

## Notes

1. "Are Pastors Abused?" Arlo Walker, *Leadership XIV*, no. 1 (1993): 80-84.
2. Thomas à Kempis, *The Imitation of Christ* (New York: Harper & Row, 1942).
3. H. B. London Jr. and Neil Wiseman, *Pastors at Risk* (Wheaton, Ill.: Victor Books, 1993), pp. 61-62.
4. Terje Hausken, *Peacemaking, The Quiet Power* (West Concord, Minn.: CPI Publishing, 1992), pp. 167-168.

[SEVEN]

# HELPING LEADERS --- GROW

LEIGHTON FORD

Not long ago, a father and son took a sentimental trip to the father's boyhood hometown. They saw the houses where he grew up, the store where his parents worked, the schools he attended and the park where he played. They went to the civic auditorium, closed for the summer, and persuaded the janitor to open up the locked and darkened theater.

"Here is where we had our youth rallies," the father said to the son as they stood on the stage. "Hundreds of our friends would come. I loved having the opportunity to emcee the meetings. We saw many kids touched by Christ."

Then he grew reflective. "But I remember the night we had a very famous evangelist come. We were sure that most of our friends would accept Christ. The place was packed that night but I was disappointed. Only one person came forward."

Then the father pointed to the wings at the side of the stage. "I went over and stood there, very discouraged. I remember that the evangelist came over, put his arm around me, gave me a hug, encouraged me. He said he would pray for me and believed God would use me if I stayed humble." The father paused and looked his son in the eyes. "I have never forgotten that arm around my shoulder."

The father in that story is me; the son is my own son, Kevin. The evan-

gelist was Billy Graham, later to be my brother-in-law and Kevin's uncle.

I have often thought back to that arm around the shoulder and the fact that Billy Graham spoke to the crowd, but took time for one young man. I have reflected that the doors to leadership were opened for me by mentors who cared for those who were coming after them. Early in my life, my adopted mother held before me the vision of serving Christ. Later, Evon Hedley, the field director for Youth for Christ in Canada, appointed me as president of our local rally. At the time I was only fourteen, but I was tall and Evon thought I was seventeen. I am sure when he learned my true age he must have nearly had a heart attack! He stayed with me, though, encouraged me, cuffed me a bit when I needed correction and saw the potential in a lanky teenager.

### NEW WORLD, NEW LEADERS

Today our rapidly changing world presents a constant universe of challenges to its leaders. In such a time, it is not enough to have managers who know how *to do things right*. It has been said we need leaders who can articulate and envision *the right things to do*.

The need to raise up transforming leaders is matched by the opportunity. As the psalmist said, "For no one on earth—from east or west,...can raise another person up....God alone...decides who will rise and who will fall" (Ps. 75:6,7, NLT). God in His sovereignty has always raised up leaders for His people—the Moseses and Joshuas who helped His people move from Egypt into the Promised Land, the Peters and Pauls who helped the Church shift its focus from Jews in Jerusalem to peoples of the entire world.

God is already raising up young women and men of vision throughout the world. These emerging leaders are eager to follow the call of Christ. The big question is whether those of us who are now in senior leadership positions will have the vision to nurture them. Will we be like Paul who urged young Timothy to "stir up the gift of God" that was in him (2 Tim. 1:6)? Or will we be like the banyan tree, whose extensive and dense branches do not permit enough sunlight through to nurture its seedlings, so conscious of our own positions and power that we will stunt the young seedlings who are poised to grow into branches? Will they be forced to move away from our shadow to pursue God's call to them?

### THE LEADERSHIP PARADIGM

Jim Crupi, a leadership specialist, once asked me during a conversation to put in one sentence the aim of our work. I was a bit startled. Although we had developed a clear mission statement, I had never tried to focus it into one sentence. These words then came to me: We are seeking to help young leaders worldwide *to lead more like Jesus and to lead more to Jesus*. Leading *like* Jesus is a matter of character and style. Leading *to* Jesus has to do with effectiveness and results.

