great value in

inviting others to come and learn who Jesus is, and sharing my own experiences along the way. I saw that invitation was my role in shaping the journey of others. This observation reminded me that other leaders often have strengths that are complementary to your own. Secondly, it affirmed for me that, if I was not confident in articulating my faith, then I should invite people (who I have a relationship with) into a context where they can hear the message of Jesus from someone who has the confidence in sharing that message. I did not realize it at the time, but I was inviting others into an age-appropriate cohort model of development because I recognized the deep value there was for them to experience that environment.

As I approached high school, I began to feel some sense of anxiety about moving into the next age division of our church youth program. I was really enjoying the environment, the pace of activity, and the style of the junior program. I did not know the older students very well, and the prospect of a change to the group dynamic and the system as a whole, unnerved me. Somehow, I formed an entirely inaccurate belief about the older age group that was not based on accurate information. Without realizing it, I assumed that senior high students did not play games at youth group. Because I believed that they did not play games, I decided that I didn't want to attend anymore. This was my first step away from the community that I loved and valued so profoundly. It disconnected me from the social group that had meant a lot to me and had held an important place in my life, all due to inaccurate perspectives that I could barely explain.

Over the next few years, I spiraled into self-isolation. I decided to withdraw from social settings at school and spent less and less time with friends. I retreated to my personal spaces at home, and would lose evenings and weekends to movies, games, and solitude. I did not enjoy this change, or even remember choosing it, but continued to move further into this inexplicable, self-imposed exile. I struggled deeply to feel connected to the world around me, without ever realizing that I was the architect of my self-isolation. It became more and more difficult to find the motivation to accomplish much of anything, since I had created a routine with few outlets. Every so often I would feel motivated to accomplish something, and to be productive by looking for either a part-time job or a project, however, after a time, I would simply lose interest and disconnect, without any logical reason for doing so.

My isolation only got worse when my mother was diagnosed with melanoma, a type of skin cancer, and my home situation became more unstable. It presented itself in various spots on her body, which were dealt with through surgery, radiation, and chemotherapy. Over time it became clear that the cancer was moving through her entire body, and as a result, due to her growing physical limitations, she had to give up her career and focus on her health. Her physical energy levels collapsed and did not allow her to manage the household anymore. My sister and I took on the responsibility of looking after ourselves. We would do the grocery shopping, laundry, house cleaning, manage our academics, and travel to and from school by ourselves. As my mother's health worsened, we began to look after our own emotional needs more and more. As time went on, the

responsibility for managing my mother's health fell primarily on my sister. In those early stages, I am not sure how aware our extended family was about how quickly my mother's physical capacities had deteriorated. The cancer began to affect her neurological ability to communicate well, and her mental state began to regress. She was ultimately put into the hospital, at which time my aunt moved in with us for the last few weeks. It was an awkward adjustment for my sister and I to have a parental figure living with us, having spent so much of the recent months managing our own. The discomfort of this adult supervision caused me to retreat into my isolation even more. But, instead of being a comfortable, secluded place, my home was becoming a stressful place that I wanted to avoid more and more.

Homecoming

Little did I know, at that point, how much the next year of my life would change. I would soon be pushed out of my comfort zone by friends and my own choices. In time the church would become the place where I would rediscover that sense of home I had loved and run from. Andy and I reconnected as friends during a school trip, and began to spend more time together at school and outside of school. Spending time with people brought a real sense of joy back into my life. I started to smile and laugh at jokes far more often, and simply began to forget about the pain and depression that I had felt at home. One Friday evening, Andy and I planned to spend the night at his house. The evening was prefaced for me with an ultimatum for me. Andy said, "If you are going to spend the night, we

are going to youth group.” I found myself with little ground for resistance, and agreed. We spent that evening at the church, and I felt strangely out of place.

Over the last few years, Andy had become the social centre of the youth group. He was like a bridge connecting all of the smaller groups and cliques of students. I watched him bounce from conversation to conversation, as he caught up with people in each group and made them laugh. I was amazed at the ease with which he engaged everyone, and more impressively, how his attitude and joy shaped the group’s atmosphere. It was like watching someone shape the collective energy and social electricity in the room simply with words, smiles, and engagement. Andy had a tremendous influence in this community. As I watched him engage with the group, I realized that there could be a deep impact as a result of being a leader and shaping a community. I knew that with some effort and personal growth, I could change my attitude, and find a new place to call home; that I could have a positive social impact in a group setting. Subconsciously, this principle began to shape my understanding of how individuals can play the role of an influencer with a larger group, and have the capacity to shape the culture and environment within a group setting.

In the spring of 2002, when I was 16, my mother passed away. My aunt, who was staying with us at the time, woke me up at about two in the morning to let me know that my mother had died. I told her that I understood. She asked if I wanted to get up, and I said, “no.” I lay in my bed for some time before falling asleep with an odd sense of peace. I knew that my mother was now with Jesus and that her suffering had finally ended, and that this was one of the ways that God

sometimes heals sickness. I knew that her soul was no longer in a body that was broken and barely functioning. Her years of struggle with a decline in health were over. She was now with her Saviour, and I was okay with that.

I woke up the next morning and called Andy on the phone. While sitting in the basement, I told him, “Mom died last night.” His voice was barely audible and broken from the other end of the phone, as he exhaled a single painful word, “No.” Over the last few years, Andy had become known as “son number two” by my mother. The loss was devastating for him too. We sat on the phone in silence for a few minutes, and then said our goodbyes. I went to the foot of the stairs that led up to the kitchen. I could hear my aunt cooking, and as I stood there I knew that the moment I went upstairs, the world would have to start moving again. I had no idea where it would go. I would have to deal with the events from the night before, and life would be different. Before I walked up the stairs, a thought came to me: “I don't like this house that much anymore.” After years of seeing my home as a place of self-isolation, pain, and struggle, I knew that, moving forward, I wanted to be home as little as possible.

Within a few weeks of my mother's passing, my father moved back into our family home, after ten years away. That fall, my sister left for university. Suddenly, I had a car and more independence than ever before. I regularly attended the weekly youth program at the church, as it was a guaranteed three-hour break from home, and count it as another evening I could spend away from there. I watched Andy, and learned how extroverts functioned, and how to become a community-building force. As I watched and learned from him, the joy

and energy I once had in the youth programs years before, was renewed. I learned how to participate more, how to overcome my social anxiety, and how to engage others in ways that made them feel connected and valued. Together with Andy, I soon became part of the group's social gravitational force. The ministry grew as those who attended immediately felt a part of the community as a result of our influence.

As the calendar continued, Jim planned a local mission's trip to Toronto, Ontario during the school year. I chose to attend the week-long service trip over March break, as it was a perfect opportunity to avoid my house for seven consecutive days.

I was less interested in the trip itself than in the opportunity to travel for a week, and I went into the experience with open arms and few expectations, beyond those of days and late nights with friends. It was during that trip that I was confronted with a profound realization. I learned that leadership could have an immense and measurable impact on the experience of others. During the camp week, there was a nine-year-old boy who we will call 'Wilson'. Wilson had a hard time listening to leaders—perhaps as much as I did as a child. For some unknown reason, Wilson would do whatever I asked him to, without question. Why Wilson was so willing to listen to me above others was beyond me. I found myself sobered by the immense weight of responsibility this level of influence gave me, and knew that I had the opportunity to have a positive influence on his life. If I was intentional about how I engaged with him, it could have a lasting impact on his spiritual growth. Wrestling with this responsibility, I decided to lean into it

and own the responsibility to affect his life positively. Wilson would listen attentively and much to my surprise participate fully when I gave direction to do so.

One night during the week, I sat down and had a conversation with Jim. I shared with him the thoughts I had had during the week of camp, about impacting others. I told him how I had become profoundly aware of the potential of positively influencing others, and how I wanted to explore this concept moving forward in my life. I asked him how this ability to mentor others could be explored in life. Jim's excited response of, "Finally!" surprised me, and filled me with excitement and anticipation. At the same time, I was also taken aback and confused. It was as if Jim was aware of some truth and reality about my future that I was not. He explained to me that my capacity as a leader had grown immensely over the past two years, and that he saw the future potential I had as a leader. This potential had become evident to him, and the other leaders, as they had watched me grow over the last few years. What I shared with Jim was an affirmation of his belief that God was preparing me for a ministry role. He explained that one path towards growing as a leader could be to explore my identity through a program at Tyndale University. The program was designed to give biblical knowledge and understanding of ministry within a church context.

I chose to apply to the program in secret, as I was unsure of whether or not this would be a defining path for my life. I didn't want to draw attention to myself unless it was the path I was supposed to take. I did not share that I was interested in the program, or hoping for an acceptance, with any of my family members.

Over the next number of months, I submitted my application and waited with anticipation to see how God would answer my willingness to follow him into this program. The weeks turned into months, and I received responses from every other school I had applied to, but I did not hear back from the admissions office at Tyndale. I took the silence as a response from God that there were no plans for me to develop as a leader, and that I had misunderstood my purpose. I had given God my willingness to pursue a ministry career, and his silence was a firm response that this was not to be the path ahead of me.

Seven days before the semester began in September, I received a call from the admissions office saying that they had yet to hear from me about my acceptance. "Acceptance?" I thought. I was so confused! The person on the phone affirmed for me that the door was open to a future that I had faithfully tried to step into. The question which suddenly needed to be answered was whether or not I would follow the path ahead. I knew then that the best option was to pursue a leadership calling, and to faithfully step into the future that so many leaders had already affirmed for me. I chose to step into that future, unprepared for the next stage of life that God would open up for me.

I entered into my time in university with a willing disposition. I knew that my journey there had come about through purpose and design. My educational prowess, or lack thereof, did not prepare me to succeed well in post-secondary education. After enrolling in university, I found the academic requirements ahead of me quite daunting. My first semester ended with stumbling over several obstacles. I struggled deeply with the academic expectations and the workload in

all of my courses. One of my professors suggested that I might not have the academic capacity to succeed, and that it might be better for me to leave university and find something that was more my speed. I finished that first semester with a grade point average of well below the academic minimum. Despite not scoring well in my courses, I was far too stubborn to let this dissuade me from pursuing this calling. I was very confident in the affirmation I had received that I was in the place that I was supposed to be. My grades improved over time as I found a better rhythm in my academic expectations and routines. My grade point average climbed closer to the minimum required, and I was allowed to continue into my second year while on academic probation. I realized, through those first two years of education, that change could take time. This reminded me that my efforts were well placed, and that change could be challenging, but also very rewarding.

As I entered my third year, I was full of anticipation. In returning to school, I knew that this year could be different. With the counsel of leaders, I set objectives for myself, and ensured that I had a proper work-life balance. My academic routine became more structured and intentional as I gained a better understanding of what I needed to do to succeed. In moments of discouragement, I would reach out to Jim to talk about my fear and concern that I could not succeed at the level I wanted to. Jim shared a thought that I still remember today. He told me that it was not about asking why this had happened, but asking where I would go from here. As soon as he said this, I knew it was the lesson I needed to hear. It was a concept that forced me to reevaluate how I had always dealt with

obstacles and failure. I came to realize that the past had already happened, and dwelling on it did not move anything forward.

I knew that I simply needed to study more routinely instead of studying just prior to an exam. As I added further layers of editing into my papers, my grades grew steadily, and I began to achieve my first academic objectives. I came to realize that leaders develop through seasonal lessons; lessons that shape one's life moving forward. People need relationships that speak to them personally and give them insights that allow them to realize potential growth and changes that can occur.

I signed a lease on an apartment with my former roommate and some other campus friends, and I began an internship in youth ministry at a small church. I started working with their junior high students, and became a leader on the church pastoral team. The structure of this position helped me to learn how to do ministry in a style that reflected my strengths and leadership style. During my final year of undergraduate work, I finally started to achieve the academic standard I had been looking for. I was confidently focused on completing my degree, and knew that, after I was finished, I would start to think about the future. While working on my final course, I received a call from a church in the area interested in interviewing me for their new youth director position. I finished my last semester with a grade point average of 2.2 which, for me, was everything I had hoped to accomplish, and the first time I had successfully balanced my educational grades and personal life. It was a fantastic moment of realization that, despite not having been prepared for university, with God's help, I had succeeded

in the objectives I had set for myself. I received a call for an interview with the same local church, and was offered the role of youth director. I was very excited, and accepted it.

Upon receiving my undergraduate degree, I knew that I had not yet attained all the knowledge I needed in order to be successful. This caused me to pause, and to recognize the value of input from others into my personal, professional, and spiritual development. My desire to continue to grow led me to search for individuals who could guide my life and ministry from a place of their own strengths and experiences. These mentorship relationships that were established, which were affirmed through my own positive experiences, showed me the value of receiving guidance within a structured relationship. As I discovered the need to create space in my own skill set for growth, and as I made that space for myself, I advocated for others to do the same. In doing so, I was able to lead them towards creating that same space for development in their own lives. This allowed me to advocate for the immense value that guidance from another leader would be in a ministry context and leadership journey. The reality is that, if we describe ourselves as followers of Jesus, then we are followers in need of guidance.

Through that season, my journey and development as a leader seemed much like climbing a mountain. Just as climbing a mountain has sections of inclines and plateaus, each with length and slope, leadership growth has a similar process and trajectory. The steeper the incline or challenge, the deeper the

learning curve and change. The plateaus in my life were seasons of exercising giftings, and strategically putting in place what I had learned.

I recognize that education and its role in my growth, are personal and not the style of learning all leaders enjoy. I also understand that education cannot guarantee the same level of personal development and growth for every leader, and that the impact of an educational model varies across the spectrum of students. However, I am confident that my journey of education has had a substantial impact on my own personal growth, and has provided me with objectives and structure through which I can continue to grow. Engaging in my journey with leaders like Jim has been very influential in my leadership development. I have learned that mentorship can have much more of a measurable effect if the relationship itself has structure.

As I reflect on the leaders I have met in my life, it seems as though some are not motivated, or even self-aware enough, to discern their own personal and spiritual growth. This lack of awareness sometimes affects their ability and motivation to discover and address areas of weaknesses in their leadership style. This lack of attention can negatively impact those whom a leader oversees. Personally, I have been so formatively shaped through mentorship, that it has become a cornerstone of how I advocate for those under my leadership. Since the model of mentorship can be formative and shaping for pastors, and since there are biblical models for this, mentoring is worth advocating for. The role of a leader is to encourage others to seek the opportunity to grow in their capacities, and to positively impact the personal development of those they are leading. As leaders,

we should not only be aware of the biblical evidence for mentorship, but we should also understand the huge potential development that is available through mutual exchange in relationships. This exchange allows leaders to encourage each other to discover and move towards the full design of who God created them to be. “Support others in areas in which they don’t excel. Give them confidence by helping them find complementary partners or systems that free them from failure” (Rath and Conchie 2008, 204).

Ministry and Intentional Development

As I began my ministry role, I was aware of what a huge influence the guidance from a mentor could have on my development. Having experienced the benefit of mentorship over the years, I was interested in, and willing to pursue, mentorship relationships as learning and development tools. Throughout my ministry and spiritual experience, I have had many different seasons of growth that have varied in their levels of intensity. Each of my mentor relationships has impacted my faith and leadership skills. What stands out to me, as I reflect on these seasons of growth, is that the stages of most measurable growth and transformation for me, were the ones that were framed by mentorship and education. The other aspect that has had a formative influence on me, has been my participation in mentorship roles as both leader and mentee. This experience on both sides of the relationship has helped form the philosophy of ministry I will share in chapter III.

Several years after I came on staff, our church hired a new lead pastor named Graham, who was willing to have his name shared in my portfolio.

Graham saw potential in me as a leader, and became an intentional mentor to me. As my supervisor, he placed me in positions of new leadership opportunities in order to help develop my skills and abilities. He structured regular times to connect, and established me as a leader. Graham was intentional but informal with how we spent our time together as mentor/mentee. We spent regular time together, focusing our discussion on visioning and planning. This included settling on, and agreeing to, a schedule of biweekly meetings. These consistent, regular meetings allowed us to connect and share our experiences for our mutual benefit. This accountability also allowed Graham to measure my progress and to give corrective leadership as needed. Our time together allowed us to review recent events, and gave us time to focus on the challenges I had encountered since our last meeting. This regular accountability allowed me to make progress and to develop as a leader. These routine and regular assessments and evaluation of my experiences were able to shape my future initiatives positively.

As Graham ministered to me by sharing skills and resources, I continued to grow in my capacity as a leader, and I began to gain more experience and leadership skills outside the area of youth ministry. Graham gave me teaching outlines for lessons, and allowed me to teach theology and to lead the MMC membership classes. He advocated for me to participate in higher levels of leadership meetings at the church. Graham made it possible for me to join the elders' team, and by doing so, I was given the opportunity to contribute to the church's vision and direction. This changed the focus of my leadership from being directed at one specific group to a broader spectrum of church leadership.

These new opportunities allowed me to grow as a leader and aid in the changes in multiple areas of the church. These opportunities challenged my previous view and understanding of pastoral roles. Every church I had been a part of in my life, had always had very specific staff roles. Senior pastors would preach, associate pastors would do visitation, and youth pastors would concentrate on the youth. Graham constantly blended these boundaries and allowed me to serve in different areas. Over the years, he grew my position into Pastor of Student Ministries, and then the role changed into that of an associate pastor. In my early years of serving as an associate pastor, I oversaw the youth ministry and served within leadership development. This mentorship relationship allowed me to serve in different areas in the church, and to continue to experience leadership on a broader scale, with leaders of all ages. Graham's leadership approach taught me the value and necessity of goal-setting for mentees. Having foresight into their own future potential allows the mentee to grow into capacities they might not have seen themselves at the beginning.

Jim, Miriam, and Graham all played a huge part, not only in my development as a leader, but also in my understanding of both informal and formal mentorship structures. Each of them shared different approaches and strategies to mentorship with me, that have highlighted aspects of resourcing, partnership, obedience, accountability, and transference. Each of these experiences have contributed to my understanding and practicing of mentorship.

In 2015, Graham moved on to a new church, and the search for a new lead pastor began. It became a four-year journey of waiting for a new pastor to arrive.

Throughout that time my role shifted in many ways, and it allowed me to participate in many different levels of ministry in our church, and to help shape the mentorship process within the other leadership teams. During that season, we began to hire student interns to oversee the youth ministry responsibilities, and I moved into a more general mix of pastoral ministry responsibilities. I began to preach more regularly, and had the opportunity to develop sermon series based on the direction that the elders set for me. I began to receive frequent requests for pastoral counseling, visitation, and leadership development as a mentor. I found that my role continued to change based on the church's needs, and was structured less and less on a traditional job description. Over the course of these years, different candidates for lead pastor stepped forward, and it seemed like the process would end with a hire—until it didn't.

During that season of change, the church decided to focus on youth ministry work through a mentorship internship program. The objective of this internship program was to have students in ministry education lead the youth programs. The students hired would sense a calling into church ministry, and it was my role as their mentor to help them clarify their objectives, values, and vision for ministry, in line with the church ministry objectives. Over the course of four years, we had the opportunity to develop five student interns. My role was to provide them with an external perspective on the issues and challenges they were facing within the program. Through routine engagement, and sharing in a mentorship relationship with them, I provided wisdom and clarity from an outside perspective. These perspectives were given from the balcony angle (Heifetz

2011). The balcony is a place where you have an unobstructed view of the room, while, at the same time, removing yourself from the internal events of the space, and gaining an outside perspective. As the interns would share their experiences, concerns, and challenges, it would be difficult for them to grasp the dynamics at play. I, on the other hand, was able to offer insightful perspectives on what was going on, since my perspective was less central. This was a massive blessing in navigating these difficult leadership experiences.