If we are setting out to help develop young leaders, we need to have the outcome and goal clearly in focus. We need a paradigm and a model.

For us who follow Christ as Lord and leader, He is that paradigm. He embodies, surpasses and critiques all other leadership standards.

Warren Bennis and Burt Nanus, in their best-seller *Leaders*, interviewed ninety leaders known for their transformational influence. He asked these men and women (who led in the arts, education, business and sports) about their strategies for change. He found they were able to bring transforming leadership through four basic strategies:

1. They got **attention** through **vision**—"vision grabs" write Bennis and Nanus.
2. They brought **meaning** to people through communication.
3. They engendered **trust** in those who followed them through positioning—they had a firm direction, but were also flexible.
4. They practiced **self-deployment** through **empowering**—they did not try to do it all themselves. They had sufficient positive regard for what they, personally, could do, but also knew they needed others to share in the vision.

Jesus Christ not only embodies all these traits, but He also transcends them! Unfortunately, too much of what has been promoted as Christian leadership has simply meant taking secular management and leadership concepts and attaching a few Scripture verses to the concept. Our challenge is far more radical: to *start* with Jesus as the leader and to let Him shape us into His model. "Follow Me," he said, "and I will make you" (Matt. 4:19)—not just fishers of men, but also leaders of people.

In my book *Transforming Leadership*,<sup>1</sup> I use the Gospels to provide a credible portrait of Jesus as leader. I also seek to interact at several points with aspects of transformational leadership as presented by today's leadership specialists. In writing that book, I came to understand more profoundly than ever why the early Christians believed Jesus was the fulfillment of Isaiah's prophecy of one greater than David who would be "a leader and commander of the peoples" (Isa. 55:4, NIV).

Transforming leaders get attention through vision? Jesus is the **Seer** for whom vision is not an entrepreneurial scheme, but seeing the kingdom in the person at the next corner (see Mark 1:16ff.).

Leaders bring meaning through communication? Jesus is the **Storyteller** who communicated His vision through His "value stories," His parables (see Mark 4:2,34).

Leaders earn trust through their positioning? Jesus is the **Servant Savior** who set His face to the cross (see Mark 10:45).

Leaders deploy themselves through empowering others? Jesus is not only the Shepherd who seeks the sheep, but also the **Shepherd Maker** who turns sheep into shepherds (see Mark 3:13ff.).

Beyond all this, at the core of His being, Jesus is the Son whose leadership grows not out of insecurity, but out of a deep relationship with His Father (see Mark 1:11).

To put this another way, we need to ask ourselves the purpose of our leadership development programs. Is it primarily an organizational purpose: to help emerging leaders fill leadership roles? Or is it far more personal, organic and transformational: to help young leaders lead more like Jesus? At one level, leadership roles and skills can be taught and learned. Leadership can only be experienced and lived on a far deeper level. Both the being and the doing, the character and the skills are important. The *being like Jesus*, however, brings to the doing the eternal kingdom perspective.

### **A LEADERSHIP CONFESSION GOD CALLS US AS KINGDOM LEADERS,**

**TO BE LED MORE BY JESUS,  
KNOWING HIM AND UNDERSTANDING HIS WILL,  
TO LEAD MORE LIKE JESUS,  
ENABLING HIS PEOPLE TO BE A  
RECONCILING COMMUNITY,**

**TO LEAD MORE TO JESUS,  
SERVING HIS REDEMPITIVE PURPOSES  
IN OUR GENERATION.**

### **THE LEADERSHIP DEVELOPMENT PROCESS**

In the early years of our leadership ministry, I was encouraged and helped a lot by a visit from Larry Donnithorne, who at that time was assistant to the superintendent at the U.S. Military Academy at West Point. Colonel Donnithorne, who is by training a philosopher and educator, was responsible for developing the new leadership program at West Point. He helped us think of leadership development in three ways.