In Acts, the Eunuch asked Philip, “How can I [understand] unless someone explains it to me?” (Acts 8:31 NIV). Although this example speaks to one moment of guidance, mentorship speaks to the need for ongoing guidance. Leaders need to approach their growth journey with the same level of investment and a desire to receive outside counsel. They need to seek for individuals who can help them grow in their gifts and in spiritual depth. This process needs to include guidance, accountability, and perspective.

My experiences with the interns at the church affirmed the benefit of being an intentional mentor and advocate, and the necessity of using mentorship as a tool for consistent growth. I believe these formal relationships cause more measurable and consistent growth as mentees receive skills and knowledge from a mentor. I encourage leaders I oversee to seek out these opportunities for growth by partnering in relationships with others. As I model these principles of journeying with others, I am able to show them the value of mentorship, and be a constant reminder of learning, growth, and taking the importance of their journey of faith seriously.

In reflection, throughout the course of this project, I have come to realize how much the Southland CR mentoring program has shaped my understanding and mentorship practices. Although I have not participated in the actual mentoring program, the experiences I had attending the Church Renewal event, and researching the mentorship model, has given me an understanding and perspective about mentorship that I can share with others.

My leadership objective is to share my experiences of how I have been impacted through a mentor relationship that set goals and objectives for the time we spent together. A mentorship agreement should focus on an agreed plan or outcome. Many leaders have limited time available, so the setting of goals and clear expectations of what will be accomplished together can have a deep impact on the relationship. The objectives can be at any intensity level, but they ultimately need to speak to the movement and progress of the growth and experience a mentee hopes to achieve. Ideally, the mentor and mentee have to agree on a goal together. When a leader has an objective and an area they want to grow in, they are more likely to have successful growth by finding another leader who is suited to helping them develop those objectives.

Creating a mentorship structure allows progress to be measured with markers and indicators, to ensure that progress is being made. These relationships should include goal-setting, structure, and time expectations. This format can take many different forms, all of which will depend on the nature of the mentee's objectives. When construction of a building begins, the builders and architects require blueprints in order to accomplish their goals well. A timeline for the

project will be set, and the development of that project will be tracked and reported. A mentorship relationship can be similarly structured. As a mentor, this is the role I fill, as I help set and define objectives, and then follow their development. Although not all mentoring will follow this model of structured goal-oriented approaches, when it does, it has a higher likelihood of accomplishing specific goals.

In January 2021, the time had come to find a new ministry position within the community I live in, and I began a new position as Associate Pastor at EastRidge EMC church.

The World Gets the Virus

The year 2020 will be remembered for years to come. A virus that allegedly originated from the other side of the world and caused a global shutdown. Some churches closed their doors in a faithful attempt to show love by adhering to public health guidelines, while others closed their doors in anger and claimed victimhood. This shift pushed the church into a position it had never been in before in living memory. The question became: how does a church learn to minister to a community when it cannot meet in person?

In my experience, most pastors tended to fit into one of two categories: either they saw this pandemic as an opportunity to rethink how church ministry should take place, or they were entirely overwhelmed, discouraged, and angry in the new landscape. Pastors who struggled to see how things could move forward and grow in a time of restrictions, feared that the church was losing ground

spiritually, and were passionately pushing to get back to the way the church operated before the pandemic struck, as quickly as possible.

Pastors who fit into the first category were more likely to collaborate with other church leaders as they were open to considering changes in a shifting landscape; they found themselves encouraged by journeying with others who were encountering the same challenges. Having a mentor was formative to ensuring that I was of the first mindset mentioned. My mentor experiences allowed me to stay encouraged, positive, and forward-focused for future church ministry. Mentors can help individuals to see the potential around them with a level of clarity that leaders often cannot see on their own. Leaders in this season of church ministry needed to see beyond the current scenario that the church was in.

Final Thoughts

This journey I have been on has given me a wealth of leadership experience, and an appreciation for God's development plan. As I look back on my journey, I can see that the Lord encouraged me to develop me as a leader through the intentional placement of mentors in my life. God's development plan for me included not only milestones that I would reach at different stages, but also the placement of certain leaders with specific skills into my life, who could invest in me for the good of my ministry and development. As a leader, the seasons in which I have experienced the most growth have been those during which other leaders invested in my development. I can see God's divine purpose in the intentional placement of leaders into my life. These relationships and experiences

have allowed me to move towards my growth potential, and have led me to recognize that the investment of others in our lives are necessary, if we want to grow as leaders.

Each of my mentorship relationships functioned in a different format. My relationship with Jim and Miriam was organic; the one with Graham was organizational. My experiences have shown me the value of both styles of mentorship. If the goal for us as pastors is to see certain developmental outcomes take place, then a more structured relationship, with clear goals through mutual exchange, will have a higher likelihood of accomplishing the change we are hoping for.

The impact of these experiences at Southland, and those of my own mentoring, are fully explored in Chapter V, as I discuss the model of mentorship I have discovered through research, and through my own personal leadership experiences. This model has revealed one of the most formative principles of leadership that I have experienced, and has become one of the most formative characteristics of my leadership as a pastor and leader in the church. As outlined in 2 Timothy 2:2, “What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also” (ESV), I believe that development is meant to be a process of exchange that takes place between leaders and causes long-term change.

CHAPTER III

FOUR GENERATIONS

In this chapter, I will explore my philosophy of ministry, and how it has been formed through my experiences, understanding, scripture, and my definition of mentorship. I believe the practice of mentorship is the responsibility of every leader. When a leader takes another individual under his/her guidance, and invests energy into their development, the impact for the kingdom can be substantial. In light of what we see in scripture, leaders should strive to mentor others. Growth in mentorship is aided by the setting of development goals. This process occurs when a leader seeks to take on mentorship relationships that move toward seeing the mentee's leadership potential. It is the responsibility of the mentor to recognize the potential of the mentee and to facilitate growth in his/her life. Mentorship is effective when it is focused on skills, experience, and knowledge transference, and when it is based on the mentor's strengths. Mentors are to share their experiences and expertise with their mentees. The philosophy of leadership I propose is based on an exchange of insight, knowledge, and values accomplished through a structured, personal relationship between mentor and mentee.

Biblical Context

To inform this theology of ministry, I will explore the passage of 2 Timothy 2:2. We see that this passage shares several principles of exchange,

reproduction, and transference when we follow the path that Paul sets through his words. The passage explains a four-generational exchange of experience. Paul receives from God and gives to Timothy, who gives those experiences to reliable leaders, who share them with others. This reproduction and communal engagement is the definition of how I believe pastors and leaders should follow Jesus.

The Scriptural Setting

Before exploring the specific themes and elements of 2 Timothy 2:2, it is essential to understand the setting and context of what was taking place in that church when Paul penned this verse. In his desire to continue to see Timothy grow, Paul wrote to him to encourage and inspire him, while giving contextual guidance to his ministry. Paul wrote this letter while he was in prison awaiting his impending execution. “Although the place of captivity is not specifically stated, the fact that Onesiphorus was in Rome and visited him ‘in chains’ indicates that the imprisonment was in Rome... Only Luke was with Paul, which may suggest that Luke had a hand in writing the letter” (Zehr 2010, 145). Rather than being discouraged and hopeless in light of his current circumstances and the bleakness of his future, Paul still managed to send out a call of action that would have resonated with Timothy and helped shaped his leadership skills with intentional reproduction. Timothy used the knowledge he gained from Paul to help shape the lives of those he was leading. Paul had always been faced with challenges and hardships. He understood those obstacles as being a part of the journey. Within the passage that he wrote, he strove to inspire Timothy with a picture of how his

leadership could take shape within the community he was leading. The sense of joy and excitement that Paul placed into this letter makes it hard to remember that he was actually sitting in prison. Paul's earnest hope was to see Timothy again, and to have the opportunity to continue to share with him all that he had learned and all that God had shown him. He hoped that Timothy would be able to join him again soon, but also recognized that God had Timothy in a specific place, for a particular purpose at this time, and that there was still work to be done. The tone of the letter of 2 Timothy was one of inspiration, and became a model of mentorship that reflected the experience that Paul had throughout his ministry with Timothy. Paul wrote intending to inspire him, and to help him change the world he lived in (1:3, 2:23, 3:8). It is this sense of intentionality on Paul's part that reflects the care and investment Graham made in my own development.

Paul wrote with an objective in mind. He desired to see Timothy overcome new leadership challenges such as choosing leaders, so that he could have success in ministry. This would allow him to teach others how to reproduce the same outcomes. As Paul wrote from a jail cell very far away from Timothy, his mind was still focused on how he could affect another leader's ministry and development. This approach to leadership is one of the most beautiful pictures of self-sacrifice in scripture. Leaders are required to set aside their own needs, be self-aware and disciplined, and not allow their own situations to dictate how to pour into others' lives. I have noticed that ministry leaders often become emotionally discouraged due to conflict, or lack of clarity regarding their vision, and that this can drastically affect their ministry in a negative way. This dynamic

was not the case for Paul. Despite chaotic and nightmarish circumstances at times, his eyes remained on the target: He was focused on establishing gifts and abilities within Timothy for his use and impact for the Kingdom. The words that Paul wrote to Timothy became an encouraging call towards greater aptitude and intentionality as a leader. This call took shape through specific instruction with a spiritual purpose from Paul. “Paul had been laying before Timothy, in an extended challenge, the hardships and hard work of the gospel” (Hughes et al. 2000, 192). Paul had the desire to stay in touch with those whom he had developed, and to inspire them towards a more impactful ministry on the local level.

We can only imagine the emotions that would have been experienced by Timothy upon receiving a letter from a mentor who was locked in prison. It was a firm reminder to him, and to any reader, that the Lord’s purpose reaches much further than geography or physical freedom might allow. Despite being in such different circumstances, Paul gave a call that was so drastically different from the potential emotions one might feel while sitting in prison. This call had the intention to inspire and develop as, “These bracing realities primed Timothy for the solemn charge to stand tall, suffer, and keep the faith” (Hughes et al. 2000, 178).

Goals in the Letter of 2 Timothy

The letter of 2 Timothy is one of the pieces of communication in an extended dialogue between the two leaders. The letter was written with an extensive level of insight into the life of the recipient. It was written with the

purpose of instruction, and with the sense of a deep relationship between author and recipient. Paul had insight into who Timothy was as a leader, into his disposition, skill set, and ministry context. When Paul mentioned specific dynamics and aspects of leadership that needed to be considered, he did so with an understanding of the context and setting in which Timothy would be leading. Through the course of the writing, the personal messages and specific instructions make the connection between Paul and Timothy very apparent. Luke Johnson explains the relationship of the message and instruction here, “The text of the letter is interlaced with allusions to shared perceptions, values and even desires. Paul holds Timothy close to him in memory as one who knows his family history” (Johnson 1987, 11).

Paul intended to give specific instructions to Timothy about his leadership in the local church. He shows that he expects the instructions he gives in this passage to be followed and put into place. He “[spelled] out by means of maxims the proper attitudes and aptitudes of the Christian teacher” (Johnson 1987, 25). In mentorship, there needs to be communication as well as instruction and guidance for a measurable change to occur within the mentee’s life. This is evident as Paul tells Timothy to take ‘what he has witnessed’ and share it further. This is also a characteristic of Paul’s regular exchanges with Timothy. His constant giving of guidance to Timothy’s ordained ministry comes with the expectation of seeing a change happen in the lives of those Timothy leads. Timothy, as the recipient, receives specific instructions that are intended to be put into practice immediately

in his role as a leader. These instructions reflect the experience and exchange that Paul and Timothy had together.

These instructions do not merely come as a list of activities to follow, or things to accomplish. They also come with a spiritual lesson and with direction. Paul paints these instructions as directives coming from his personal leadership experience; they have a deep connection to the ongoing work of the Holy Spirit. “Paul has regularly or explicitly stated that Timothy must keep in mind that ministry is only successful by the power of the Holy Spirit working in someone who is in Christ” (Ngewa 2009, 207). This quote highlights the guidance Paul gave Timothy: that it is not only about Paul’s thoughts on acceptable leadership practices, but also about the Lord’s divine direction through the work of the Holy Spirit.

Exegesis and Leadership Theories in 2 Tim 2:2

Paul uses three specific words in this passage that describe the process of a healthy and fruitful generational transfer of experiences and insights between leaders: things, entrust, and reliable. This generational exchange went from Paul to Timothy, Timothy to the church leaders, and from the church leaders to others that they taught. This teaching exchange happened between four generations of teachers and learners. The verse itself reads, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Tim. 2:2 NIV). A quick look makes it clear that there is an exchange between Paul and Timothy that is passed on and repeated again and again to others. Some readers may see these ongoing exchanges as simple

organic outcomes. I would like to propose that there is deeper meaning. The exchange between leaders that this verse describes, needs to be intentional, in order to result in a higher level of impact. The message of this passage has greater importance than merely being another basic task that Paul has given Timothy. Exploring the specific words that Paul used in this passage will help create a model for mentoring that focuses on the exchanging of skills and insights between leaders of different generations.

Paul's Use of the Word "Things"

As Paul begins this thought on communication, he tells Timothy about the "things you have heard me say." Paul is referring to teachings that he has given Timothy over the years. Timothy observed Paul's teaching many times throughout his years of ministry. It is these teachings to which Paul is referring here. These "things" include the experiences, insights, revelations, and instructions that Paul shared with Timothy during their ministry together. The word "things" summarizes the breadth of all the experiences Paul has had, and which Timothy observed, during their shared ministry. Paul looks at the summation of these teachings as a cherished possession; he sees them as a resource that has value when it is passed on. In my own leadership journey, I consider my experiences and insights to be something that is worth sharing with others. This is the same concept that each mentor in scripture put the focus on. They all saw their own leadership experiences as valuable 'things' to share. Jethro, Samuel, and Elijah all approached ministry with the same intent. They had specific skills, resources, insights and abilities that they sought to impart to their

mentees. Each of these leaders functioned out of the conviction of their calling, and the potential impact they saw they could have on their mentees.

Social Interactions

For a healthy and meaningful social exchange to occur, the mentor must facilitate an environment based on mutual trust. It is the responsibility of the mentor to set and nurture this dynamic. For this type of exchange to take place, the mentor must focus on fostering vulnerability, so that trust can grow within the relationship. Vulnerability requires the mentor to contribute with openness. This trust and vulnerability comes when a leader is honest, open, and willing to share—as well as listen. For social exchange to be nurtured in a relationship, the potential benefits of the relationship need to be evident to both mentor and mentee. Social Exchange Theory (SET) can take shape in varied leadership structures, with a positive effect for both parties through transference. As leaders model vulnerability, and require it from their mentees, it becomes a trait that can be reproduced. Modelling these values needs to be a conscious and intentional choice on the part of the mentor. It requires an act of willing submission from both the follower and the leader. If a participant is willing to allow himself/herself to be influenced positively by another leader, he/she can have a positive influence on others by sharing those same experiences. This process takes place as E. P. Hollander says when, “Influence over others is purchased at the price of allowing oneself to be influenced by others” (Hollander 1980, 286). The depth and trust in relationships, as explained in SET, are reflected in my own experiences with the mentors in my life. The trust I had in both Jim and Graham are reflective of this

experience. These values have shaped my understanding of leadership and mentorship practices.

For mentorship to have a positive impact, trust and vulnerability need to be fostered within the mentorship relationship. These fostered values will also shape the willingness of the mentee in this relationship. In our day, time is often held as a rare commodity that individuals and leaders are unwilling to use. For individuals to be deeply impacted through a mentorship relationship, there needs to be an apparent value and confidence in the material that is offered as an exchange. Time is well spent when there is progress or movement towards a goal. These experiences are embodied in the life of the mentor, and communicated through their Christ-like behaviour. Duane Hansen explains, “Social Exchange Theory suggests that employees reciprocate leaders’ behavior towards them with their own matched behaviors on a quid pro quo (mutual reciprocity)” (Hansen 2011, 43). These dynamics highlight the principle that for mentorship to have a deep and profound impact, it requires engagement with intended skills and insights for exchange and reproduction within structured relationships. Mentors need to be seen to be teaching useful traits and modeling them for the effects of mentorship to be complete. For the teachings to be impactful, they need to be observed and practiced. In today’s society, concepts and their effectiveness need to be shown as valuable and effective before leaders are willing to engage and invest. My experience is that the church itself often sets the requirement for teachers and leaders lower than biblical guidelines, due to the lack of available and qualified leaders. In my observation, the qualification for leadership is more

relationship oriented than skillset based. If a leader is liked socially, and has not recently offended anyone, he/she is likely “qualified” to lead others. This bar is set much too low for leadership roles within the church. For exchange principles to be positive and formative, mentorship needs to occur for the purpose of sharing valuable content from a place of knowledge and experience. It is this style of leadership, and environment, that Jim and Miriam created through their ministry. They created a social setting that was nurturing and led to the exchanging and receiving of spiritual insights.

These concepts and principles of exchange are valuable in establishing a healthy dynamic culture of growth. Nurturing cultures have the potential to be highly motivating and successful in helping organizations or teams of any size move towards accomplishing their objectives. When there is a positive culture that is set for a group or individual leaders to follow, their work and contributions will be more influential than they would be in an environment where individuals are holding back, due to lack of trust or the willingness of a mentor. Gordon Smith explained this cultural dynamic when he wrote, “The role of the team leader and department head is crucial ... there is no avoiding the pivotal role that the president plays in setting the tone, keeping the culture on mission, affirming and recognizing and reinforcing those elements of the culture that are consistent with the mission” (Smith 2017, 129). These same values are true for mentors. The mentor will define the potential and effectiveness of the social exchange within a mentorship relationship. For the social exchange to be positive, it needs to be established in an environment of openness, vulnerability, and valuable content.

This dynamic is a quality that is evident in the relationship between Paul and Timothy, as recorded in scripture.

Paul's Use of the Word "Entrust"

Paul uses language that leans towards understanding the experiences and revelations of Christ as tangible valued experiences that can be exchanged. Paul had these experiences with Timothy, and encourages Timothy to continue to pass on these experiences, and Kingdom understandings, to others. Paul sees a deep significance within these teachings, as they are meant to be valued, protected, and transferred to others. Experiences, knowledge, and insights gained in life are not meant to be secured and stored away for personal use, but should be shared, distributed and passed along in order to cause transformation in others. "The pastor says that Timothy is to 'explain' (*parathou*) the things that he has heard. The primary sense of the Greek wording used is 'pass along' or 'distribute'. Derivatively, the verb means to 'explain', but not without the idea of an explanation as something that is being passed along" (Collins 2012, 220). Paul has a great sense of confidence in the power of the message that he has shared, and the potential impact it will have on others. He instructs Timothy to exercise care in selecting the leaders who will receive this message. In the process of sharing within this leadership exchange, there is a third level of recipient who benefits. There is a sense of care and intentionality that Paul expects from Timothy in how he shares these commodities. Chuck Swindoll elaborates as he writes, "Paul 'entrusted' the truth to Timothy, charged him with the responsibility to guard it" (Swindoll 2014, 191). Paul approaches the entire exchange almost as

if he was passing along a baby. He has given a message to Timothy with great care, and now Timothy must pass it along to the next leader, and entrust them to follow through on the instructions to give it to others.

To grow to be more effective, leaders need to experience growth and spiritual development. Those who are not experiencing renewal will not shape the individuals in their circles at any deeper levels in the future. Growth can occur through the shifting of resources in a mentoring relationship. For this process of development to have a regular impact, both leaders can agree to a structure for their time together. The focus of this exchange needs to be on the sharing of a set of values.

Despite the number of structures for personal development, the concept of transformation through exchange needs to be a central objective in mentorship. When leaders willingly partner together, it can be for mutual benefit, and as scripture says, “iron sharpens iron” (Prov. 27:17). When mentorship takes place, leaders can share with one another, and help each other develop, through the relationships that they form with those they trust. If leaders do not seek to engage and share their personal experiences and wisdom with those they are leading, that knowledge will only ever amount to impacting themselves.