"At first," he said, "leadership training is like making a mosaic. You teach people to learn certain skills and use them to make a pattern. Then you help people to learn that leadership is an art in itself. Beyond growing skills, it is the ability to paint the picture. But then most important is to help people to see that becoming a leader is becoming God's person over a lifetime."

At the elementary level, we may have leadership training that passes along certain skills in organizing and communicating. At a more advanced level, leadership development must help potential leaders develop their own particular God-given vision. At the most mature level, leadership development means walking with a leader as he becomes the complete person God has called him to be, so in turn he can help another become all God wants him to be.

Thus, leadership training is only one part of a much broader and deeper process that must take place in the life of one who is called to leadership.

It has been said the final test of a leader is that he leaves behind others who have the conviction and the will to carry on. In this regard, Jesus the Shepherd Maker is also a model. Mark 3 tells of a key decision that Jesus made at a crisis point in His ministry. The crowds were growing. Many of the religious leaders were becoming hostile. Jesus strategically withdrew into the hills (see Mark 3:7-13) and spent the entire night in prayer (see Luke 6:12). How could He multiply what He was doing? Deepen it? Continue it after He was gone?

The time had come to focus on a few, and that is when He selected Peter, James, John and the others.

## THE MAKING OF A LEADER

How do we make leaders? Let's take Peter as a test case. How did Jesus make Peter into a leader?

I described Jesus' process in my book *Transforming Leadership*, using an imaginary interview with Peter. Consider this abbreviated version of how Jesus made leaders.

**He called them.** Jesus found His future leaders fishing by a lake and in other everyday activities. He picked them just as they were. Leadership development begins with a call. When we call someone in Jesus' name, it is a ministry of powerful affirmation.

**He named them.** In Peter's case, He looked straight into his eyes and said, "You are Simon, you are going to be Peter." Similarly, when we develop leaders, we need to know what their names stand for—that is, we must get to know them well—understand their strengths and weaknesses and call them by the new vision of what they will become in Christ.

**He made them a team.** Peter and the other fishermen knew that in a fishing boat without good teamwork they could go broke. Jesus believed in teams. He sent His disciples out by twos. Leadership developers need to know the power of teams. *It is important to work with individuals, but also to bring them into a group, where strengths and weaknesses can be balanced and visions shared.* He did this in every possible way. The disciples were grown men when Jesus called them, not little kids. Adults learn best when they can be a part of what is already taking place. Jesus' leadership program was not like school; it was life. The disciples were apprentices to Jesus. It teaches us the lesson that leaders learn in real life situations.

**He trusted them.** At the very beginning, He told them to follow Him, then taught them by letting them live with Him and watch Him. He then sent them out to go and to do, entrusting them with a task. Jesus shows us that leaders are made not just by telling them what to do, but also by trusting them to do it.

**He tested them.** Actually, you might say He terrified them! When a big storm came upon them on the lake while they were sleeping on the boat, He asked them repeatedly, "Where is your faith?" He pushed them beyond their safe depths. Leaders grow when they are in situations beyond their own control and strength, where they learn that they will fail unless they trust in God.

**He included them.** From the crowds He picked seventy, and from

the seventy He selected twelve, and out of the twelve, three. He often took his inner three, Peter, James and John, off by themselves—when He healed the little girl, spoke with Moses and Elijah on the mountain and prayed in the garden. To make leaders, we have to focus on the few who have the potential, as well as some who may not seem to have it. Of course, this involves risks. These are risks we must take, though, if we want to grow leaders in depth.

**He made them His friends.** Jesus' leadership program was not a formal, hierarchical structure, but a community of friends, and the Friend was at the center. The night He left them, He said to them, "I no longer call you servants,...I have called you friends" (John 15:15, *NIV*). Imagine being one of those disciples and exclaiming, "He called me His friend. I am the Lord's friend!" Leaders-in-the-making need to sense they are persons, not projects—persons who, in the best sense of the word, are friends.

**He warned them and restored them.** Jesus warned His disciples of dangers ahead. He particularly warned Peter that he would betray Him and let Him down; and Peter did. What changed him back? Jesus did. Although Peter denied Jesus three times, three times he was given a chance to reaffirm his love and his commitment to feed Jesus' sheep. Peter learned something about rebuke from Jesus; it can be the most loving thing in the world. In developing leaders, we need to know they will fail. When that happens, they need correction, encouragement and a chance to start again.

**He made them understand.** At the end, it all came together. Jesus' disciples realized He had chosen them, prayed for them, died for them and now He was trusting them. He had put Himself in them. Now He was sending them to find His sheep and care for His people.

Jesus' way of making leaders can be put in a simple phrase. He said, "*Follow Me, and I will make you.*" Leadership development is not training people for our programs; it is helping others follow Jesus and become the leaders He calls them to be.

Leadership development is sharing—a sharing of life and goals, a sharing of partnership and learning, a sharing of time and risks and power. Jesus' leadership development was not a lock-step program. It was an ongoing process. In that process, Jesus did the following with His trainees:

- He began by identifying, recruiting and assessing leaders who had potential.

- He gave personal attention to their formation by modeling for them, being with them and praying for them, and motivating them through His attention, support, correction and feedback.
- He built them into a community—in today’s parlance, a team—where they learned not only from Him, but also from each other.
- He was constantly involved with them in life-related teaching—real life demonstrations, questions and answers, action followed by reflection.
- He gave them responsibility and provided feedback.
- He empowered them, giving them not a plan but His Spirit, and He let them go, to be kingdom-seeking leaders.

### LEARNING TO LEAD

Leadership is a hot topic these days. Effective leadership is widely acknowledged to be lacking. The result? Leadership-building programs are exploding. Which ones are effective? If they do produce leaders, why?

It is a complicated topic, one intriguingly addressed in *Learning to Lead* by J. A. Conger. An associate professor of organizational behavior at McGill University, Conger also is a consultant to many corporations and nonprofit organizations. To determine who is doing what in the world of leadership development, and to evaluate what seems to be having a positive influence, one of Conger’s associates went “undercover,” so to speak, to take part in five of the most popular leadership programs. In *Learning to Lead*, he offers personal insights and assessments of these programs, organizing them into a typology of four approaches:

- **Personal growth** is the approach taken by the Pecos River Learning Center and Vision Quest. By means of outdoor adventures and psychological exercises, these programs seek to help participants be in touch with their deeper, truer selves.
- **Conceptual understanding** is emphasized in the Leadership Challenge, whose programs highlight the difference between management and leadership, and include skill-building procedures.

- **The feedback approach** is utilized at the Center for Creative Leadership in Greensboro, North Carolina. Assuming that those who want to be effective leaders already possess certain skills, the program helps participants identify strengths to build on and weaknesses that need attention.
- **Skill building** is emphasized in the Forum Company’s Leadership course, with the understanding that leadership can be broken into a set of behaviors that can be learned.

Conger’s conclusion is that an effective leadership training approach must incorporate core elements of all four of these approaches. He contends that each of those elements builds upon the other, creating a synergistic outcome. He also sees the primary value of all these programs as awareness building and affirming that ultimately developing leadership depends upon the gifts and desire of the individual and the receptivity of the leader’s organization.

Conger also advocates realism. Even if a leader changes for the better, that transformation may threaten superiors and followers who want stability. What he says about organizations applies equally to many churches: “Many organizations are simply not prepared for leadership. Conformity is more important to them than vision and risk-taking.”<sup>2</sup>

### HIGHLY PERSONALIZED LEADERSHIP DEVELOPMENT

In 1992, Leighton Ford Ministries launched the Arrow Leadership Program. It was conceived and developed by Tom Hawkes, our leadership development director. For several years we had done informal mentoring with younger leaders, and sponsored a variety of seminars on evangelism leadership, some in association with seminaries and some as peer forums among those engaged in similar evangelism ministries. These seemed to be having a positive effect. I had sensed during a quiet period of retreat, however, that the way to have the most profound influence was not by multiplying programs, but by investing in people. At the time, I noted in my journal that I felt led to bring together about a dozen key young leaders as a core group of partners through whom our small organization could link to a larger family.