Partnering together can have a deep level of influence when the engagement of the participants is authentic and genuine. This happens when believers intentionally endeavor to share and help one another develop, and believe their efforts can impact a lifestyle change in others. For mentorship relationships to be effective, there needs to be a process in which individuals are

willing to engage, and a willingness to see the value in gaining experiences and insights from others. Genuine engagement with leaders can lead to measurable change and applicable outcomes for those involved.

A social exchange can occur organically within any leadership system and structure, but for substantial growth, taking a more intentional application is necessary. No structure, development, or program that is not influenced by external forces or divine guidance will function well. Systems for organizational development and personal change need to be put into place to create a systematic and measurable growth process by leaders who have a genuine desire for growth. If the objective is for an organization's leaders to grow, it will require the creation of structures, and a model of mentorship. These two areas must be built upon to create concepts, partnerships, and exchanges that lead to development. These will be the foundational aspects of a model of mentorship that will shape leaders. These principles form the basis of my practical application in this portfolio.

There are several challenges for leaders in creating this culture of an exchange-based learning process. As key leaders find themselves focused on the volume of tasks, responsibilities, and routines that draw their attention, personal development can become unintentionally neglected. When this happens, it is possible that corporate neglect within the organization will also be a result. It is important for leaders to seek personal growth through structures and development, so that they can have a positive impact on their organization. If leaders do not feel the need, or even recognize the value of seeking growth and fellowship, it may not become a value for others in their fellowship either.

Leaders need the willingness to seek growth in their own capacities, and to see their own development as a valuable resource worth sharing.

We are to share our knowledge with those who are newer in their faith journey, and to learn from those who are further ahead. Every believer should have a leader who is pouring into them, and be willing to share his/her story with others, however new it may be. Through this process of exchanging resources and experiences, the church can move forward and be renewed, just as flowing water remains healthy.

Introduction of Social Theories of Exchange

Mentorship in and of itself is rooted in an exchange of values and experiences between two people. As mentorship relationships are explored within the local setting of a church, there will likely be deep levels of familiarity and trust that exist between the parties involved, just as there were between Paul and Timothy. Most churches in Canada have an average size of 75 people (Outreach Canada 2014). This smaller size of the church creates a community where church members are more likely to know everyone. For mentorship to be a positive exchange there needs to be a high level of trust between the parties involved. Patrick Lencioni describes how vital a high level of trust is within leadership relationships to build trust among people, “If there is no trust for the other parties then it negatively impacts the product the team can output” (Lencioni, 2016, 95). This requires the social exchange to occur within an environment that is rooted in trust. Trust is foundational for healthy interaction between leaders.

Trust between mentors and mentees is a formative aspect of social exchange, and has an impact on the exchange as outlined in Social Penetration Theory (SPT). SPT states that the social exchange's quality and effectiveness are varied levels of change by how deep the bonds are between those involved. The impact of healthy trust can lead to deepening the experiences, moving from social and surface in nature towards relationships' deeper impact and value-based exchange through the bonds between the individuals involved. "SPT states that the relationship development occurs primarily through self-disclosure, or intentionally revealing personal information such as personal motives, desires, feelings, thoughts, and experiences to others" (Littlejohn and Foss, 2011, 235). This concept builds agreement that the trust between the participants further impacts the mentorship experience. Trust is a willingness to share, listen, discuss and receive within a relationship.

In scripture, we see the presence of SPT theory within examples of relationships between leaders who have a high degree of relational trust. As a leader, Paul experienced a journey with Christ that he knew had value for others. As the Lord led him in his growth, knowledge, and spiritual insights, he led him to impart those revelations into the lives of other leaders. Paul had been so shaped by his leadership journey that he felt compelled to share the insight through social exchanges with others. Through the Old Testament, it has also been observed that exchanges that had mutual benefit were present in the journeys of a number of leaders. Moses and Aaron shared their journey, and more formal mentorship relationships such as Eli and Samuel also participated in a social exchange. As

believers and followers of Jesus, having been mandated to share a discipleship journey, it is central for mentors to recognize a communal responsibility to share that experience with others. To do so is, in itself, an exchange within a social context as Dickens and Nelson describe it, “This concept of sharing a discipleship journey must be perceived as a leadership exchange principle” (Nelson et al. 2015, 114).

Reproduction of Insights and Experiences

Mentorship should be a reproductive process where leaders develop leaders who develop others. This passage shows several ways in which leadership experiences and insights can be shared. The very nature in which this message takes shape is one that should naturally reproduce itself. As Paul has shared his experiences, leadership insights, and teachings with Timothy, Timothy must also reproduce them with those faithful men in his life, who will then share the same with those they come into contact with. In this example, we see four distinct generations of leaders that include Paul, Timothy, reliable men, and those they teach. As Paul has influenced Timothy, Timothy develops a change in the leaders that he leads, and those leaders shape the next generation of leaders in this exchange. This journey of leaders experiencing development requires the exchange of valuable resources with leaders who will also be blessed by it. With each interaction, there is an expectation that what was communicated will be reproduced, like a valued resource that is passed between individuals in order to bless them. The responsibility to see the capacity and potential of where this message may go next in his context, remains on Timothy’s shoulders. Having

glimpsed the future potential of this message, it remains his responsibility to see these abilities and resources as a valuable resource that can be reproduced through exchange, and through the work of the Holy Spirit. Paul Zehr summarizes this process by saying, “Here is the principle of multiplication: each one teaches another. In so doing, Timothy can leave Ephesus and visit Paul in Rome, fully assured that trustworthy persons will communicate the good news of the gospel” (Zehr 2010, 176). As I reflect back, it was this same level of multiplication that Graham expected within his leadership style with me. Through mentorship, he would pass on the skills I would need, and then expect me to use them to develop and benefit the community at MMC.

This process of reproduction and exchange is similar to the concepts of Social Exchange Theory (SET) (Dinh 2014). SET explains that leaders can inherit distinct qualities and traits from others that may have a substantive impact on the concept of leadership development and particularly on relationships between leaders and their organizations. SET can help analyze how relationships allow the organization or parties involved to flourish. As the concepts of social exchange interactions are categorized and analyzed, practical elements shared between individuals can be identified. The goal of social exchange is that relationships have a mutual benefit for the individuals involved. “In exploring leadership theorems that speak into this principle of an exchange between leader and follower that is of mutual benefit it becomes apparent that we are exploring the framework of a Leadership and Social Exchange Theory” (Dinh 2014, 40). These shared relationships can have a positive change in both directions for the leaders,

followers, and organization. This is elaborated by Duane Hansen in the exchange in team environments. “Employees ‘reciprocate leaders’ behavior towards them with their own matched behaviors on a pro quo (mutual reciprocity)” (Hansen, 2011, 43).

Social Transference

For mentor and mentee relationships to be successful, and for a healthy social exchange to take place, there is a need to create a positive environment. Mentors need to be mindful of, and intentional about, what they offer the mentees they lead. I have seen many leaders who have ended up in a role that is not suited to their skillset negatively affect the rest of an organization and those they lead. Leaders are not at their most effective when they are leading with their secondary skill sets and abilities. What a mentor offers needs to be within their area of expertise. If a painter takes a lesson on oil painting that is taught by a sketch artist, it would be a unique lesson, but hardly the quality learning experience it should have been. Leaders need to be focused and disciplined in the areas in which they seek to share their experiences, and focus on teaching in those areas that are their strengths. This requires leaders to first learn about their abilities as a leader. “In this regard, claiming, embracing and resting in our identity as beloved sons and daughters of God is a fundamental development we return to repeatedly” (Reese 2012, 135). If this principle of strengths, as explained by Randy Reese, is taken seriously, leaders should follow the natural leadership design they were created with to teach others. A leader’s unique skill sets and abilities, and their knowledge and experiences will provide them with the content they need in a social exchange

setting. Scripture gives us the concept that humans were created to exist within community. Leaders are not meant to exist just as embodiments of knowledge and islands unto themselves, only sharing from a position of detachment to those around them. Instead, leaders should seek to share their leadership strengths with others with the objective of seeing them take on those same traits. If we are not in relationship with one another, we are not fulfilling our purpose. “Personhood is a relational quality. Put another way, to speak of persons we must speak of relationship and not merely being” (Hjalmarson 2014, 61). If leaders can focus on their strengths and identity in Christ as outlined by Len Hjalmarson, they will become more impactful in their social transference through intentional relationships like those in mentorship structures. This has been helpful in my own ministry in the area of prioritizing how I invest my time in tasks and in pouring into other leaders.

Mentors need to ensure that the development they are experiencing is a positive one, shaped by biblical values, ethics, and practices. Once these are in place, the leader can ensure that what they have to offer is positive for others and will benefit the organization and contribute to its goals. The clarity I have developed through my study in the DMin program has continued to affirm the biblical foundation for why mentorship is so important and impactful in leadership settings.

The concept of SET is apparent within structured relationships of exchange. It becomes clear that there is great risk of vulnerability within any type of relationship, and that the best and most fruitful relationships require this

vulnerability to take place for mutual benefit and growth. Relationships take place in an environment that incorporates risk. Although potentially great, these risks are mitigated by the potentially positive impact of an open, vulnerable, honest relationship where individuals come into a safe culture. It is the leader's responsibility to establish that culture of safety. As leaders bring their knowledge, experience, and skills to share, what and how they share will have the greatest impact if it comes out of their strengths and expertise. All of these mentorship relationships in churches are taking place within a small social context. As such, the relevance of SET towards mentorship is so central that it cannot occur in such a small community within being deeply influenced by the culture of the context. These elements can be set as a culture by the leaders in these relationships, in order to build a solid foundation for positive experience and transference. These principles outline a healthy model of exchange and development. When these are not embodied in a mentorship relationship, the impact of that development suffers.

Interestingly enough, I find that the way in which I observed Andy as a part of the youth ministry when I was a teen, was shaped by the principles of social interaction. The more I observed a culture of openness, the more I was shaped by participating within it, and the more I desired to recreate that same environment for others.

Paul's Use of the Word "Reliable"

When a parent chooses someone to look after their child, their immediate desire is to make sure that the individual can be trusted to care well for the child.

Caretakers need to be dependable, responsible, and trustworthy for the work that is required. In the same way, Paul is looking for leaders like Timothy, who are reliable and worthy of becoming the recipients of the experiences that he is sharing. Paul encourages Timothy to be very selective about who he chooses to be the recipient of the message. For the sake of preserving the message and biblical revelation, those in whom Timothy puts his trust by sharing these spiritual insights, must be trustworthy and caring, in the same way that someone would need to be qualified to care for a child, with the understanding that the message would also be passed on through them to a new generation of leaders. “Those to whom he is to entrust those teachings are to be reliable or trustworthy people” (Fee and Gasque 1988, 240).

Some translations of this passage do not use the word “reliable” and choose the word “competent” instead. This different perspective gives us another viewpoint, and shows us how to select those who are to receive this same message that Paul has given to Timothy. Walter Liefeld writes about this different perspective and how it highlights a different understanding of the leaders chosen.

The people to whom Timothy is to entrust Paul’s teachings must also be “competent” (*hikanos*). “Competent” is probably a better translation than the NIV’s “qualified,” since, although *hikanos* can have that meaning, it raises questions of qualifications that cannot be answered from this passage, unless it simply refers back to the quality of faithfulness. (Liefeld 1999, 246-247)

This competence would mean more than just knowledge and understanding, and would include the ability to practice and share these instructions with others. There is a sense of weighted responsibility, but also a required certainty within the selection of these future leaders. Paul wants to

ensure that this message will retain its authentic form and specific instructions as it is shared between leaders. The transfer of this message can take place with care for those who receive it, and with the hope that the recipients will not only understand it, but also be responsible for the implementation and execution of it. Paul, knowing the context in which Timothy serves, directs him towards individual leaders with whom Timothy already has a certain level of relationship.

Paul requires Timothy to take great care within this exchange, as well as personal responsibility for the integrity and validity of what is shared. By looking at the wording, we understand what types of traits Paul is looking for in the recipients of the message. The topic of who was a qualified leader was often mentioned in the communication between Paul and Timothy, as Paul outlined standards for elders and teachers (2 Tim 3:1-7). It stands to reason that the exchange in this passage is intentionally highlighted. It is a deliberate and purposeful reminder of the important responsibility that lies on Timothy's shoulders in his role as a leader, and in the process of sharing the teachings of Jesus. There is a certain level of confidence that we as leaders have when we know we are investing in those who are reliable. Knowing that individuals are learning from us purposefully, allows us to invest with confidence and energy.

Endurance

The third theme that stands out within this passage is the principle of endurance. The main themes of the letter of 2 Timothy are about encouraging Timothy in his ministry, and enduring the struggles that one may face. The constant theme of endurance has been present within the gospels since the

beginning. As he writes this letter from prison, Paul communicates his leadership strengths to Timothy through stories of his own personal experiences. This is an encouraging image for pastors and leaders to see, and is a good example of how leaders can communicate their experiences with others. It is the pastor's role to assist those they are leading in sharing their experiences of Christ with others. Chuck Swindoll highlighted this concept as he wrote, "The pastor is to be empowered continually in the grace that is Christ Jesus and to lead their flock on the journey we call the Christian walk" (Swindoll 2014, 191). This principle reflects the idea in the New Testament that a disciple's life is much like running a race. The conclusion of that race is when we enter into the glory of Christ's return, and until that moment happens, there is a call for endurance on the part of the believer, as they strive to share this message and the truth that is the gospel of Christ. This endurance will look different for each individual who follows Christ. For Paul, it was about encouraging others from his place in prison. For Timothy, it was a matter of using the time that he had effectively, with a purpose and a plan in mind. For the believer today, it is to understand the importance and value of sharing their experiences of Jesus Christ with others.

The KJV translation of 2 Timothy 2 finishes with the words "commit to faithful men who will be able to teach others also." Although specifically related to the care that Timothy takes in selecting qualified leaders, this instruction also has implications for the structure and format that future mentorship relationships should take. As Timothy moves into the next stage of developing leaders, these words affirm the principle of investing in others. This investment can be made on

a broader scale than a one-on-one relationship. It is embodied in the way that we see Paul giving Timothy an instruction that could readily and easily be accomplished within a cohort-based model. If Timothy is to move away from the church setting to join Paul, then the time he has left with those in the church is limited. In light of these factors, it is possible to discern that a cohort-based mentorship would likely be the most effective use of the time he has left with the leaders. This concept also connects thematically in Rom 5:3-5 where it says that our suffering produces endurance.

Obedience

As Paul challenges Timothy to take what he has received and pass it on to those who are competent enough to teach it to others, he is inviting him to join in a journey of exchange and distribution. Paul's instructions to Timothy require a willingness on Timothy's part to do the outlined task. For Timothy to follow Paul's instructions is, in and of itself, an act of obedience. This obedience is demonstrated as he follows the directive of Christ to go into the world to share the message of truth. Timothy knows that his time with his leaders is short, and therefore, he needs to use his time effectively if he wants to be fruitful for the Kingdom. "Timothy must leave, he is to entrust the things he has heard Paul say to others" (Fee and Gasque 1988, 240). As a leader, Timothy has valuable personal experiences to teach from, yet, out of faithfulness to Paul's teaching (having experienced such personal transformation from them), he chooses obedience to his mentor as the style in which he shares with others. This obedience is not just obedience to a mentor's requests, but also obedience to the

call that Christ has placed on those who follow him. In his ministry, Timothy is faithful to that which his mentor is calling him to. Paul has provided an outline of mentorship for him to follow. Paul trusts Timothy to be careful and selective with those who are entrusted with these teachings. The goal is that the message will be shared with new generations of leaders through an exchange. This call of obedience is still relevant for leaders serving in their ministries today.

Principles as I Apply Them

I believe there is a great need as a pastor to encourage and empower others towards growth and development. The specific process can take any number of forms, but ensuring that transformation takes place can lead to change for the organization. The positive personal changes individuals can experience will influence how they lead within the organizational structure. As a mentor, my role is to help individuals move towards change, and to require their engagement in that journey. Setting objectives for development and change, can motivate and transform a community. This process takes place when I share my understanding of strengths and weaknesses and set goals for growth. If a leader does not help in visioning for change, then transformation will be more challenging to accomplish on a corporate level. The landscape is shifting, and it is no longer a given that a leader will be older than those he/she leads. This is how I have approached the intern program at MMC. I have always focused on creating goals and equipping the interns to accomplish those goals by helping them acquire the skills needed for success. This has always been very intentional on my part.

As a pastor I see development as a process that takes local variables into account. Once elements and obstacles are identified, change can take place within a structure. It is also important to identify how relationships function within the community. This takes place when the role of a leader is understood as “a holistic, complex phenomenon where mutually casual relationships between all the relevant variables at play influence the leadership process” (Mendenhall 2018, 9). This will shape how mentees see themselves, and how they see their identity in Christ. When individuals have a good understanding of their strengths, they have a greater capacity to contribute to the greater body.

As the values, skills, obstacles, and challenges for a pastor are identified, the path towards growth becomes clearer. As these different elements start to become apparent, it may be easier to discern how to move forward and operate out of the natural strengths and abilities that are in the community. The SWOT System (strength, weaknesses, opportunities and threats) is an excellent tool for leaders. It can be used for assessment in understanding available resources and values. It can be used to discern what strengths, weaknesses, opportunities, and threats face the organization (Seth 2015, 5). We used this principle and practice in the intern program to overcome obstacles. It helped us to assess the strengths of the organization, and allowed a model of growth to be created that centered on the strengths that were present. For an organization or team to reach its maximum potential, it requires every person to operate out of their giftings. For teams to be aware of their strengths, those strengths need to be identified. This process allows mentorship goals to be identified in order to help develop those primary

objectives. When a pastor or leader is identified to have a certain style of leadership and strength, they should focus on those gifts in their development plan for others.

The Value of Structure in Mentoring

Within this portfolio I give a definition for the concept of structure. I have outlined it as parameters that can be put in place to help maintain and foster the mentoring relationship. Structure should include the following:

A regular time to meet. Mentorship must have a set time to meet that is agreed upon by the mentor and mentee. The specific regularity can be any number of time frames: weekly, monthly or some other variation, but it needs to be agreed upon to have progress.

A seasonal commitment to the mentorship experience helps provide a clear outline of how long the experience requires. Once again, the length is not the same in each context, but it must provide a start and end date. This framework will foster clearer commitment on behalf of both parties.

Mentorship must include a defined goal or goals. This goal of the mentorship exchange can diverge in each setting. It may be focused on skill acquisition, experience sharing or development. The goal must be clearly understood and agreed upon by mentor and mentee. This can be made note of in the mentorship curriculum.

The mentor needs to be responsible for accountability. The goal is for time to be used well, and for the participant's limited availability to be respected. The mentor is responsible to ensure that participants are prepared to come to the

mentoring time ready to engage and invest by having completed any necessary work ahead of time, and by setting clear expectations in the last meeting.

The mentor must take time within the meetings to measure progress. Questions like, “Has the mentee made progress or accomplished the goals that were set?” need to be asked. This process of evaluation must be done by the mentor in cooperation with the mentee. Measuring progress gives an understanding of whether or not the time has been used well.

These are not the only elements that help define a clear mentorship structure, but they are the ones that are crucial to understanding the definition in this portfolio, and for my philosophy of ministry.