This was a key decision through which our strategy began to develop more intentionally.

After forging a team of people who were skilled for and committed to this task, we began to work through the specifics of how to identify, encourage and nurture young leaders who had great potential. Our success to date is also deeply attributable to the prayer support group that daily upholds our efforts before God. Like all else we endeavor to do, this prayer emphasis is based on the model provided by Jesus. He prayed all night before selecting His inner core group; at the close of His earthly ministry, He prayed that their faith would not fail them.

It may be helpful if I tell the story of how we chose the arrow as our symbol and metaphor for the process we have created. Certainly we did not have everything thought out from the beginning. It happened step by step, as God directed and led us to those who would both challenge and help.

The vision was clear: We were to help develop emerging young leaders in evangelism. What did that mean, though? How could we picture it so it would grab people's minds and imaginations?

Early on we convened what came to be known as the Point Group. This is a special collection of young leaders who have vision and an outstanding track record of personal development in leadership, who partner with us in the conceptualization, development, application and critiquing of the Arrow program. At the initial meeting of this group, the thought of the arrow flashed back in my mind from the past. I once spoke at chapel at Duke Divinity School, and in the discussion following the session I was asked how I had seen Billy Graham change through the years. A picture came to my mind I had not thought of before.

"Billy Graham has been like an arrowhead," I suggested. "I don't venerate him, but I do admire him and he has been like an arrow. He has kept to the sharp, cutting edge of the gospel. He has never lost the focus on Christ. Wherever he goes he preaches John 3:16. But like the base of the arrowhead he has grown broader. Over the years he has seen the implications of the gospel whether for race relations or concern for poverty or the relationships between nations, or cooperation among believers."

The more I reflected on that metaphor, the more apt it seemed. Some leaders as they age grow broader but flatter. They are exposed to more, they know more, but they lose the sharp, cutting edge of their

vision. Others become very, very narrow. They have one theme, one idea. They say it constantly until, like strumming on one string, it becomes very tiresome. The best leaders, though, are like arrowheads: they keep that sharp edge of their vision and they grow broader—and like the shaft on an arrowhead, they go deeper.

God's description of His servant as "a polished arrow" (Isa. 49:2) also became a formative part of my thinking. Young leaders are to be polished like arrowheads. These arrowheads are not to be mass produced, but hand shaped through personalized attention.

The arrow also becomes a symbol of leadership development. We want to help young leaders **sharpen their vision**—like the point of the arrow—and to understand clearly God's call to them. As Jesus in many ways would ask His disciples, "What do you see?" I developed the habit of asking every young potential leader, "What is your vision?" If the person was not sure, I would say, "If you did have one what would it be?"

The base of the arrow also has significance: **shaping their values**. As Jesus would ask His disciples, "Where is your heart?" we need to see that the leader's vision is carried forward only with solid Christlike values.

Finally, we are called to help young leaders by **sharing their ventures**. Like the shaft that helps the arrow fly forward, we need to encourage young leaders to act on the visions God gives. Jesus was constantly pushing His disciples beyond their depth and comfort zone, saying, "Where is your faith?" He also made them venture out. So our task is not to recruit young leaders for our cause and visions, but to stand with them and behind them—to invest "spiritual risk capital," so to speak, and give them a chance to go for the ventures God has put into their hearts.

Sharpening vision. Shaping values. Sharing ventures. This sums up the leadership development process.