Application of Theology

“Practices are meant to mediate the experience of the presence of God” (Root 2014). As individuals explore and apply what they have learned, it shapes how they use that knowledge in their ministry and personal lives. There is a wealth of spiritual and scriptural support for the structure and value of mentorship relationships. Scripture highlights the impact of intentional mentorship for the follower of Jesus. The impact is seen through relational accounts of how future leaders are blessed by the experience of their mentors (Jethro, Eli, Elijah and Paul). These principles which show a need to observe, participate in, and replicate spiritual experiences are present within scripture. Once personal growth has been experienced, a leader should pass these experiences and insights on to those who have not yet encountered them. This model is seen throughout the scriptures, and

should not be seen merely as the practice of a few devoted leaders. Those who receive and grow in the Lord are blessed as they share their experiences with others. These blessings are evident in the exchange between those who are in a nurturing community in the body of Christ. These exchanges should be modeled as relationships of mutual benefit. Merely observing these principles is not enough. They must inform a theological application process in personal practice. These theological applications are meant to be seen as commodities that can be shared and reproduced. These principles are best applied in structured relationships within a community. These can then be positive blessings to the body of Christ.

As I reflect on the experience Timothy had with Paul, it informs the responsibility I have as a pastor and mentor. I need to carefully select individuals to pour into and equip, and expect them to continue to share those same revelations with another generation of leaders. As I have learned about the theology and theories of leadership, and how impactful social settings and exchange can be, it has reinforced the positive impact of all of this exchange taking place.

As the theological implications of mentorship are considered within the community of Christ, the role of the central leader in a church is crucial in setting expectations and creating culture. There is a paramount necessity for pastors to focus on development in order to facilitate personal growth. Pastors should seek growth by recognizing what others can share that would be of value. Ruth Barton explains, “Transformation of our souls ... is what we want for ourselves and what

we want for those we are leading” (Barton 2008, 14). The responsibility and requirement of this transference of personal growth and experience, is not only to be a central value within a Christian lifestyle, but it is also a sign of maturity for a pastor. The pastor needs to understand their role within church leadership, and to seek and strive to use personal experiences of growth, struggle, and failure to help inspire maturity in others. The objective is to be transformed, and for pastors to lead others to experience that same transformation for themselves. This should be so profoundly valued that it becomes one of the primary facets of development.

Scripture creates a theology of understanding differences between cultures in order to share what Christ has taught us in a socially appropriate way. This social awareness leads followers like Paul to use non-Jewish imagery as a socially shared experience to explain the message of Jesus. Social awareness was the skill set that Paul used in sharing the gospel to the Areopagus in Athens. There is a compelling need for pastors to have a strong cultural sense of the local context, and for them to be attuned and sensitive to the needs and landscape of the social setting. This depth of cultural understanding allows the leader to work well in their context, and lets their leadership be a blessing to the specific community they are in through a display of love and leadership. This also has implications for the way in which we care for one another, as David Livermore wrote, “Understanding is an essential part of this pathway towards more effectively loving the other” (Livermore 2014, 141).

This concept of theologically applying values to practical settings requires discernment from leaders. Since each pastor and church is unique, their

application of mentorship will be unique and individual in each context. The practical application of theology requires the leaders in positions of influence and mentorship within the church to be intentional about the areas of personal development they engage in, and about how to invest their limited time in others well. To do this effectively, and to hold to these values, pastors must allow God to lead them. The theological application of this passage requires leaders to exercise wisdom in how they invest of themselves, and their leadership skills, in others. Ideally, a pastor should invest in the areas in which he/she are healthy themselves, and not be distracted by the variety of tasks that could take up his/her time and energy. This level of intentionality requires them to turn down leadership exchanges that do not fit their core passions or skill sets. Turning down leadership opportunities can be a challenging concept for most leaders to do well, particularly in a volunteer-based organization. “Staying focused is essential to begin simple. And a Church cannot stay focused without saying no” (Rainer 2011, 200). This same principle of careful selection is just as true for individual leaders as it is for the organization. If a leader cannot say no, the organization will have just as many difficulties to do the same. Rainer clearly states the need for churches to say no in light of the capacity to stay on mission. Pastors need to focus on the specific areas of strength that can be replicated within the body. They are also called to stay focused, and not be distracted, thereby unintentionally lowering their investment quality by sharing in areas in which they do not have skills. The transfer through mentorship should not be an attempt to teach all things to all people, but to focus on exchange. Pastors are not asked to be, nor should

they attempt to be, experts in all fields. They need to focus on their individual strengths as being their primary areas of leadership.

By focusing on what we can accomplish as pastors, as we invest in others out of our strengths, we contribute to a process of exchange with biblical values. A pastor should invest in others, in order to ensure that their work's outcome has a measurable influence on those they lead. As they positively invest in other leaders, the capacities they have through their newly acquired experiences will contribute towards creating a new culture within the community of believers. The hope is for the body to continue to strive towards unity, strength, and effectiveness in ministry. This effort can be a process that is nurtured and intentional when leaders invest in a contextual model of mentorship. Mentorship principles and concepts focus on sharing and passing content between individual believers for the benefit of all parties.

When pastors are not in tune with this process of development in their organization, or conscious of how important it is for gifts to be shared, their lack of action can limit the organization's impact and potential as a whole. When leaders are not investing regularly in those around them, they are unconsciously withholding development from others. Their actions can lead towards withholding revelations that God has personally provided for the body. When gifts and leadership insights are compartmentalized and withheld from the body, the body suffers. This restriction can lead to an organization that is built on individuals' abilities, and not on a shared vision. When a single pastor is the momentum behind a church's vision, the church often has immense difficulty keeping the

vision intact after the leader's departure. Mentorship, and how well leaders share development, can be understood as an act of stewardship that will bless the greater body. The body grows when gifts, experiences, and knowledge are shared through mentorship. Growth requires core leaders to model, advocate for, and invest in, the leaders on their teams. This intentionality will lead to the growth and nourishment of the body of Christ, and contributes to the organization's Kingdom impact.

How this might take place on a larger scale, is the question raised for me in my new role at EastRidge. These theories and scriptural affirmations will connect with the outcomes from the research in chapter IV. Chapter V will present a new model of mentorship within the local church.

Final Thoughts

I believe mentorship needs to be modeled. If I want to see a congregational response to a mentorship model in my church, I need to participate and engage in mentorship for others to see. I have a duty and responsibility to those in my community to model the mentorship I have received. I personally, will always see the need to have a mentor, regardless of my age, stage of life, or where I am in ministry, and I need to continue to be actively mentoring others. These principles need to be sought out and structured, modeled, and displayed.

Mentorship principles should be applied to the models of church leadership and growth. The principle of active mentorship on both the receiving and leading end, should be structured at every leadership level within our

organizations. It is my observation that there are far too many church leaders today who feel like they own their organization, and that they alone should determine how it should function; they have put in their years of service, and it is now their turn to lead these organizations based on their age and length of membership. Many have closed themselves off to any input from others. It is my goal to advocate for individuals who serve in leadership positions, to see them be intentionally developed, and to teach them to follow the examples of how this is modelled in scripture. This mentoring process that includes ensuring that others see the need to be mentored, and are seeking opportunities for mentorship, will be explored more in chapter V. The benefit of this can only be positive for the church. We need to “draw inspiration from the cross-fertilization of ideas that emerged in a group setting to develop solutions for significant problems” (Burns 2014, 103). 2 Timothy 2:2 gives us a model of development that is based on the partnership of leaders for the purpose of sharing experiences and resources, with implementation and personal growth as the objective. This model is a generational exchange of insights, experience, and values through structured and personal relationship.

CHAPTER IV

DIGGING FOR GOLD

Mentorship provides an opportunity for leaders to grow into competency and pour into those for whom they are responsible. John Maxwell wrote, “One of the greatest values of mentors is the ability to see ahead what others cannot see and to help them navigate a course to their destination” (Maxwell 2015, 212). Faith requires those who seek Jesus to follow a process of growth. Following Jesus requires followers to move towards a destination and path by being shaped into the behaviours and attitudes of Jesus. This journey is one of discovery that cannot be entirely known by a leader because individuals cannot anticipate every challenge and obstacle before it arises. The way of following Jesus requires individuals to experience personal growth, and to have the willingness to engage with God, as he is leading. Sometimes leaders do not see the value of how structured relationships with peers help us move towards a deeper relationship with God. The same was true for me as I have often found myself in seasons of confidence as a leader, where I did not feel the need to receive input from those around me. It can be the case that pastors find themselves in a role where they do not have specific training for all of the obstacles they encounter. Pastors, like other leaders, benefit from others directing them in their own capacities and competencies. Pastors could deeply benefit from mentors if they were willing and able to see the potential impact they would receive from a mentorship

relationship. Ideally, once pastors have seen the potential benefit of a mentorship relationship, they will be motivated to take the steps to being in ongoing mentorship relationships.

Opportunities and Problems

My experience is that not all leaders are interested in reaching out to available structures in order to engage in personal development. If a pastor does not see that there is value in development, he/she will not seek opportunities to be mentored. As followers of Jesus, if growth is essential, there should be a desire to seek disciplines through which to grow. Denominational leaders in the EMCC have regularly encouraged their pastors and church leaders to explore, partner with, and seek mentoring relationships to help them grow in their walk with Jesus.

My interactions with pastors in the denomination have helped me discover that several Ontario EMCC pastors had engaged in a mentorship program through Southland Church. For some leaders who participated, this led to personal growth and change, as well as implementation of different programmatic elements from Southland Church into their local ministry. Each of the pastors that participated in this CR model of mentorship had a unique experience that has impacted their ministry, and intentionally developed them personally. This was documented through the course of interviews I conducted. The CR mentorship program is centred around a development plan for lead pastors of churches. It is focused on lead pastors in order to have the greatest influence on shifting the church culture. Associate pastors are encouraged to participate alongside a senior pastor in the

program, but do not otherwise qualify for this model of mentorship. The goal of the mentoring program is to enhance the development of pastors, and to challenge them to be renewed and grow. Southland Church developed a process of mentoring, which was created by their lead pastor Ray Doerksen, and is open and available to any pastors (Anonymous, 2020). My research project explored the experiences of the pastors in this mentorship model, to identify how it was formative, and what led the participants to join. In the outcomes section, developed based on the findings, there is a model that highlights the values of how a mentorship experience could be tailored to the local church, identified by the participants. As several pastors in the EMCC have explored this specific mentorship model, and since there has been no research into these experiences, these findings will help inform the EMCC of what pastors have experienced, and help identify values in mentorship.

Response

2 Timothy 2 outlines a model of transference where readers are shown a structure of exchange and intentional engagement that shapes individual and personal development. This research project explored the experiences of EMCC pastors who engaged in a Southland Church Renewal mentorship program. I based my research on the experiences of individual pastors who had participated in or completed the CR experience, or were currently participating in the mentorship program. Their contributions gave insight into their experiences, personal history and anything relevant to their development through the CR mentorship program. The interview data found themes, impactful elements, and

challenges faced by the participants during their participation in this multi-year mentoring program. After compiling the research, the data was coded, summarized, and then presented to a team of individuals in the denominational leadership of the EMCC for collaborative analysis. The data and recommendations were given to the panel, reviewed, explored, and discussed. The outcomes from the expert panel led to an identification of principles of mentorship that were impactful for the participants. The panel discussed how these findings could have value in a number of different ministry settings. They also identified the value of the experiences and mentorship principles that were shared by the participants.

As a model, CR seeks to bring renewal to the life of a leader through experiencing personal healing and freedom from struggles with sin. The mentorship program has been shown to shape the leaders' growth and ministry in their local church contexts.

David Cooperrider and Teresa Brannick summarize the objective of a particular style of interview that was relevant to this project: "One-on-one dialogue among organization members and stakeholders using questions related to: highpoint experiences, valuing, and what gives life to the organization at its best" (Cooperrider, Brannick 2005, 14). In light of this the concept, the goal of the interviews was to identify key experiences that can lead to the development of pastors.

Through the data collected from the participants, it was possible to understand their CR experiences, and to discover how the program had an impact

on their lives. Some participants also shared about the local ministry impact. The research also contributed to developing my leadership insights, and my practices of mentoring.

Supervision, Permission, and Access

Throughout this Research Project, I had regular dialogue and interactions with doctoral students at Tyndale University, who assisted me in the development of my research approach. I received guidance and evaluation from advisors at the school. I also received denominational support and the endorsement to explore the experiences of willing participants from those in the CR program who served in EMCC churches. This endorsement from the denomination was given to me by the EMCC Interim President, John Cressman, to whom I am accountable in my role as a pastor in an EMCC church, and as a researcher.

I received permission from John Cressman and the Ontario Regional Minister, Claran Martin, to contact individual pastors and invite them to participate in this project. A letter of intent was given to these leaders, which outlined the project, who would be contacted, how they would participate—if they chose to, and what specific interactions I would have with pastors in the research. (Appendix 15)

I took precautions to keep the data protected and confidential. Data that was presented was anonymized to protect the individual pastors' identities and the identities of their churches. All data was held in storage in password-protected files, encrypted data, or locked cabinets.

Context

I currently serve as an ordained pastor with the EMCC. During the research portion of this project, until December 2020, I served as a pastor at Markham Missionary Church. I continue to serve as a pastor in the EMCC denomination at EastRidge EMCC, where I am a member. In my role as a pastor in the EMCC, I had opportunities to engage other local church leaders in conversations about their spiritual journeys. I was given a denominational endorsement for the research conducted through this project.

In 2018, I traveled to Steinbach, Manitoba, and experienced Southlands' Church Renewal Weekend event. I was introduced to the Southlands Church Renewal model of ministry by John Cressman, who invited me to attend the weekend event at the same time he did. The event is comprised of a series of workshops that help provide an introductory experience to the elements and theology of Church Renewal. After a weekend event, pastors serving in either lead or senior roles in their churches are offered the opportunity to join a mentorship program. Upon joining, they are placed into a cohort of leaders and complete a multi-year development plan with a mentor. The objective of the program is to encourage continuous development in the pastor's life. At the time of my Church Renewal Weekend, I was serving in the role of associate pastor, so I did not participate in the mentorship program. Not having a personal experience with the program allowed me to have a certain level of objectivity upon hearing about their values and potential impact.

Models and Course Material

In my role as an associate pastor with a focus on development, I regularly consider new approaches and structures that can be applied to leadership at the local level of the church. These same principles can be applied to a journey of faith and one's development as a leader through the guidance received from another leader. When a mentor works to develop a mentee with specific development objectives, the mentee is likely to move towards accomplishing these goals due to having a focused outcome. Looking at scripture, we see a number of development growth and change examples. Many leaders in scripture went from being uneducated, unlikely candidates for leadership to becoming capable church leaders through mentorship. Timothy, Barnabus, and Matthias, three of Jesus' disciples, are examples of this. Their process was aided by learning from a more mature believer. This principle should inspire all leaders to position themselves in relationships with the potential for developmental growth. The objective is for leaders to help develop other leaders. One example is Paul, who built a relationship with Timothy, as well as with other individuals, in order to help build them up in their skills and faith.

The EMCC encourages leaders to develop their understanding and leadership skills and abilities by encouraging individuals to seek out mentorship relationships. At the beginning of this project, there were no formal programs through the EMCC that paired leaders together to share in their journey. However, due to changes in their ministry strategy, the EMCC has recently formed

structures that model mentorship principles called huddles, which are detailed later in this portfolio.

Analyzing the experiences of Southlands mentorship program and its influence on the EMCC has allowed me to serve the denomination as a resource on the practical development of leaders through mentorship structures. In preparation for this project, I read books on action research. I came to understand how the researcher's role takes shape from within an organization. Coghlan and Brannick's research approach gave me insight, structure, and specifics which helped me to prepare a process that would respect boundaries and protect the data (Coghlan et al. 2014, 9). Judith Bell also gave significant guidance as I began using some of the tools of action research for the first time. This influenced how the interviews were formed, which styles of questions would lead towards helpful data, and ensuring that I avoided leading or presumptive questions (Bell 2006, 164). The concepts raised in the book, *Action Researcher* (Stringer 2014), have aided me in my role, and in my research approach. It has helped form the necessary structure for my interviews and for the expert panel. The process that my research itself took was based on values, and shaped through the approach taken by Branson's work on appreciative inquiry (Branson 2004, 24). Specifics of these influences will be shared in a later section of this paper.

Field

In my research, the objective of the interviews was to understand how EMCC pastors had been impacted in their spiritual journey through their Southland Church mentorship program experiences. These individuals were

chosen because of their participation in the Southland Church Renewal mentorship program, and not because of their age, ethnicity, or church size. The project included five church pastors in the EMCC whose local churches were all within Southern Ontario, and who were available to participate in the interview process in August and September of 2020. I engaged each of these pastors as a peer in the EMCC, and not from an official or formal position as a part of the national EMCC team or leadership. The endorsement I received from the EMCC leadership allowed me the opportunity to explore these experiences with pastors in a peer-to-peer capacity which gave me some level of authority over the participants, even as they willingly participated.

Scope

The research process included trips to the town of each church to interview the lead pastors about their experiences. Each interview consisted of a series of questions (see Appendix 5). The questions were divided into two categories. The first section of questions focused on experiences in the mentorship program. The second series of questions focused on EMCC's application of leadership principles. These questions provided the opportunity to hear how the pastor may have adopted any CR practices in their church ministries. Some of these questions were open-ended to allow the participant the opportunity to share specific stories and explore how their journey has been unique. Data from these questions was collected and categorized into charts, which, when summarized, highlighted specific themes and values that had arisen. These were descriptive questions about the pastors' experiences, and their reflections/considerations on

personal experiences in their lives. All of the interview questions were focused on having participants share only about experiences that were relevant to the mentorship program.

Methodology

The primary form of research used for this project was based on the principles of Participant Action Research. As part of a process of instigating change within leadership practices in a ministry context, I found myself relating to what Judith Bell wrote: research is “carried out by practitioners who have themselves identified a need for change or improvement, sometimes with support from outside the institution” (Bell 2006, 214). The participants also gave input on EMCC mentorship practices and initiatives that were not directly applicable to the outcomes of this project. This input was not focused on within the outcomes of this research, due to the lack of relevance to the initial research question. The interviews provided an opportunity to reflect, discover, and discuss the pastors’ experiences, and collect data on their CR program experiences.

After data from the interview was processed and organized, it was analyzed and shared with the expert panel. “The expert panel will aim to arrive at recommendations for good practice that will tackle a problem or enhance the performance of the organization and individuals through changes to the rules and procedures within which they operate” (Bell 2006, 215). The expert panel evaluated the findings and identified elements from the data that could have application in other contexts. From this juncture, the EMCC leadership had researched data that informed and affirmed insight into their pastors’ experiences.

The expert panel concluded with a series of identified mentorship values that may have application into other structures of development. The process used by the interview questions and the expert panel questions, was the Appreciative Inquiry Approach. As outlined by Mark Branson, the appreciative approach principles formed how the interviews were conducted to ensure responses would be valuable to the research outcomes (Branson 2004, 229).

Methods

A series of interview questions (Appendix 5) served as the tool to gather the data, and as a framework to summarize the results. Themes and events identified within the research were organized and coded to help translate the experiences of each pastor into data that could be interpreted, and to illustrate how each pastor's CR experience had been impactful in the life of the church, and the organization itself.

Each pastor was contacted by personal invitation to participate in an interview where they would be asked to share their experiences in open discussions. These interviews were focused specifically on exploring their experiences in the mentorship program, and how they had adopted principles and practices from the CR model of ministry from Southland Church within their local church.

The interview questions were written with key concepts in mind that aimed to draw out valuable reflections and insights into the CR model of mentorship. Knowledge, opinion, and feelings questions were used to engage the

participants. The objective was to have content shared that would accomplish the objectives of the research (Sensing 2011, 88).

I transcribed the interviews from recordings, and read and re-read the content to understand it well. I followed the process of review from Ernest Stringer where he states, “review transcripts or records of interviews, reading them to familiarize themselves with the content and to get the feel for the views and ideas expressed” (Stringer 2011, 150). In the organization of the data, I used the structure that is outlined by Ernest Stringer: “Discrete ideas, Concepts, Events and Experiences” (Stringer 2011, 141). This structure allowed me to separate the thoughts and reflections of the participants in my study into units that could be clearly identified and reviewed in comparison to others.

As I analyzed the data for experiences and principles, repeated themes became more apparent. As the interviews were transcribed, and sections of the audio were played over and over, more of the repeated values between participants were highlighted.

The process of collecting and analyzing data by the Expert Panel followed a similar process. I took notes and recorded the expert panel discussion. Through a review of the footage and my notes, it became evident that the expert panel had identified principles and structural components during the discussion. I coded my notes for repeated phrases, and for similar themes that arose between the participants. The repetition of these themes, or identified program traits, formed the outcomes of this research.

Phases and Timetable:

March 2019 – REB Approval

Approval is received from the Research Ethics Board of Tyndale University.

May 2019 – Interview Preparation

Writing of the introductory letters and planning the interview outline protocol.

July 2020 – Initial Candidate Contact

Emailing candidates with an initial correspondence to invite them to participate in the research project.

July 2020 – Interview Scheduling

Following up with interviewees to create a schedule for meetings and perform the interviews.

August/September 2020 – Participant Interview

Developing an interview schedule based on responses to initial contact.
Conducting interviews based on participant availability.

September 2020 – Assembly and Coding of Interview Data

Translation and coding of interview notes into charts and data for ongoing research.

November 2020 – Expert Panel

Meeting with the expert panel to explore recommendations and research outcomes and present my findings.

November 2020 – February 2021 – Writing Process

Writing the final portfolio, which includes having the portfolio edited.

This includes incorporating professor and advisor feedback.

March 5th 2021 – Portfolio Presentation

Hosting an EMCC Connected event to share the findings from my research.

Ethics

A consent form was given to and signed by each participant before the interviews took place. The project's objective and the participants' role in the research was clearly outlined in that consent form. The form included a description of how data would be collected, and how it would be protected. Throughout this research project, there was minimal risk for participants, as the project did not expose them to any greater risk than they would encounter in regular pastoral experiences. The participants only shared that which they choose to share during the interviews. The data was coded, as participants shared information of their choosing. In that sharing there was little risk or exposure for individuals, as their contributions were protected through the anonymity of data recorded. This was accomplished by creating pseudonyms in my notes for each participant, which were also used during the audio recordings of interviews. The project data was stored in notes under lock and key, and on secure private networks that were password protected. All the data that was collected was anonymized so that anyone outside of myself, as the researcher, would not know the identity of participants. These steps served to protect the participants' personal

information and contributions. All hard copies of the data will be retained for four years, and digital copies of the data will be retained indefinitely.

In his book, David Coghlan states that research in an organization is an inquiry from the inside that involves, “researchers as natives and actors, immersed in local situations generating contextually embedded knowledge which emerges from experience” (Coghlan 2009, 22). My role in this research took the form of a local pastor in the EMCC, seeking to dialogue with peers in ministry. As a researcher, I introduced myself as a peer who was seeking to understand experiences that have been impactful through this specific program. The risks for participants involved in this research were minimal. All processes of data collection and storage were protected and outlined in the consent forms. All data collected did not identify the participants personally. In reading the final publication of this research, some pastors may be able to recognize other’s contributions to the project. Since the group of individuals who qualify for the study is so small, this recognition would be due to their previous awareness of other pastors’ experiences. That dynamic was addressed as a researcher by making the participants aware of it during the introduction to the interview, and through the permission form. Measures to protect anonymity through keeping files protected and secure have been taken, but anonymity cannot be guaranteed.

Participation in this project has been entirely voluntary, and that dynamic will eliminate many of the perceived power dynamics between researcher and participant. Only data pertaining to experiences of the program’s value and recommendations for EMCC practices are be included in the portfolio. Nothing

will be shared that might affect anyone's position or reputation within the denomination.

I submitted an Ethics Application to the Research Ethics Board of Tyndale University, and received approval for my project in my research preparation in March 2019.

Findings from Interviews with Pastors

The findings summarize the interviews conducted in September 2020, and those from the Expert Panel in November 2020. The findings from the research focus on three specific elements of the mentorship model that were formative.

The three elements that were identified were as follows:

1. Cohort based mentorship. Having leaders meet for development in groups.
2. Organized structure. Clear time commitment and seasonal lengths of program.
3. Accountability. A clear leader who is guiding the process and expectation of completing the accompanying workload.

Southland Program Outline and Format

The following is a descriptive outline of the CR mentoring program as described by the participants. This will provide context to the participants commitment and experience in the program. All candidates shared the same experience in terms of the mentorship format. These elements, as explained by the participants, included assigned mentors, cohorts, meeting rhythm, and workload.

In each year of the mentorship program, mentors are assigned to a candidate. Mentor's change based on their availability, the topics covered in each year, and the development focus. Most of the participants kept the same mentor throughout a calendar year of the program.

The mentorship program operates in a cohort format. Each mentee is placed in a group with a number of pastors. Individuals progress through the program with this same cohort of leaders, unless there were those who stepped away from the program.

Mentoring takes place in a weekly digital format. The time and day of the week is assigned. It is expected for all participants to make themselves available for that time slot each week. The program runs from September to December, and January through May of the following year, with a break for Christmas.

During the program, weekly assignments are given to mentees. The assignments include exercises such as journaling, praying and topical application of lessons. The workload from this weekly homework can range extensively and depends on the candidates' experience. Some topics require that daily rhythms and exercises be set. At the high end, it could take a participant twelve to fifteen hours a week to complete all the assignments and expectations.

As the research had only been conducted at the level of the participant, this information was helpful in discovering the whole concept and structure of the mentoring program. It also allowed the participant to describe these structures in their own words.

Southland Curriculum Impact

The participants highlighted five separate components as being positive elements of the program. (Appendix 9) Each of the participants highlighted different themes and sub-themes within their experiences. Some of these themes were shared by multiple participants, while others were only shared by one individual.

The participants highlighted the dynamic of experiencing personal change. Three of the candidates identified inner healing, and receiving freedom from sin through a practice confession, deliverance, and repentance.

During the research process, the participants noted a number of the curriculum components that were formative to their development and personal growth. Not all of these participants identified the same aspects of the curriculum as formative in their experience. This variety in content was likely due to the different curriculum elements that were impactful for each participant at that stage of their journey. The two items of inner healing and prayer were the most commonly shared values that were impactful and formative for the participants.

Inner Healing

This healing included the ability to let go of hurt and trauma, as well as receiving a sense of release from personal struggles and overcoming sinful behaviour. This experience of release and freedom allowed the individuals to receive a sense of personal peace as they learned to overcome their struggles. The participants spoke of how the program impacted their lives by engaging them

individually with their own experiences. They also highlighted the area of experiencing a joyful reorientation in values. Four of the participants identified inner healing as a formative concept for their development in the curriculum.

Prayer

Another element that the participants identified unanimously, was the impact of the program and the experience on prayer. They described it as a program that fueled their prayer life and practice. It provided them a framework to help their congregations to develop in the practice of prayer, while receiving a prophetic word and visions. The candidate described just how substantial this change had been within their practices and that of their congregation. “Through the prayer times, we received prophetic words and visions so powerful, our community responded.” This principle was an inspiration for other leaders to join in the journey. One participant described how quickly his passion was caught by his congregants. “The change was visible within the lives of the leaders. The church was quick and easy to follow.” The changes that were evident in the life of that pastor were inspiring for the church, and they willingly followed a similar path of development. When the church saw the impact, it was attractive enough to garner interest for others to desire to experience the same types of change within their own lives and leadership capacity.

Summative Observations

Prayer and healing were highly relevant to the SL curriculum, but were not universally identified by each participant. The impact that the pastors specifically experienced was likely in relation to personal needs. Those who were impacted by healing, needed healing, and those who were impacted by a focus on prayer, needed a greater focus on prayer. As such, the valuable curriculum components that were unique to Southland Church's model (like inner healing and prayer disciplines) did not end up as part of the research's outcomes, as they were individual experiences and reflections from participants. The Expert Panel received summaries of these findings during their collaborative analysis, but did not focus on them in their reflective outcomes. This may in part have been due to the composition of this panel. The expert panel, comprised of denominational leaders, might have been much more organizationally inclined in their thinking and as such, might have gravitated towards structure and implementable models.

Programmatic Impact for Pastors

The influence of the CR program shaped how the participants set their values, and changed the set of priorities through which they viewed the world. This included shifting priorities in terms of time management, and deciding which spiritual practices were of value for future development. "I experienced a change in outlook and values on how I should spend my time." One participant experienced a measurable change in his prayer life, which led to evident strengths in his leadership expression. These changes were not only experienced by him

personally, but were also visible to the surrounding leadership. “I didn't tell the leaders and the local church for a year, but they noticed.”

The participants shared about their experience of change in the practice of their personal disciplines. Two specific dynamics that were identified were the practice of journaling and structured accountability. The CR program required a discipline of journaling as a part of the weekly application of themes and concepts. The journaling discipline was to be performed regularly in order to encourage the participants to document experiences and dialogue with God while the changes were taking place. Journaling as a concept is not new, but it did shape one candidate's particular experience. “Journaling was not new but a confirmation and affirmation of things that I had let slip over the years.” This practice of journaling was structured as a discipline during the mentorship program.

The second discipline that was central, was accountability. Through meeting regularly with the mentor as part of a weekly routine, there was a sense of connectedness with the program's other participants. This group model of accountability highlighted the opportunity to share weekly, and allowed individual participants to be impacted by the experiences of others. This cross-pollination was noted as being impactful for the participants. “Weekly sharing about experiences of interactions with program material helped me be proactive for weekly assignments.”

The format of the program was collaborative cohort interaction. The interaction also included the opportunity to share individual experiences. Both of these elements were impactful, as they allowed for, “interactions with others and

rapport was developed with others” and the ability to, “talk about what God is doing.”

One particular element of the material identified as habit-building for character development, was the concept of “Ancient Paths.” Ancient Paths is a term used by Southland Church to describe the journey of returning to the roots of the faith. The term itself connects to the passage in Jeremiah 6:16, that describes a process and journey of discipleship, and where God is leading. One of the participants noted, “it’s not a new key idea—it’s a sequence of mentoring in an inspired way.” The Ancient Paths were described as values and practices, “that are foundational in our faith,” and included such things as, “Scripture being the word of God, centrality of prayer, discipleship is a calling.” These principles were central to understanding the foundation of the program’s structure. They created a clear foundation of faith practices to work through. The Ancient Paths are to be understood as, “the things that are moorings of our faith that we cannot waiver from.” These outcomes came as a, “confirmation and an affirmation of things I had let slip and that needed to come back up again.”

Challenging Elements of CR Program

Appendix 10 is a chart which gives structure and insight into the reflections of the Southland Church Renewal Mentorship program’s challenges. Three different dynamics were highlighted throughout the interviews, as relevant challenges for participants within the mentorship model. It is worth noting that the structure and style of the mentorship model have remained the same, however, the content has developed over the last number of years. The leaders who began the

mentorship experience in 2017 have had a different experience than those who joined in 2019. In this case, not all of the challenges were unanimously identified by the participants. Those who joined in the early stages of the mentoring program describe the process as much more organic and discovery based, compared to the more detailed and structured curriculum process that is experienced by newer mentees. This format likely had to do with the model adapting and forming over new iterations.

The first element that was identified as a challenge was the time commitment. The program requires a considerable investment from the pastor in terms of time and work. This commitment was described at times as, “hard to balance.” Individual participants required different lengths of time to complete the material. For some, this was two to three hours a week; for others, it required a regular rhythm each day. The intensity of that material was influenced by either the participant’s previous knowledge of the topic, or how much they needed to grow in that area. The workload would often require a six-day commitment, and needed to become, “a significant portion of your life and work-week.” As the program went on and ministries had different seasons of expectations, some participants fell behind in their workload and required additional time to catch up. Accountability within the group however, did motivate individuals to complete a projected growth plan. The commitment to accomplishing material was inspired by the recognition that growth can happen when effort is invested into accomplishing valuable content. One participant described that process as having a realization, “that there needs to be the work done to grow.”

The final dynamic that was identified as a challenge for the program was the ability to show the Southland Church experiences to others. With the church being limited to one location, it was difficult to allow all of those who could be impacted by exposure to the model to have the opportunity to travel because of limited church resources.

Although not all of the challenges raised by the participants were experienced in each case, they do give insight into what the limitations and obstacles were for those that participated in this model of mentorship.

Recommendations from Interviews for the Expert Panel

In my research, participants were offered the opportunity to contribute towards future mentorship developments in EMCC practices (see Appendix 11). The implementation of any programmatic changes are ultimately the decision of the EMCC team and not a measurable outcome for me in my research project within the timeline that was followed. The recommendations were to modify existing denominational events in order to highlight more of the values and principles noted from the CR mentorship experience. These recommendations may not be something that the EMCC takes actionable steps towards in the future, but were worth sharing with the expert panel as a part of the research findings for their interpretation. The denominational event recommendations are noted as part of the submission to the expert panel, but are not represented in outcomes due to the focus on the collaborative analysis by the expert panel.

In their interview, one of the pastors shared about a conversation he had with several pastors who had experienced the Southland Church mentoring with

some of the denominational leaders in 2018. The discussion centered around what potential application there could be from this model for the EMCC. The participant believed that the president desired to create an EMCC version of the CR model. “The (past) president had the opinion that we needed to make our version of the Southland Church experience. I think this defeats the unity.” The participant was not in favour of this, as they felt it would defeat many aspects and benefits of cross-pollination within cohort ministry, particularly with the CR having a cross-denominational cohort composition. The EMCC had already been engaged with pastors around potential applications of the principles and practices of the CR experience.

The participants gave their recommendations as to how the EMCC could value leadership development within the structure of pastoral events. This input was to modify existing events, while recognizing the national team’s limitations, in order to create new models to address mentoring. The participants did not feel that there would be value in creating an EMCC version of Southland Church, and therefore, the only way to adopt these experiences would be to apply them to existing programs and structures. While discussing the National Assembly, which is a yearly gathering of all of the organization’s pastors from across Canada, participants felt that the experience of gathering should be an event that is centred on building unity. The National Assembly should, “build on the peace that we create from experiences [and] minister to pastors on a deeper spiritual level.” It was this connection of pastors, who desired to be developed, and existing EMCC

events, that led the participants to try to connect mentorship values to EMCC events.

The second national event that was identified in the research, was regional gatherings. These fall gatherings are an assembly of pastors for update and development. These events have been focused on growth and updating from ministries in the EMCC. The recommendation for these events was that they, “should be focused on renewal of the frontline worker.” For leaders to feel energized to do their job, they need the opportunity to be poured into. The participants felt like this gathering would be an opportunity to do that. They noted that these events have been focused on resourcing strategies and approaches to ministry in the past. Their response to this program was that, “we don’t need more tools, we need ministry.” This statement was in regard to the need for more focus to be put on spiritual care for pastors.

Findings and Data Summary from Expert Panel

Before I began to explore the findings of the expert panel it was necessary to review their discussion, code and categories my notes, and look for themes and the appearance of repeated content. This process followed the same principles in Appendix 8 that were used for the interviews. I drew conclusions based on the analysis the panel had provided on the interviews. This process of review and analysis followed the same format that was described and presented in the interview section.

The expert panel, in its discussion, gravitated towards a set of principles

and values based on the experiences summarized in the data. They focused on three mentorship traits that, in and of themselves are not unique, but exist in equal value within the CR model.

These interviews provided data and research into the impact of a specific mentorship program. The expert panel analyzed the specific experiences of participants in this project who participated. Through the outcomes from the project and the pastors' experiences, key mentorship components were outlined as a part of the findings. This CR model of group-based mentorship, which has been operating in a digital format, had a unique and individual impact on each participant that was based on three structural components: cohorts, accountability, and structure. The content of the program was highly impactful for the participants, but also individually unique for each participant. By exploring the format, structure and content of the program, values and opinions from the participants on their experience, and on the personal impact they had, were shared.

As the denomination considers how to continue to shape and imagine new ways to promote mentorship and discipleship, it will in my opinion, remain the responsibility of the primary leader to encourage this type of meaningful and impactful mentorship at the local level. What this project has outlined in findings has affirmed the powerful impact of resources through group mentoring. The denomination can continue to work towards surveying mentorship and creating systems to engage leaders in mentoring, by performing group mentorship through the Huddle model, which will be explored at a later time in this portfolio.

Mentorship will only become a cultural component in a church when the central leader(s) participate in available opportunities for development, and create structures for others to experience the same growth. The expert panel identified three components that are related primarily to the program's structure and effects, rather than to the course material or topical content.

The Value of Mentorship Commitment

The expert panel identified what elements sparked the commitment to ongoing mentorship on the part of the participants. This 'taste and see' or 'immersive experience' of attending an event, and witnessing its impact, led the participants to invest in themselves through a long-term mentorship plan run by Southland church. Investment in leaders can be inspired by recognizing the potential of growth. Mentees can benefit in the most fundamental ways when they are willing to follow a well-structured, clearly outlined mentorship model that follows principles that have been successful.

At some point, each participant in this project agreed to enter into a formal mentorship agreement. The pastors were offered an opportunity to join a mentorship model that included specific details of format, structure, and time commitment, which would ultimately lead them towards growth. The program was based on a group-based mentorship model which met weekly for nine months of the year, and had a clear workload expectation. As Southland clearly defined these exact expectations, pastors chose to join the group-based mentorship model. There was an understanding on the part of the participants of what the workload

would be, and what kind of time commitment was required. This clarity allowed the pastors to know exactly what would be required, and what topics and content would be covered in their experience. Having these clearly outlined details available for the pastors allowed them to commit to the experience, knowing exactly what was expected and how long it would last. Having a detailed mentorship experience outline created, in this case, an ability to commit to a model for personal development. Agreeing to a specific development plan allowed pastors to experience a sense of commitment to the long-term goal of experiencing growth. Each pastor that participated was impacted through the program.

Interpretation of Commitment

Each of the participants understood the value of clear expectations in their experiences. These expectations allowed them to enter into a mentorship system with the capacity to measure progress. Each week, the participants knew that they would have a scheduled meeting with their mentor. Also, after each week of their mentorship meeting, there would be a section of material to complete before the following week's meeting. Each week's material took a varied length of time to complete for the participant, but the fact that they were expected to have it complete for the following week was motivating. Pastors had a clear understanding of what was expected each week, which allowed leaders to engage in the experience with a sense of anticipation. Although this commitment was a challenge for some due to the volume of work and the pressure of ministry, it also kept them engaged in the development process. Having a clear expectation laid

out allowed the participants to agree to a strategy and to understand what would be expected. They knew what the process would be and understood the potential impact. Each participant had a personal experience in the process that was different from the others. Even so, it was unanimous that the clear expectations made it easy to commit to the program. If a team or organization has a desired goal, progress is greatly impacted by having clear expectations for the team. This includes details or expectations about how the objectives will be accomplished, and what individuals need to commit to in the process to ensure that the desired outcome is accomplished.

Local Church Value of Commitment

Participants each shared what inspired their ongoing commitment to the Southland CR mentorship program. Over several years, each of the participants had joined the same mentorship model program through Southland Church. The participants shared how each of them was led to commit to this mentorship model and how it related strongly to participating in the Church Renewal weekend. On this weekend, each of the pastors present, saw the facility it was being held in, and observed the programming and teachings in the church in Steinbach. Having experienced the Lord moving through the worship, workshops, and prayer meetings, the pastors were convinced that there was something of value in what the Lord was doing in this church, and that it was worth exploring further. They had participated in, and had the opportunity to see the program in practice. This ‘taste and see’ or ‘immersive experience’ of attending an event and being impacted by it led the participants in this project to invest in themselves through a

long-term mentorship plan run by Southland Church. When a product and/or program of value is experienced, it has the potential to attract more attention and buy-in from others. The program's value was evident in the brief participation they had, and therefore, the pastors were willing to join the journey to achieve a similar development experience. The potential growth outcome of a program can inspire investment from others as they observe other individuals who have benefitted from it. Although this can take place through any number of organizations, leadership processes, or practices, the principles identified in this research can have application into any number of models. These principles help clarify how one can inspire commitment to development for future ministries.