## VALUES TO PASS ON

Values are foundational to leadership. We could not have a complete developmental process unless we incorporated an understanding of core values into that mix. What are these values we want to pass on to the emerging cadre of leaders? In a nutshell, we want young leaders to:

- Have a heart for God (see Matt. 22:37);
- Love their neighbors and their families (see Matt. 22:39);
- Lead and serve like Jesus (see Mark 10:42-45);
- Be able to communicate the gospel effectively, have passion, thoughtfulness, creativity and integrity (see 2 Cor. 3:5,6);
- Live humane and holy lives that will make the gospel attractive (see 1 Tim. 4:12; Matt. 5:16);
- Be aware of their world and alert to their generation (see Acts 13:36, Eph. 5:15-17);
- Act compassionately for the lost and the needy (see Matt. 9:36-38);
- Be kingdom seekers, not empire builders. (see Matt. 6:33);
- Long for the unity of Christ's people (see John 17:20-23);
- Learn to "pray the work" (see Matt. 9:35).

### THE CHARACTER/COMPETENCY MODEL

If our goal is to help young leaders lead more like Jesus and lead more to Jesus, leadership development must emphasize both character and competency. The arrow is a symbol we have chosen and the Arrow Character/Competency Model is our attempt to flesh out Kingdom leadership with substance and clarity.

When we reached the point of creating a process that would enable young leaders to embrace these values and to lead people based on their character and their competencies, Tom Hawkes, our director of leadership development, began a process of consultation. He met with people from across the country who had focused on developing leaders, and talked with young leaders themselves about what they needed. He found they were saying in effect, "We want our character developed. We want our hearts to be deep. We want to be reminded that evangelism is the name of the game. And we want to know some of the new things that God is doing."

Tom then developed the design for our Character/Competency Leadership Model, of leading like and to Jesus. It covers four main areas:

- *Spirituality*—growing a leader's "heart for God";
- *Leadership* understanding and skills;

- *Evangelism* understanding and skills;
- *Kingdom Seeking*—commitment to the wider and global aspects of the Church.

Under each of the four main areas are thirteen characteristics of the called and effective young evangelism leader, characteristics such as having a heart for God, sensing a clear calling and vision from God, leading like Jesus, being a passionate and thoughtful evangelist, understanding the trends and views shaping his generation and devotion to God's kingdom rather than a personal empire. The characteristics are then expressed in sixty-four specific leadership qualities.

The Character/Competency Model forms our core curriculum. It integrates all our leadership programs, from the one-week seminars and forums through the lengthier Arrow Program to the Advanced Arrow Program now being developed.<sup>3</sup>

### UNDERLYING ASSUMPTIONS

The Arrow Leadership Program as we have developed it operates on several key assumptions:

- That God is at work raising up and developing young leaders. When we seek to help them we are neither their creators or their producers; we are "mid-wives" who walk with them through the process God has started.
- That Jesus is the ultimate model for "transforming leadership"—of leading more like Jesus and leading more to Jesus.
- That emerging young leaders can benefit most from leadership programs when they are at transition points in their careers—growth spurts, times of stress and times when they face major change. Depending on the person and the circumstances, this often occurs in the early thirties.
- That leaders grow best in a highly personalized way. Relationships are more important than programs, and helping people to pursue God's call to them is more important than standardized content.
- That character and spiritual development are more important than competency. Making time for reflection,

prayer, study and accountability are key.

- That growth takes place best in a learning community, not a hierarchical structure. Every leader is also a learner, and in this community older and younger leaders learn together from God's Word and Spirit and from each other.
- That growth requires one-on-one mentoring to facilitate character development.
- That people can learn from their peers and more mature experienced leaders.
- That experience is necessary to fully learn any character trait or skill or knowledge. "Experience it, learn it."

### HOW THE PROGRAM WORKS

The Arrow Program took shape in a clear vision and articulated values, expressed in a Character/Competency Model. We had a clear idea of the expressed and perceived needs of younger leaders; we had some excellent counsel. Most important of all, we had the model of Jesus and the promise of His presence!

Based on all this, Tom Hawkes asked the question: What resources are available to help young leaders grow? He identified the following: the Bible; older leaders; peers in leadership; other books and materials; and, through and above them all, the Holy Spirit.

Interestingly, though we had not seen Conger's conclusions in *Learning to Lead*, the program that developed contained all four of the elements he identifies as important: personal development, conceptual understanding, feedback and skill building.