The Value of Cohort Learning

There was a broad agreement regarding the value of cohort-based learning from the participants. The importance of learning in a group setting is nothing new within leadership systems, but is not always practiced within pastoral development experiences. Pastors who have a structured routine and engage in weekly meetings are able to focus on the development plan and path to which they have committed, even while being impacted by the process of journeying with others. The cohort-based model can be put into place at many different levels of any given organization. It creates a more efficient model with a broader investment through fewer leadership hours. This format requires a lower time commitment and energy level output for those who lead it. Leading a group has a lower time commitment than a one-to-one model.

The importance of learning in a group setting is nothing new within leadership systems or in the western education model. Jesus used a group model of development and as a result, we see it is a biblical value as well. The goal of leadership is to influence others towards positive outcomes. Our objective as leaders should be to create an impact within the limited time and availability we have to meet together. Although the entire modern western educational system is built on group-based learning environments, this is not always a model that is practiced or applied in leadership development. In my experience, some pastors have had development opportunities in group-based learning, however, this is not as common as expected. My project participants all communicated the value and personal benefit of the structured routine of a weekly allocated time for personal development. Pastors identified how the time together was blessed by the leadership of the mentor of the group. For the participants, having someone responsible for the organization and facilitating the group mentorship, had a considerable impact, and allowed for a good outcome. This group model requires a lower time commitment and energy level output for those who lead it.

This model also allowed more individuals to share and engage in the weekly sessions. The contributions of the other pastors in the group settings were just as formative as those of the mentor themselves. One participant identified how some of the pastors, in addition to meeting in the regular large group, would also connect in smaller groups outside the larger cohort, allowing them even more impact through the interaction with other leaders.

It is possible to recognize the potential benefit of structure and clarity within the mentorship program. The research revealed these elements helped the participants to complete the required material and expectations. When I look back on my journey, it is clear that the structured education and development process was formative in helping me to complete the development plans ahead of me. At the very least, these mentorship relationships are able to give affirmation that those involved are not the only stakeholders in their own development. As I reflect on this, it becomes clear that structure and accountability have been essential in my journey, and that these elements have also been highlighted as valuable for the participants in this project. This framework has been summative of the experiences of the participants within this research.

The participants identified how the group connections allowed them to be impacted by other leaders, in addition to by the mentor him/herself. The experiences of joining with other leaders in additional group settings were sometimes identified as a value of the cohort-based mentorship model. It should not be shocking to discover that leaders can benefit from the opportunity to be exposed to dialogue with other leaders. It is collaborative dialogue such as this, that leads to experiencing a deeper level of personal impact and growth in community. The participants identified multiple layers of connection that were achieved through this program and structure model, where the mentor-led large group setting was the primary meeting space.

Local Church Application of the Cohort Model

The pastors, having now experienced a formative mentorship model that functioned through a specific structure of group teaching, have now been given a new leadership development tool. This model can be scaled or modified to fit into different settings, and can be applied to different contexts by the church leadership. It gives pastors a model that has proven its value, and it can be modified by changing the length and routine of the overall commitment, and by shifting the content focus to the relevant development needs of their leaders. Having experienced formative personal development, the pastors themselves become the bridge to advocating for developing the same format opportunities in their context. Since they have participated in a cohort-based model of development, and experienced the value and impact from it, they will be more capable of advocating for it within their local ministry settings. This model's beauty is that it is already present in many different areas of our culture, from educational to social settings. Working within a culture that so clearly enjoys an outlined process and outcome should encourage leaders to be willing to join in a mentorship process. It becomes the pastor's role to show the value of achieving desired results through this cohort-based development model.

The Value of Accountability

As the data was explored, it became clear that accountability within a mentorship model and in completing the accompanying workload, was a motivating factor in staying on task with the expectations. The accountability that

was identified by the participants was approached from two different perspectives. The first was for participants to know that a mentor was overseeing the process and development plan, even though there were minimal to no consequences for not completing the material week to week.

The second layer of accountability that the program had in place each week had to do with the assignments and practices that were assigned. Completing the new workload each week became a form of accountability. New content was added at every weekly meeting, whether or not the previous week's content had been completed. This routine weekly expectation of having completed the workload added a layer of accountability, which motivated the pastors to get the work done, and helped them progress through the material. Participants learned that there would be an expectation to come to each week's session having completed the assignments and practices, and ready to share their experiences, which in and of itself created a sense of accountability.

Interpretation of Accountability

The main reason why this type of accountability had such a deep impact on the development process was that there was a knowledge that other leaders would be working through the same material at the same time. This was inspiring and encouraging for the leaders. The process ensured that participants felt they were on a positive journey that others were taking with them. This dynamic allowed the pastors to encourage one another through the program by participating in larger groups, as well as in the smaller organic groups.

The Lord created humanity to live in community with one another. “So in Christ we, though many, form one body, and each member belongs to all the others” (Rom 12:5). The opportunity to journey together allows people to encourage, develop and challenge one another towards accomplishing a shared goal. When a group of leaders is placed together and given a shared objective, even if that objective is a personal practice, they will be more likely to encourage and assist each other. It is this community and sense of a shared journey that is fostered within a cohort-based learning system. This process of knowing that someone will be checking to see if something has been accomplished speaks to the very design and social interaction needs of humanity. Accountability is formed by placing leaders together in a shared experience and giving them objectives to work towards. These objectives should, by nature, be more easily accomplished together, and thus give meaning to a shared journey of development. Focusing the content of a cohort experience on development principles creates a sense of shared value for participants.

Local Church Relevance of Accountability

This principle of accountability was evident as a shared value within the pastors’ experiences in this research. The value of accountability is highly relevant in a local church context, as it allows the progress of objectives to be measured. It requires leaders to be clear and concise in their expectations. For some leaders, this is far more difficult than for others. For some, the ability to be clear and direct in their expectations can be a very uncomfortable dynamic. Within this model of mentorship, the expectations were laid out in the outline of

the program. Through the cohort model, and using outcome-objectives, the plans for accountability became the core value through sharing and measuring progress together. This dynamic, which contains clear expectations of what is to be completed, is what the mentorship relationship structure is all about. Depending on the local development goal, this process might be difficult to make clear, as development objectives can often be challenging to measure. If the objective is development, there must be a process to measure whether or not it is actually happening. This measure of progress is determined by the depth of the outcomes that were accomplished.

In the end, I found that the values and experiences shared by the pastors aided in affirming, and even clarifying, my understanding of mentorship as being a formative experience for leaders. The specific elements of accountability, cohorts, and structure, as identified by the expert panel, have simple applications into my ministry context, and have served to give my approach to mentorship a clearer framework.

Denominational Investment

One of the challenging aspects of this program has been the length of time it took to move the project from inception to a completed research project and report. This process has taken time to accomplish, as it has involved learning research functions and determining how these would take place. There were also additional factors that changed how the project would move forward due to the added complication of a global pandemic. This pandemic has caused the focus of nearly every form of social interaction to shift. Interestingly, the Southland

Church mentorship model format, structure, and approach, have not been drastically impacted. Even so, the implementation of this model in the current setting likely needs to involve shifts in the program, just as it experienced in previous generations.

As a result of this research project, I came up with an idea for how the EMCC could make an investment into pastoral development on a local level. Due to the pandemic, the denomination chose to adjust its approach to connecting with church pastors, and made a significant shift in their development practices. During the expert panel session, one of the leaders mentioned that in 2018, the former president of the EMCC determined that there was to be a shift in values in the organization to do with how they would invest in pastors going forward. The change involved putting more resources into the Huddles initiative. The Huddles provided pastors with the opportunity to join in ministry with peers and with a seasoned facilitator in order to foster their own development. The objective of the Huddles was to allow pastors to gather regularly in smaller groups, throughout a portion of the year, in order to explore content together. Each Huddle would have a unique, specific track or objective in the material to be covered. The primary objective would be to provide the opportunity to connect pastors in a small group setting, with the hope that organic relationships would form between them. Over the past two years, several denominational leaders have been leading Huddles within the denomination.

Final Thoughts

In hindsight, the investment of the EMCC reflects what likely would have been a programmatic recommendation from this project for their practices on pastoral development. It embodies the three values of commitment, cohorts, and accountability, identified in this research. At first, with the realization of this outcome, I was disappointed that my study had not led to some new initiative. However, further consideration has shown that the decisions and implementations of the EMCC have affirmed the values and findings of this research project. The denomination has implemented a program that outlines the results of this research, and that, in and of itself, is a validation of the conclusions of this project.

CHAPTER V

THE ROAD ENDS AT THE SEA

As I reflect back on this journey, I know that it has been incredibly formative. This project often felt overwhelming and massive as I was writing it, however, looking ahead, it seems to me that I would be totally capable of doing even another research project. I feel as if there is a boat sitting on the shore ready to be launched, and instead of the journey ending here, there is a vessel to move forward in. The prospect of taking on another research or writing project seems much more likely now, in comparison to what I thought before I started this one.

Personal Growth and Development

Researching this program and putting together this portfolio has taught me a lot about ministry, research, and goal-setting. I am not sure I had a clear understanding of the depth of this undertaking when I interviewed for this program. I underestimated how deeply the final program requirements would challenge me. I am thankful for this challenge, as it has taught me new things about myself. In the fall of 2020, I was on a phone call with an individual who had served as a reference for me for my new position. They told me, “You have an amazing ability to listen to a situation, cut right through to the issue, and come up with a number of ideas of how to solve it.” I was quite surprised by the description, as I had not noticed the development of that skillset in my life. I

recognize that it has come from the course content, and from the critical thinking process that I have learned through this program. This section details some of my most significant changes in thinking, and some of the concepts that I have discovered.

Exploring Shared Experiences

This project explored the experiences of a group of pastors who had a shared understanding of personal development. This research was in an area that had not yet been formally researched. My goal was to conduct this research and discover what pastors' collective experiences had been. I find that, all too often, ministry moves at a pace that does not allow us to evaluate experiences because the next challenge or obstacle has already presented itself. Learning about a process of evaluation, and how to apply it to different ministries, has given me the skills to frame healthy and accurate evaluative processes. This project has allowed me to discover things that my denomination did not have the time or resources to explore formally. It has allowed me to identify the specific formative elements and structures that were influential for the candidates, and to dream about how they can impact ministry at the local level.

Skills to Evaluate a Model of Ministry

This project helped me develop the skills and resources to create a research process that I used as a tool for assessment. Moving through an undertaking that was similar to an appreciative process, has allowed me to identify a set of shared experiences of mentoring. The model of mentorship that

Southland promotes is a cohort-based, annual journey. Researching it has given me insight into how a program can operate in that format, and helped me to see the real-time value it creates. It has given me the ability to identify the strengths and weaknesses that are shared by pastors. The overall consensus about the program was quite positive. There participants united in expressed appreciation for following a cohort-based mentorship program. Identifying so many of the structural elements, encourages insight into how they may fit into a different context.

Denominational Reporting of Research

Doing this project provided me with the opportunity to formally report my findings and present my research to the denominational leadership. These findings were explored through the analysis of the expert panel. The recent shifts they have made, to invest in local leaders in a cohort setting, has given validity to these findings. This research echoes the denomination's practice within the last twenty-four months, of focusing their investment into a local cohort of regional ministers. It provided feedback from pastors for denominational events, and recommendations on how these events could be formative to their development practices. As a researcher, having the opportunity to discover and present these findings was something that I never thought I would have the chance to do. Although my recommendations were not directly actionable, I was able to formally report feedback to the expert panel. I recognize that if I were to do this project again and change some of the process, it would allow a greater likelihood of producing actionable outcomes for the denomination.

Outcomes Different from Expectations

The data and research identified that pastors highlighted different areas of their experience as both valuable and challenging. I expected certain things would be identified, but was surprised by the actual elements that were shared. These differences were more related through content than they were through format and structure as seen in the curriculum. The research identified that the pastors all had different experiences with the content, and that each one identified different elements that were challenging. These differences reflected the pastors' identity and experiences. The challenges reflected their ministry context and their developmental journey, and therefore were different from one another. Each of the participants identified unique elements of the program that had a level of impact on them, like prayer and healing.

At the beginning of this project, I had a programmatic recommendation in mind for the EMCC. Since this project was envisioned and implemented, the EMCC has made several changes to their ministry structure and to how they develop pastors. This has changed what potential applications could be recommended. The initial model and practice recommendations that the research would have led to would not have been entirely different from the Huddle model that has already been implemented. As the denomination has already adjusted their ministry, and made a structural change, this research and its recommendations serve to affirm and support their resource investment. The study confirms what has already taken place, rather than recommending a new model. As a researcher, I expected my outcome to be more practical and

implementable, but I am nevertheless encouraged by how the project outcomes have been affirmed by the investment the EMCC has made in the support and training of its pastors.

Outcomes Similar to My Expectation

This project's outcomes were not entirely unexpected, and affirmed the components of the program. The particular areas that were highlighted as being very formative were unique to each participant. The pastors' recommendations to the EMCC were shared as possible adaptations of current EMCC events. Sharing the results of Southlands model with the expert panel provided the ability to highlight which features of the mentorship experience were unique and informative. These principles of leadership development can be implemented without creating entire new programs, either within, or outside of, the EMCC model. These values could become a resource, provide future structural applications, and provide information about affirming pastoral development in the EMCC.

This journey has shaped my understanding of how to perform research without influencing the outcomes of that research. The educational experience has given me the tools for how to perform analysis and how to present findings. It has taught me that the research experience is not a linear one, no matter how much I might wish it to be. I have learned that a research journey might mean putting aside content that may have taken significant time to discover, summarize, or present. As this was my experience a few times through the last few years, I have accepted that it was not a loss, but a part of the learning process. My experiences

throughout this research process have often required me to shift my expectations of where this journey would end, and to rediscover what practical or specific applications could come from it. As a leader and researcher, the learning of this concept will make me more open to a broader range of potential outcomes from my projects in the future. I thought this research would end in a number of different ways throughout this journey than it actually did, and this reality has forced me to have less specific expectations for research outcomes in the future. I now have fewer assumptions of what my efforts will produce. It has given me the ability to assess the value of my experiences, even when the outcome may be different from my expectations.

Future Questions to Consider for Research

This project, and the expert panel review, led me to two critical questions that could be the basis of a future research project. During the exploration of pastors' experiences in this project, and through the discussion, analysis, and recommendations of principles and practices explored with the expert panel, two questions arose for future consideration. These findings are noted within Appendix 12.

The first question is: "How does the denomination view its role regarding pastoral development?" I wondered if the EMCC saw itself as being primarily responsible for the development of its pastors, or just as a resourcing agency for growth opportunities? The participants in this project lacked clarity on which of the two roles the denomination sees itself in. Discussion with the expert panel

pointed out the value of both functions. Different leaders would likely have differing opinions as to which role is better suited for a denomination. The expert panel's position was that the denomination has the opportunity to advocate for proven resources and development models outside of their own initiatives. The EMCC has a choice of whether or not to create their own versions of an outside program, such as Southland's mentoring program. The other option is to be an agency that directs leaders towards external models that have been established, proven, and useful. The research findings shared with the expert panel indicated that pastors feel denominational leaders have made a sound and impactful investment in pastors. The findings also highlighted that denominational leaders have been willing to advocate for outside development opportunities. The participants expressed that they felt this reflected the RM's preferences, rather than being a denominational value. The expert panel did recommend a page on their website that is specifically related to advocating for ministries outside the EMCC. It became clear that there is value in denominational leaders being supportive and directive, and formally supporting outside development opportunities rather than creating EMCC versions. Within the expert panel, there was a collective willingness, to advocate for existing structures and proven valuable programs, rather than creating EMCC versions.

The second question raised by the expert panel had to do with the participants' varied workload in this mentorship model. Pastors experienced that different lengths of time were required to complete all of the practical assignments and spiritual practices in the program. It was apparent that every

pastor had a different level of time investment in this aspect of the mentorship journey. The expert panel raised the question of whether or not the workload had been a factor in pastors choosing to participate in the mentorship model. As the researcher, I did not have an answer this question, as it was not specifically explored. I estimate that there is a limit to workload expectations, but I am not sure what it is. As the expert panel discussed this more, it became apparent that there would be huge value in answering the question: “How much of a workload is too much to ask for when inviting individuals into a mentorship experience?” We need to ask what that threshold is. Is it a maximum number of hours a week, or is it the length of the commitment? If the workload and time commitment have a limit, and it helps pastors determine whether or not they can commit to a long-term mentorship relationship, then understanding what that limit is would allow the EMCC to structure mentoring in the most effective way possible. The answer to this question is still unclear. Discovering what the workload limit is, would be beneficial in planning future models of mentorship. Knowing what is a reasonable amount of practical application would keep the experience from being overwhelming, and would help in advocating and creating new cohort-based mentorship experiences in the future. Understanding an acceptable level of time commitment would allow denominational leaders to recruit pastors into personal development more successfully. Having this information would enable the denomination to structure discussions with pastors regarding their commitment to a long-term mentorship relationship.

There is an aspect of my research that I found disappointing. Whether subconsciously or not, I expected to discover something new and highly relevant in regards to how development functions. It is my opinion that I did not discover anything new, but that my research did identify a series of elements that can have high value in group models of development. As my study identified these elements, presented them, and affirmed those findings, the research process and journey brought about an affirmation rather than a discovery: an affirmation that leaders find these structural elements helpful in their ability to be mentored. These principles were identified because they were relevant to the specific program that was reviewed. At the same time, they are highly transferable, and can be restructured into other contexts. It does not come as a surprise that individuals who have committed to a mentorship model will find these elements to be of value, and will be willing to advocate for them to be incorporated into their journey. The research highlights which of these programming features have application to, and can be adopted into, different ministry structures. Although it feels like my findings are values that are already apparent in education, perhaps the highlighting and identification of those values, and placing them side by side, will lead to new applications of them in the lives and ministries of those in leadership.

Local Model for Development

As the findings of this research have impacted my philosophy of ministry and reflected my narrative, having completed the project, I find myself presented with the question of how this research will shape my ministry moving forward.

Since I am in a local church, and not a part of the EMCC denominational leadership, any applications from this research will take place at the local church level. The question becomes, how will I apply the principles and values based on this report's findings, within a local church leadership development context? This will require me to take the principles that were used in the development of pastors, and transfer them to working with leaders at the local church level, in a structured model of mentorship. I envision this model to include leaders in the church who have specific roles in their programs or ministries. This could include, but is not limited to, elders, deacons, head ushers, worship leaders, property managers, small group leaders, etc. Although I do believe, as shared in chapter three, that the response of every faithful believer should be to seek mentorship, the reality is, that not everyone will. Therefore, as pastors, we need to invest in those who are ready and willing to be developed.

This local model of leadership development begins with identifying a group of leaders who would benefit from similar leadership development practices within the church. The program content in my research, was not the central feature of the experience of every pastor.

Once the development area is identified and the participants have been selected, it is wise to create a clear structure that the mentorship program will follow. This process includes identifying a timeline, what the objectives will be, and when they will be accomplished. This project will reflect the individual pastors' experiences, as they enter a new format of mentorship. Creating this clarity around the process helps keep expectations realistic, and allows those

involved to track their progress. Grouping leaders together will enable efficient use of resources and increase the reach that a single pastor can have, all the while maximizing the number of those who can be impacted through the mentorship experience.

Finally, as the mentorship journey continues, it is essential to keep a sense of accountability within the group in order to achieve the goals that have been collectively decided and agreed upon. It is this accountability that gives long-term value and support to the journey while moving towards the goal.