The Arrow Leadership Program emerged as a seventeen-month intensive nonresidential program, emphasizing both leadership and evangelism. A new class begins every fall (September or October) and graduates seventeen months later. Participants maintain their own residences and ministries or occupations, while coming to North Carolina four times during the program for weeklong seminars. In between these visits, regular contacts are made through meetings of peer clusters, with mentors and by contact with the staff.

The following key process elements describe the Arrow Program.

#### Recruiting and Qualifying

The program is not publicly advertised. Potential participants are

identified through a network consisting of former graduates, faculty, denominational and organizational leaders, pastors, lay leaders and key recommenders. Applicants must have demonstrated leadership, a heart for evangelism, strong character and growth potential. References are sought from those who know the applicants well.

#### Selection Process

From the pool of applications, we select a class of twenty-five. We aim to stay at that number to provide both for the sense of community and individual attention. A selection committee meets in the spring of each year to select those applicants who seem most qualified.

#### Pretesting and Assessment

We want to help the participants assess their own strengths and weaknesses and set their goals for growth. To help them, we have a careful assessment process. All participants take a battery of tests, which include:

1. Spiritual Gifts Inventory;
2. Lead;
3. Arrow Leadership Questionnaire;
4. 16PF;
5. Performax (DISC);
6. Leadership Practices Inventory.

In addition, a "360 degree" evaluation is made of each participant based on the Character/Competency Model. The participant's spouse (if married), supervisor, a peer or close friend, and a follower express evaluation of the person in each of sixty-four areas.

At the first seminar, major attention is given to this assessment. A team of assessors—most of them mature lay leaders—attend the entire seminar to meet, observe and get to know the participants. A psychologist guides this process and is part of the assessment team. The team observes the class members in a variety of settings: presenting a vision statement to a small group, as part of an evangelistic outreach team, in an outdoor adventure experience, participating in the classroom setting and in informal times. Each participant is personally interviewed by an assessor.

At the end of the week, the entire assessor team meets and agrees upon an evaluation of each participant based on the psychological



leadership tests, the observations and the personal interviews.

A summary of this feedback is given individually to each participant on the last day of the seminar, including encouragement to build on personal strengths and to make plans to grow in areas that are weaker. Almost without exception, the response is, "You are right on. I don't know how you knew me so well. This is exactly what I needed at this time in my life." The person is encouraged to use this material for personal reflection and attention in all the other aspects of the program.

### Team Building

Leaders must work as team captains and members, and not as stars. From the beginning, the Arrow Program aims at creating the team spirit. When participants first introduce themselves, they are asked to do so not in terms of their work or their accomplishments, but in terms of something very human and personal.

On the first day of the first seminar, participants take part in a series of "soft and hard" team-building exercises, ranging from games and sharing groups to rappelling and rock climbing an 80-foot cliff. Professional and qualified guides lead these exercises. Rappelling and rock climbing is a new experience for many. Most are nervous if they have never done it before. Each participant is urged not necessarily to do the rappelling or climbing, but to go to the point where he will make the decision whether he will do it or not. Most do. Even those who do not, have learned something important about pushing their limits.

An additional plus comes in the help and encouragement of other team members. The pastor of a fast growing church may be a big person back home, but when he is going over the cliff backward for the first time, he realizes he is dependent on the young inner-city worker below who is belaying him with a rope and the woman church planter, who is shouting her encouragement.

Similar team-building exercises from white-water rafting to climbing mountain trails build personal insight, confidence and team spirit throughout the program. A young ministry leader who overcomes his fear of heights and scales to the top of Grandfather Mountain may both recognize his vulnerability and trust his instincts and courage more when he gets back to his challenging ministry situations. Those who decide not to go to the top are affirmed in deciding what is right for them, knowing they have climbed their own inner mountains.