Potential Structure of Local Model

Based on the principles outlined in this portfolio that were highlighted by the participants, it would be possible to adapt these principles to some specific leadership development areas of the church. Since these are principles for development structures, and not explicitly tied to content or specific ministry, the model could be applied to many areas of the church ministry development plan. This will be explored in the next section of this portfolio.

Spiritual Focus of Local Church Model

In line with the feedback and response of EMCC pastors while doing this research, it would be valuable to include specific spiritual disciplines and curriculum elements into a local church model of mentoring. These could include, but are not limited to, prayer, inner healing, and journaling.

A leader's development can be highly impacted by having a curriculum focus on the impact and spiritual discipline of prayer. In a biblical framework of growth, believers seek to experience input and discernment from God. Focusing on this in the curriculum could encourage leaders to want to hear from God and to reflect on the specific contextual objectives they are working towards. This practice would include an aspect of personal and cohort-based prayer time. This time of prayer has the potential to make an impact on future decisions and applications of learning. It could help shape the individual leader's discernment of God's guidance and input into their development process, and guide their decision-making.

The participants in this project shared about the concept of inner healing. Their description of inner healing has roots within the CR's understanding of being set free from sin. This is accomplished when individuals find release from struggling with sin, and experience deliverance from temptation. Having this focus in the development plan for leaders, and guiding them towards experiencing some discernment around personal limitations or struggles, can help them to create paths to overcome these obstacles and to experience inner healing.

The practice of journaling would also have a relevant outcome for a local model of mentorship. As explained by the participants in this project, the practice of journaling was a process of evaluation, reflection, and identification of how God was shaping their development. When a local leadership cohort in a church is practicing skill growth that leads towards specific objectives, journaling provides

them with the same ability to review, reflect and hear from God, as they notate and document their experiences.

These are not the only areas that could impact curriculum elements, but these specific approaches reflect the data discovered through this research process. For a model of mentoring that functions in a cohort environment to exist in the local church, a framework could be developed to maximize the reach of a single leader. This is a process of preparation and execution that could be followed to create a local model of group mentorship in the local church.

Identification of Potential Leaders

If a pastor was seeking to create a mentoring model within the church, he/she could select a few leaders to develop, who would each have volunteers who report to them. When the pastor chooses the leaders and selects, for example, two male and two female leaders, the focus will be to instruct them to develop other team members as well. The pastor's objective should be to transfer the skills, concepts, or learning necessary to allow the four leaders to develop themselves. These four leaders would select four more leaders in their area of responsibility, set new objectives, and lead them through a similar structure. This would follow the format of accountability, cohorts, and workload. This structure would resemble the following.

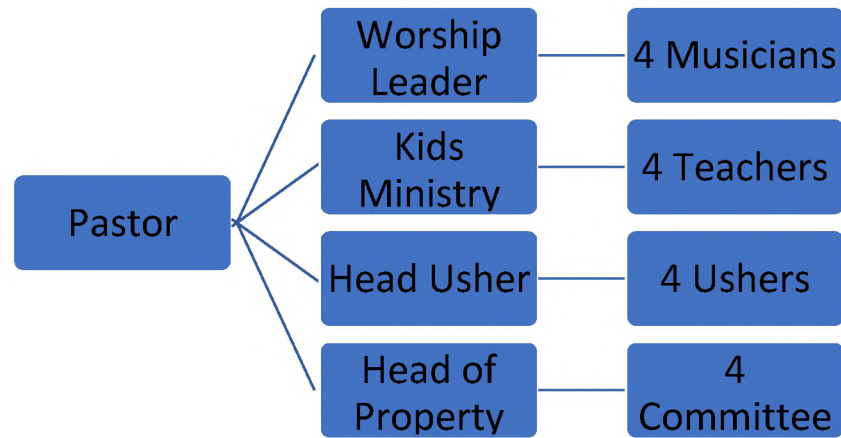


Figure 1. Model of Cohort Development

In my local church I will begin with worship leaders and will focus on developing practical leading skills. I will also work with children’s ministry leaders over the next number of months, and retrain them based on the new practices for health and safety.

Meeting in a Routine

These cohorts could function with a shorter time commitment in order to work within the leaders’ potential time constraints. Although the length of commitment will be defined by the specific goal, a clearer timeline has the potential to elicit more engagement. The pastor could develop the four ministry leaders for a few months (a short-term commitment) and teach them how to operate within the structure, while focusing on the three principles of cohort development. This first cohort with the pastor could operate for a few months after which the mentees can be released to begin their own cohorts as leaders. This connectedness allows the leaders to continue to rely on one another for

resources and support. If the length of the mentorship relationships is focused on a specific objective or transference, progress can be measured. When the objectives have been achieved, the group can be disbanded.

Having a lower length of time commitment may be of interest to leaders who would not have been willing to make a long-term commitment. Leaders who may be hesitant to join long-term, multi-year plans, could be presented with a clear objective and short-term commitment that allows for progress to be measured when the objective or desired transference is accomplished. As outlined by the participants, valuable content is an essential part of the process. When creating a structure that can be applied to various scenarios and leadership teams, there needs to be a variety of potential applications.

Format and Agenda of Meetings

One example of an area in which this could be applied would be worship ministry. Here is an example of the specific format of how time could be spent during a short-term mentorship plan.

Table 1. Model Development Plan

	Research Value	Description	Measurement
Timeline	Structure	September & October Meet twice a month	<ul style="list-style-type: none"> ● Commitment to process ● Monthly Attendance

Table 1. Model Development Plan Continued

Format	Cohort Goal Progress	<ul style="list-style-type: none"> ● 2 Hour meetings. ● Devotionals ● Review of services ● Practical Lesson ● Goal-setting 	<ul style="list-style-type: none"> ● Do the meetings stay on task? ● Do meetings accomplish all the goals? ● Are all leaders participating and engaging in the content?
Workload	Accountability	<ul style="list-style-type: none"> ● Devotional assignments ● Individual development of skill sets ● Applying practical experience between meetings by interacting with teachings 	<ul style="list-style-type: none"> ● Is there a deepening of spiritual understanding? ● Is there an engagement with the review process? ● Are leaders being impacted in skills and interactions?
Curriculum Elements	As identified in the Research.	<ul style="list-style-type: none"> ● Prayer ● Inner Healing ● Journaling 	<ul style="list-style-type: none"> ● Receiving input and reflection on journey with God ● Healing towards growth and future maturity in leadership execution. ● A discipline of reflection and review.

This is simply one example of how these themes and principles from the research could be applied to a local ministry context. The development process should have a specific topic or development goal that can be focused on and would be relevant and formative for the needs of the local church. This outline will become a cornerstone in how I lead developmental journeys at my local church in the future. By focusing on the three principles of clear mentoring: relationships, cohort-based learning, and strong accountability, I expect to move closer towards accomplishing the development goals that I am helping to instill at my local church.

Reflections from a Destination in the Journey

The values of accountability, cohort-based learning and structure highlighted in this research were evident as the mentorship model's unique features in this study. This set of values has the potential to be adjusted and used in other ministry contexts of leadership development. By changing the size, timeframe, and specific content, a cohort model of growth can become a simple and formative structure with a new application in other settings. In the local church, energy and time are focused on what the organization needs at any given moment, with the result that there is often minimal energy spent on long-term goals.

As a denomination considers how to continue to shape and create new systems to promote mentorship and discipleship, the responsibility and impact of meaningful mentorship will always remain the local level leader's prerogative. A

denomination can continue to work towards surveying mentorship, and creating systems to engage leaders in being mentored and mentoring others. Mentorship will only be taken seriously at a church if the central leader considers it as valuable and sees that resources are made available for development. As I reflect on the summation of the experiences I have had through the completion of this project, I recognize that there has been a deep and formative shift in my understanding of my role as a leader, and in my leadership development practices. My research journey has clarified these principles for me from a personal, scriptural, and experiential perspective. The cohort-based model could be implemented on many different levels of any given organization. This process and investment creates a more efficient use of time with a broader investment involving fewer leadership hours. The value of this shift in my perspective is not so much related to efficiency as to recognizing that volunteer organizations only have so many resources. This limited number of resources merits the careful use of them. As long-term goals are set, if personal and spiritual development is not an explicit focus, the investment in it can become sporadic and random. Collectively, participants felt that this model was successful in helping them on their journey, and that it reflected the ministry Jesus had. Being intentional about an individual's spiritual formation can profoundly impact and produce meaningful outcomes for those invested in it.

CHAPTER VI

SAILING FORWARD

At the end of this portfolio, I reflect on the interview format of research and the experiences of pastors in the CR mentorship program. I used a team of experts to do collaborative analysis on those experiences, and through their feedback I was able to develop a local model of mentoring. This model was based on the concept of focusing on clear accountability, cohort-based learning, and a structure or framework with clear expectations. This approach to mentoring has the potential to be highly transferrable, and reflects the values of exchange, transference, and investment of a mentor in a mentee, as explored in 2 Tim 2:2. This process has been shaped not only by my own personal journey, education and philosophy of ministry, but also by my faith.

I can see the impact of this journey on my development as a pastor. I was told in elementary and post-secondary education that I “did not have the skills required to succeed” in education. This now seems like a statement about my attention span and interest in academia at that time, and not about my abilities. The further I progressed in my education, the more interested I became in learning experiences. At one point in my life, I found myself frustrated and annoyed by a cohort-learning model, and with engaging in input from others. Now find myself enjoying the journey just as much as I enjoy arriving at the destination. I can see the impact that this development has had on my life. This growth and the impact

of education on my life are also evident to the leaders who have journeyed with me over the years.

If I Were To Do This Project Again..

If I were to return to the beginning stages of my research and repeat this process, there are a number of stages I would change. Since my original research concept was to explore the experiences of pastors in the CR model, I would still work towards that goal, but I would change the order of the research, and come to each stage with a more specific question that would move me closer to the research goal.

I would begin with the same composition of the expert panel of EMCC leaders first, but the task that they would be given would be different. They would be instructed to focus on discerning what would be of value to learn from a group of pastors who participated in the Southland model of mentorship. This would function in the capacity of key informant interviews. The goal would be to create investment in practical outcomes on their part.

Secondly, I would keep an interview-based approach built on the values of Appreciative Inquiry. This approach would allow me to get closer to my original goal of collecting information that would be valuable for denominations to adopt.

After completing the interview stage, I would return to the expert panel for the same process of collaborative analysis of the findings. Having had their input during the initial stages of the research would create a potential for higher buy-in outcomes from the expert panel. Their recommendations would be more practical

in terms of application, and potentially create a role for me with the ability to pursue the applications of my findings within the denomination.

The outcomes from my research were greatly hindered in the fact that the original research question was created in 2018 but not explored until 2020. Unfortunately, within those two years a number of changes in EMCC practices took place. The unexpected outcome for me in this project was that the EMCC had already begun to use a new vehicle of development called the 'Huddle Model' for pastoral development. My project's programmatic recommendation from the research I did would have been very similar to the format and outline to the Huddle Model. I arrived at the end of my research to discover, due to some developing values in the EMCC, and due to the interference of the COVID-19 pandemic, that the EMCC had already made changes and new investments into pastoral development. Following this adapted research process would have allowed me to arrive at a similar position but with more denominationally relevant outcomes. Instead, I have arrived at the end of my project and have identified new questions that my research did not ask, that would now be valuable for the EMCC to explore.

I recognize that any research process can lead to posing new questions, and even finding questions with no answers. Still, it almost feels as if the new questions from my research have a greater capacity to impact change than the study which I did conduct. I do not necessarily see that as a negative, however, it is a different outcome than I expected. I see it as a meaningful realization of how the research process can function. If I had had a greater sense of clarity about

what a reasonable goal would have been for my research, I would have found myself much more satisfied at this stage. When I began this portfolio, my goal was to assess and recommend practical programmatic elements of value for placement within organizational structures. I expected to have concrete recommendations that could immediately be implemented, and that could fix real-time challenges. I think this was my expectation, because, based on my personality and learning style, it is what I would have hoped to receive from a mentor or educator. Instead, my portfolio landed on a series of mentorship components that could impact ministry through adaptation and application into other ministry scenarios and settings. At first, this outcome was somewhat frustrating and discouraging. After a time of reflection, however, I understand that it has more application to my context of ministry and leadership development practices than I would have guessed. This research project has led to a series of contextual structural recommendations that I can implement in other areas. Perhaps in that sense, the Lord led me on this journey in order to push me into a new level of appreciation for what valuable principles (rather than programmatic solutions) are, and how they can be applied and bring change to the development path leaders are on. This project's research has affirmed the value of clear mentorship relationships, and their impact on the growth of a leader. This mentorship value, examined through this study, and echoed within my own journey, is affirmed by scriptural evidence and by actual mentorship outcomes.

I recognize that, to a certain degree, I placed myself in a position of unrealistic expectations. By taking on a project that focuses so profoundly on

denominational outcomes that I have no control over, I overreached in terms of how I expected to apply this research. In the initial stages of research, I had hoped to land at a programmatic implementation that I would not have been able to participate in due to being a local pastor. Instead, the research landed on identifying the principles and values of mentorship that could be adapted into future practices, while not necessarily proposing a mentorship model.

Closing Thoughts

At the end of this research portfolio, I have grown in my skills as a leader and in my understanding of leadership, and have been shaped substantially through this journey of education and research. I consider this development, learning process, and acquisition of skills as an experience that fits into the analysis and structural/organizational side of my brain. These skills will see more use in the future as I explore, analyze and assess ministry needs, growth, and leadership practices. Before I began this project, I had a structure and style of ministry that followed a loose philosophy and focused on the value and experiences of a shared journey with others. The process I have taken in this project has allowed me to clarify my philosophy of ministry and how I engage with others as a pastor. My philosophy of ministry, as explained in an earlier chapter of this portfolio, centres on the concept of exchange and transference. These principles are a part of the scriptural account in 2 Timothy 2:2 and in the relationship between Paul and Timothy. My research findings have highlighted elements of that mentorship exchange worth exploring further and have given a more detailed approach to how they can be implemented in ministry. This

research journey has given me the ability to identify valuable principles of leadership and to refocus resources on applying and implementing those principles. Although my own journey of mentorship had elements of organic and unplanned mentorship at times, my goal in ministry is to move towards intentionally investing in leaders, and therefore, structured mentorship receives more focus in this portfolio.

This growth process has allowed me to appreciate the impact of the roles and dialogues of my peers. I think of how my life was influenced by Andy as I invited him to church for the first time. I was willing to share my journey with him, which became the first steps in his relationship with God. Years later, in the exact same form of exchange in the other direction, his invitation brought me back into a church community. I think about my journey in this doctoral program and working through the course material with my cohort. I see now how much of an impact the cohort model had on my motivation to progress through the course material, on my attention, and in the area of discipline, helping me overcome personal and academic obstacles. This element of experiencing impact through a cohort has been a central part of my journey and development. As the value of cohorts is highlighted within this research project, it reminds me that it has been a central piece of my personal history and how the Lord has spoken to me through it.

Through this process, I have learned how to ethically and accurately perform research. This journey has given me the tools that have equipped me with skills that are practical for performing research. I appreciate the new skill

acquisition, even though I do not see any immediate application of it. This journey has also given me an appreciation for cohort learning. In the past I have always felt that cohort learning environments have been limiting or frustrating due to being dependent on the contribution of others. Learning about an area that is so far outside my knowledge base forced me to lean on others and gave me an appreciation for a cohort model of learning.

I am quite satisfied with how this project has taken shape. I am encouraged by the growth and personal development that has occurred, and I know that it is visible to those around me. I have developed into being a more critical and analytical thinker, and I am very excited to see how the Lord uses that in the seasons to come, as I lead and help shape leaders at multiple levels of the organizations, I am a part of. When this project is finally complete, there will be a tremendous sense of relief, and hopefully a season of rest. I look forward to using these experiences to continue to grow personally, spiritually, and as a follower of Jesus. I thank the Lord for what he has done and continues to do in me, and, as always, I am surprised by how far he has led me at this point in my life. With care and great passion, I think and plan with purpose for those whom the Lord allows me to share my journey with.

APPENDICIES

APPENDIX 1 – VERBAL SCRIPT FOR RECRUITMENT

An exploration of the Southland Church Renewal mentorship model and its impact and influence on pastors in the Evangelical Missionary Church of Canada in southern Ontario.

Researcher: Sam Barry, DMin (candidate) Tyndale University, Doctor of Ministry Program.

Research Supervisor: Dr. Mark Chapman, Tyndale University.
mchapman@tyndale.ca

Hello, my name is Sam Barry. I am a Pastor in the Evangelical Missionary Church of Canada (EMC) and a doctoral student at Tyndale University. I am in the process of recruiting local EMC pastors for a short research project. This project focuses on individuals who have participated in the Southland Church Renewal Mentorship program. As a Pastor in the EMCC who has participated in this program, you are an ideal candidate for this study. I would like to invite you to be a part of this project and discuss how the mentoring program has shaped you.

Participation in this research includes a 30-60-minute interview to share about your experiences in this program. If you are willing and agree to participate in an interview will be scheduled and if there is any clarification that I need we could schedule a follow-up phone call for approximately 10-15 minutes.

I believe through your participation in this program and your willingness to participate will add to the project and give you the chance to add your reflections on the mentorship experience to others. I will keep the content and your personal information from our interview anonymous and protected throughout the research and your participation. At the end of the project, you will have the opportunity to review the material before publication.

Would this be a project that you would be willing to participate in? When can we schedule an interview?

END

APPENDIX 2- PARTICIPATION CONSENT FORM

An exploration of the Southland Church Renewal mentorship model and its impact and influence on pastors in the Evangelical Missionary Church of Canada in southern Ontario.

Researcher: Sam Barry, DMin (candidate) Tyndale University, Doctor of Ministry Program.

Research Supervisor: Dr. Mark Chapman, Tyndale University.
mchapman@tyndale.ca

Purpose of the study:

This research study is to explore the impact and effectiveness of the Southland: Church Renewal Mentorship program in the EMCC.

Invitation to Participate

I have been invited to participate in this research project. Participation in this study will involve 1-2 interviews to discuss my experiences and how the Church Renewal mentorship program has shaped my leadership and ministry. The interview will take approximately 60 minutes. Interviews will take place in a quiet and private location to provide space for reflection and dialogue. If there is any clarification the researcher needs after the interview, I may be contacted for a follow-up phone interview.

Confidentiality, Risk & Benefits

All data collected and included in the final project will be kept anonymous. In rare cases, it may not be possible to ensure confidentiality because of mandatory reporting laws (e.g., suspected child abuse; reportable communicable diseases; some community-based research).

Participation in this study will require personal disclosure at minimal risk. The researcher has assured confidentiality and that my name and local church name will not be directly recorded in the interview or data collected. Only the researcher will know my name and from which church I serve in. The researcher will collect notes and recordings from the interviews.

As a participant I will have the opportunity:

- To reflect on my mentorship experience and gain an understanding of my leadership journey.
- Be able to identify which elements of mentorship have been impactful.
- To discuss the strengths and weaknesses of the program.
- Experience collegial discussions for personal development.
- Share personally on how I have grown in my faith experience.

This study has been reviewed and received approval from the Tyndale University Ethics REB committee. If you have any questions about your rights as a participant, please contact the Research Ethics Board of Tyndale University at reb@tyndale.ca

As a participant in this project individuals do not waive any legal rights through the participation in the research and interviews. Participation in this project is voluntary; refusal to participate will involve no penalty or loss of benefits and that I may discontinue participation at any time without penalty or loss of benefits. The project will be published as a part of a final project for the DMin degree. I understand that I will be given the opportunity to read the written project before it is submitted in its final form. I understand that the findings of the research project will be used in the Tyndale University DMin program and that these findings may be used in other research reports or publications.

I have read and understood the relevant information and understand that I may ask any questions I have. My signature indicates my free consent to research participation.

Name (print) : _____
Signature _____ Date: _____

OPTIONAL:

I give my permission or data collected during this interview used in the final paper to be accessible for future projects and research.

Name (print) : _____
Signature _____ Date: _____

APPENDIX 3 - EXPERT PANEL CONSENT FORM

An exploration of the Southland Church Renewal mentorship model and its impact and influence on pastors in the Evangelical Missionary Church of Canada in southern Ontario.

Researcher: Sam Barry, DMin (candidate) Tyndale University, Doctor of Ministry Program.

Research Supervisor: Dr. Mark Chapman, Tyndale University.
mchapman@tyndale.ca

Invitation

I am invited to participate in this research project. Participation in this study will consist of attending an Expert Panel to discuss the data collected through the interviews about the Church Renewal mentorship program and how it has shaped EMCC pastors. The Expert Panel will take place in a quiet and private location to provide space for reflection and dialogue. The goal of the Expert Panel will be to determine a set of recommendations and implications of the data collected. All of the data will be anonymous so Expert Panel participants are unaware of the identity of the individual participants and the specific location that data was collected from. All data from participants of the original interviews will be kept confidential.

Consent to Participate

This study has been reviewed and received approval from the Tyndale University Ethics REB committee. If you have any questions about your rights as a participant, please contact the Research Ethics Board of Tyndale University at reb@tyndale.ca.

Participation in this project is voluntary; that refusal to participate will involve no penalty or loss of benefits; and that I may discontinue participation at any time without penalty or loss of benefits.

The outcomes of this Expert Panel will be published as a part of the final project for the DMin degree. I understand that I will be given the opportunity to read the written project before it is submitted in its final form. I understand that the findings of the research project will be used in the Tyndale University DMin program and that these findings may be used in other research reports or publications.

I have read and understood the relevant information and consent to my participation in this Expert Panel. My signature indicates my free consent to participate.

Name (print) : _____

Signature _____ Date: _____

Contact Information

Any questions regarding this DMin project may be directed to:

Researcher: Sam Barry, DMin (Candidate)

Research Advisor: Dr. Mark Chapman mchapman@tyndale.ca

APPENDIX 4 – EXPERT PANEL QUESTIONS

Expert Panel Questions with the EMC National Leadership Team.
Zoom Meeting

Pre Expert Panel:

- Code and summarize data
- Create summary of data for Expert Panel
- Distribute ahead of Expert Panel

Distribute

- Present information and summaries of interview data. This will include all the values, challenges, perceived impacts and struggles of the CR mentoring relationship.

Panel Discussion

- 1. Give a summary of process project followed
- 2. Discussion/Questions of the Data Summary
- 3. Hear your feedback on data
- 4. Hear your insights on current EMC practices on pastoral development
- 5. Discuss possible approaches for EMC based on data

APPENDIX 5 – INTERVIEW QUESTIONS

Basic Information

1. What is your age range?
20-30 31-40 41-50 50-65
2. How long have you served at your church?
3. When did you attend the Church Renewal weekend?
4. In what year of the mentoring relationship are you?

CR Experience

1. What led you to sign up for the mentorship model through Southland Church?
2. What has been the format of the mentorship?
3. Who do you meet with/how often?
4. How was your mentor chosen?
5. What were the positive elements of the program and their impact on you personally?
6. What were the challenging/difficult aspects of the mentorship program? What were they?
7. What (if any) changes would you recommend in the mentorship program to make it more accessible or effective?

EMCC Ministry

1. Does the CR program have any application to EMCC ministry? How?
2. What would be important from these experiences and integral for our own EMC application?
3. Is there anything else you would like to share about your CR mentorship experience?

APPENDIX 6 – VERBAL RECRUITMENT SCRIPT

Monday June 1st, 2020

To, John Cressman, Claran Martin
Regional Ministers of the Evangelical Missionary Church of Canada

In my desire to continue to learn as a believer in Christ I have begun my Doctorate at Tyndale University in the Leadership track. I am currently in my second year of courses and working towards my final project and ministry portfolio.

For my research I have decided (with your blessing) to explore the experiences of EMC pastors in southern Ontario that have participated in the Southland Church Renewal Mentoring program. The project would provide the opportunity for any willing participants of this program to participate in an interview to share their experiences, values and concerns about the Southland model of mentoring from Church Renewal. I would like your permission to contact potential participants and invite them to participate in an interview to share their feedback.

The second stage of the program would be to meet with some leaders from the National Team to share the summaries and findings of my project and give insight into what elements of this program that so many EMC pastors have joined was a value and benefit to their development. During that Expert Panel it would provide the EMC leaders with insight into the specific experiences of the mentorship program and potentially build into future EMC endeavors.

For my project to move forward I am looking for your permission to give me access to any willing EMC pastors who would like to participate in this project with me. If this project is agreeable, I would ask that you sign and return this document to me at

If you have any further questions please do not hesitate to get in contact.
Thank you in Advance

Rev. Sam Barry
Markham Missionary Church

APPENDIX 7 – SELF DEVELOPED TOOLS

1. Self-developed research instruments should begin with a brief paragraph of introduction.

Survey Tool and Expert Panel Tool

In creating the research instruments of my survey and Expert Panel research, I explored various resources from Branson, Sensing, Bell and Stringer to ensure that the survey would narrow into the information that would be of value to my project by exploring which types of questions would be relevant to the data I want to collect.

	Branson, Mark 2004 and congregational change.	Sensing, Tim. 2011. Qualitative Research: A Multi-Methods Approach to Projects	Bell, Judith. 2006. Doing Your Research Project: A Guide for First-Time Researchers	Stringer, Earnest T, 2013 Action Research 4 th Ed
Methods of data collection	<ul style="list-style-type: none"> ● 24 – Questions that: inquire into stories of life-giving force ● Need to locate themes that appear in the stories and select topics for further inquiry ● Create shared images for Preferred futures of next steps 	<ul style="list-style-type: none"> ● Ch 2 –Ethics Needs <ul style="list-style-type: none"> ○ Informed consent confidentiality & anonymity – pg. 35 ● Interviews Q’s that ask: ● In depth and open-ended Questions pg. 79 	<ul style="list-style-type: none"> ● Using an initial Survey ● Survey includes Verbal, ranking, scale Q’s pg 162 ● Have specific types of questions which will help codify data for thematic exploration ● Use of Descriptive Q’s ● Avoid leading or presuming 164 ● Use of in person interviews 	<ul style="list-style-type: none"> ● Use of grand tour style interview Questions – to get to persons opinion and insights pg. 109. ● Follow a Process for approval of recorded interview pg. 110 reflect this in the informed consent section

APPENDIX 8 – CODE DEVELOPMENT PLAN

Summary of codes, their definitions, and how they were grouped

Reviewing Data

Before I began analyzing the data, I had a good understanding of its contents. After transcribing the interviews, I invested focus in reading and re-reading the content to understand it well. “Review transcripts or records of interviews, reading them to familiarize themselves with the content and to get the feel for the views and ideas expressed” (Stringer, 2011, 150).

Unitize the data

Before I organize the data, I need to give it a framework of categorization to be able to understand that data. For this I will use the forms outlined by Stringer. “Discrete ideas, Concepts, Events and Experiences” (Stringer, 2011, 141) This will allow me to separate the thoughts and reflections of the participants in my study into units that can be clearly understood as unique from one another.

Categorize and code

With most of my interview questions having been written with key concepts in mind: Knowledge Q’s of the person Opinion Q’s pg. Feeling Q’s (Sensing, 2011, 88) I will already have some way of dividing and separating within my initial unitizing. There is a chart that Sensing outlines that I think will be useful for coding as an example to follow.

Identify Themes

Within the coded and categorized data further breakdown into subcategories will be the factor and practice that will allow me to start seeing the similarities and differences between the experiences of different participants. These subcategories will be as follows.

“Identify themes-issues, experiences, or perspectives that people have in common- by comparing categories and subcategories across stake holding groups” (Stringer, 2013, 143).

These themes were noted in colour coding identifying different thematic elements. (Branson 91) and will work towards putting those similarities in groups together; Clustering thematic elements. (Bell 138) This will also include identifying of Epiphanic events and Critical incidents. Stringer, 2013, 134).

Organizing a category system

As I wrote the final report for this process and move towards the findings I gravitated to those elements that build towards the outcomes. “Listening for the most promising, generative, synergistic themes in the data” (Branson, 2004, 229). This will allow me to work a system of categorization that will serve the next stage of writing. This will follow a similar chart format to what Stringer lists on pg. 143. “ex. Relationships, family input, information sharing, confidentiality, skills, health.” This will allow the final report to have a relevant layout for exploration of material to a deeper level.

	Branson, Mark 2004 Appreciative inquiry and congregational change.	Sensing, Tim. 2011. Qualitative Research: A Multi-Methods Approach to Projects	Bell, Judith. 2006. Doing Your Research Project: A Guide for First-Time Researchers	Stringer, Earnest T, 2013 Action Research 4 th Ed
Means of interpretation	<ul style="list-style-type: none"> • In notes use Colour coding to highlight thematic elements pg. 91 • Listening for the most promising, generative, synergistic themes in the data - 229 	<ul style="list-style-type: none"> • Using a thick description system to get themes, words and actions identified. Pg. 190 • Narrowing irrelevant data with slippage pg. 199 • Code into themes and subthemes pg. 203 • Chart for how to potentially code pg. 205 • A good example of a tabled result chart pg. 208 	<ul style="list-style-type: none"> • Summary Sheets Examples for rankings of median data pg. 232 • Coding – clustering thematic elements • There is value in using Thematic document searches -138 • What does it say?’ critical method and ask a range of questions – 138 	<ul style="list-style-type: none"> • Using an organizational review of vision mission structure operation and problems pg. 165 • Using problem analysis at the end in a structure to overview next steps Pg. 165

	Branson, Mark 2004 Appreciative inquiry and	Sensing, Tim. 2011. Qualitative Research: A Multi-	Bell, Judith. 2006. Doing Your Research Project: A	Stringer, Earnest T, 2013
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	congregational change.	Methods Approach to Projects	Guide for First-Time Researchers	Action Research 4 th Ed
Approach to data analysis	<ul style="list-style-type: none"> Follow a process for the interview that will move towards an application process 4 I's Initiate Inquire Imagine Innovate – pg. 27 	<ul style="list-style-type: none"> Use Purposive samples –only who is relevant to project having met criteria pg. 83 Value of Descriptive questions pg. 86 Use of Hypothetical questions pg. 87 Knowledge Q's of the person Opinion Q's pg. 88 Feeling Q's pg. 88 	<ul style="list-style-type: none"> I will end up being Source oriented approach pg. 127 Let the nature of the sources determine your project and help you generate questions for your research. 	<ul style="list-style-type: none"> Categorization pg. 140 review System of coding <ul style="list-style-type: none"> - Unitize - Categorize & Code - Identify - Organize - Develop a report A Framework for the meeting that will take place to review data with Denom. During project Pg. 157

APPENDIX 9 – PARTICIPANT DATA

Figure 1. Demographics

The demographics chart gives information of the age of the participant, what year they attended the Church Renewal Event weekend and at which stage of the program they are in.

Age	Attended Event	Year of CR Program
30-40	2014	4
30-40	2016	2
50-65	2015	4
50-65	2018	3
50-65	2018	1

Figure 2. Positive Elements

This table outlines the positive experiences or elements of the mentorship program as shared by the participants.

Main Theme	Themes	Identified Elements	Quote	Candidate
Personal Change	Inner healing	Freedom from sin Confession Deliverance Repentance	“Trying to deal with you. Not your church but impact the church through you”	3,5,2
	Joy	Reorientation	“I experienced a change in outlook and values.”	1
	Visibility	Personal changes are apparent to those around you	“I didn’t tell the leaders and local church for a year, but they noticed”	1
Disciplines	Journaling	Documentation Reflection Dialogue	“Journaling was not new but a confirmation and affirmation of things that I had let slip over the years.”	5
	Accountability	Weekly connectedness	“Weekly sharing about experiences of interactions with	2,3

			program material” “This helped me be proactive for weekly assignments.”	
Format	Collaborative	Cohort Discussion	“Interactions with others and rapport was developed with others.”	4,1,2
	Sharing	Weekly discussions include sharing about week.	“Ability to talk about what God is doing.”	2
Material	Ancient Paths	Habit Building Character development Abiding	“It’s not a new key idea – it’s a sequence of mentoring in an inspired way”	1
Ministry	Prayer life	Experiences & Prayer Life		1,3,4,5
	Congregational prayer	Receiving prophetic word & Vision	“Through the prayer times, we received prophetic words and vision, so powerful our community responded.”	2
	Congregational change	The change was visible in the lives of those who follow the program.	“The change was visible within the lives of the leaders. The church was quick and easy to follow.”	2

APPENDIX 10 – CHARTED FINDINGS DATA

Figure 3. Challenging Elements

The following table outlines all of the challenges and experiences of the mentorship program as shared by the participants.

Item	Explanation	Reference	Participant
Time commitment	# of hours	“It was hard to balance” “2 hours of devotional life added per day” “2 hours a week in reading of content and information to intake”	1,3
	Balance of workload	“Material was worked on 6 days a week”	1
	Schedule	“This became a significant portion of your life and work week” “Set aside one-half hour a day”	3
	Motivation	“Sometimes fall behind, sometimes play catch up.” “Knowledge that there needs to be the work done to grow.”	2,5
Distance	Challenge of connecting church to a model in another province	“When you want to observe and witness the program, the distance makes it difficult to do so.”	3
Congregational Response	Fear of new “program”	“Fear for the church. To become like a movement or program that already exists.”	5
	Program perceived as ‘how to’	“the current iteration is very structured and has the capacity to feel like a program.”	2

APPENDIX 11 – RECOMMENDATIONS FOR EXPERT PANEL

Figure 4. Recommendations for Expert Panel from candidates.

Item	Description	Quotes	Participant
2018 CR Discussion	In 2018 a number of EMCC leaders met with the president to discuss the experiences of Southland mentoring with a select group of pastors who had participated in the program. The sense of the participants was that the president at the time wanted to make his an EMCC version of the Southland experience.	“The president had the opinion that we needed to make our own version of the Southland experience. I think this defeats the unity.”	4,5
EMCC Development			
	National Assembly is the yearly EMCC gathering of pastors and leaders in the EMCC. Participants felt that the experience could be focused as a unified event and ministry investment event.	“Should build on peace we create from experiences.” “Minister to pastors on a deeper spiritual level.”	2
	Regional Gatherings are the fall local area meetings of pastors, in which updates are given on ministries and a teaching time is given to pastors.	“Should be focused on renewal of the frontline worker.” “Don’t need more tools, we need ministry.”	2,5
	Mentoring has often been at the initiative of the local Regional Minister.	Noted through description by participants	2,3,4,5

APPENDIX 12 – EXPERT PANEL OBSERVATIONS

Figure 5. Observations from Expert Panel.

Item	Description	Quotes
Work commitments	The question arose during the research about how much of a workload commitment is too much to ask for during a mentorship relationship. With the varied amount of workload required in the Southland mentorship model, the discussion did question if the volume of workload is a factor in whether or not pastors pursue long-term mentoring. The question arose: Is there a line of how much time and work pastors are willing to commit to development?	“Does research help us understand what are the thresholds for workload?”
External Resourcing	The panel also explored the ways in which the denomination can advocate for outside models, resources and programs that are trusted. Participants in the research were uncertain whether or not the EMCC is in a position where they would be comfortable or confident in advocating for outside programs. The Expert Panel noted that on the EMCC website there’s a section titled ‘friends.’ This section outlines existing organizations that the EMCC supports. Southland would very much fit within the category of an outside program that the denomination can advocate confidently for in the pursuit of development through their ministry.	“This affirms the EMC to continue to move to advocation model of trusted ministries.”

APPENDIX 13 – MENTORSHIP MODEL STRUCTURE

Worship Leader Development Mentorship Plan			
	Research Value	Description	Measurement
Timeline	Structure	September – April. Monthly Meetings	<ol style="list-style-type: none"> 1. Commitment to process 2. Monthly Attendance
Format	Cohort Goal Progress	<ul style="list-style-type: none"> - 2 Hour meetings. - Devotionals - Review of services - Practical Lesson - Goal-setting 	<ol style="list-style-type: none"> 1. Do the meetings stay on task? 2. Do meetings accomplish all the goals? 3. Are all leaders participating and engaging in the content?
Workload	Accountability	<ul style="list-style-type: none"> - Devotional assignments - Individual development of skill sets - Applying practical experience between meetings by interacting with teachings 	<ol style="list-style-type: none"> 1. Is there a deepening of spiritual understanding? 2. Is there an engagement with the review process? 3. Are leaders being impacted in skills and interactions?

APPENDIX 14 – SOUTHLAND CURRICULUM COMPONENTS

These are the curriculum components identified by the participants in this research project as described through the website (www.mysouthland.com):

Set Free - The Set Free ministry is “set aside to meet with Jesus for dealing with the past hurts, hang-ups, and struggles that we all face on a daily basis. We have seen many people set free from sinful strongholds and hurts in their lives through Christ’s power found in confession, forgiveness and inner healing!”

Hearing God - “If you have ever wondered if God still speaks today or how to hear His voice, then we invite you to join us for the Hearing God Seminar! We will explore this question and more. It is one of the most important questions a Christian can explore, and can help you experience and connect with God at an even deeper level.”

Prayer Ministry – The Southland curriculum on prayer is meant to empower a life of prayer. “Prayer is absolutely vital to corporate growth within the church. It sustains the momentum of the church by releasing the Holy Spirit to work on behalf of the purposes of God. A lack of prayer causes us to fall back on our own abilities and skills, moving us to become self-reliant. Our purpose and goal is to rely on God and His directives first. When prayer precedes abilities and skills, it helps us engage in ministry that endures for eternity!”

8 Renewal Practices

- Practice 1:** Learn about God **AND** learn to know God
- Practice 2:** Submit to Jesus as only Savior **AND** functional Lord
- Practice 3:** Pray to God **AND** hear from God
- Practice 4:** Repent of our sins **AND** become emotionally whole
- Practice 5:** Grow our character **AND** our spiritual gifts
- Practice 6:** Be discipled **AND** disciple family and others
- Practice 7:** Minister to the broader Church **AND** to the nations
- Practice 8:** Prepare for Eternity **AND** End Times

www.churchrenewal.com

APPENDIX 15 – DENOMINATIONAL CONTACT PERMISSION

Monday July 13th, 2020

To, John Cressman, Claran Martin
Regional Ministers of the Evangelical Missionary Church of Canada

In my desire to continue to learn as a believer in Christ I have begun my Doctorate at Tyndale University and Seminary in the Leadership track. I am currently in my second year of courses and working towards my final project and ministry portfolio. For my research I have decided (with your blessing) to explore the experiences of EMC pastors in southern Ontario that have participated in the Southland Church Renewal Mentoring program. The project would provide the opportunity for any willing participants of this program to participate in an interview to share their experiences, values and concerns about the Southland model of mentoring from Church Renewal. I would like your permission to contact potential participants and invite them to participate in an interview to share their feedback.

The second stage of the program would be to meet with some leaders from the National Team to share the summaries and findings of my project and give insight into what elements of this program that so many EMC pastors have joined was a value and benefit to their development. During that focus group it would provide the EMC leaders with insight into the specific experiences of the mentorship program and potentially build into future EMC endeavors. For my project to move forward I am looking for your permission to give me access to any willing EMC pastors who would like to participate in this project with me. If this project is agreeable I would ask that you sign and return this document to me at

If you have any further questions please do not hesitate to get in contact. Thank you in Advance

Rev. Sam Barry
Markham Missionary Church

Dear Pastor Sam,
I am in full agreement with your research project with EMCC participants in Southland model of Church Renewal mentoring.

Signature: _____

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