### Seminar Modules

Arrow participants attend four one-week seminars in the course of the seventeen-month program. During these seminars, one- or two-day modules are included on the following topics:

- Empowering Relationships
- Heart for God
- Leadership Assessment
- Vision for Ministry
- Cultural Awareness
- Focusing Your Life
- Leadership Communication
- Mobilizing Others for Evangelism
- Evangelistic Preaching
- The Leader's Family Life
- Leading Like Jesus
- Team Building
- Living Compassionately
- Prayer
- Seeking Kingdom Growth
- The Church Mobilized

We seek the best qualified faculty to lead these modules, and ask them to consider themselves more as consultants than as lecturers. Because adults learn better through interaction and involvement, we seek to use as many creative learning approaches as possible. Each instructor is given a planning sheet per module, which asks him to do three things: specifically describe what he wants the participants to know, feel and do as a result of the module; provide detailed explanations of how he plans to use time in his module; and describe a variety of learning activities and approaches he plans to use.

Wherever possible we use "case studies, discovery approaches, group interaction and discussion. For example, when we teach about vision we may begin by telling a case study of a large church where the pastor's solitary vision that they become a seeker-oriented church seems to be accepted by everybody, works well at the beginning, but then falls apart. The participants critique what happened based on their knowledge of vision, the Bible and life experiences, and then are asked to think of their own creative alternatives.

We keep remembering that Jesus' disciples—His leaders in process—learned in a living classroom, that He used everything and every experience in His midst as His material for learning. We need to keep going back to Him.

### Peer Clusters

Young leaders learn from each other as well as from the senior, experienced leaders, so an integral part of each Arrow class is the "peer clustering."

Whenever possible, participants who have some geographical proximity are recruited. During the first week, these peer clusters meet and get to know one another. At the end of the week, they form their own ongoing peer clusters based on geography or other affinities.

Between seminar gatherings, each peer cluster is requested to meet regularly. Many clusters spend a day together every six to eight weeks. If the participants are too distant to meet face-to-face, a cluster may "meet" through conference calls. This latter approach is decidedly a second best option, but it is used when necessary.

The agenda for these meetings is set within the group members according to their needs. It is understood that they will provide stimulation, encouragement and accountability to one another in their growth. This may happen in relation to the content of what they have heard, or in their personal character growth, or in their evangelism and leadership ministries. Many of these peer clusters delve deeply into personal and family concerns and form spiritual support teams. They provide wisdom for each other in maintaining balance in ministry, handling conflict, making decisions, facing temptations and struggles, and all the challenges young ministry leaders have in common.

We allow these clusters to be either gender specific or gender mixed. We have tried to think carefully and sensitively through the issues involved in having specific or mixed gender groups. Because we believe both women and men are called and gifted for leadership in evangelism, we do not want to handle the makeup of groups in a superficial manner.

Some of the groups want to talk in depth about areas of vulnerability, including sexual temptation and struggles and relationships with the opposite sex. Some men and women for that reason prefer gender specific groups so they are more free to talk without inhibitions.

For others, the central issue is learning to relate to each other as

peers in ministry, whether it be men or women. They feel a great benefit in having a small group in which they can relate both to men and women in a helpful and mutually supportive context, which enables them to see each other as persons, not just in terms of gender.

The helpfulness of the peer cluster depends on the chemistry of the group, the ability to meet regularly and the honesty and commitment involved. We have seen many times that young leaders have helped each other more than the staff or senior leaders could have.

One of our Arrow participants was at a crisis point in his ministry. He called, urgently trying to talk to me, to Tom Hawkes, to anybody on our staff. None of us could be contacted swiftly. By the time we got back to him a day or so later, he laughed and said, "Oh, I just got my peer group on the phone. I talked it through with them. They gave me great advice. Problem solved. Thanks anyway!"

### Mentoring

Mentoring has become a buzzword today. It really is an ancient concept, however, one exemplified by the wise, older guide who helps a younger protégé along the journey. Joshua had Moses as his mentor. Elisha had Elijah. Timothy had Paul. Earlier I spoke of the important place mentors had in my own life.

We have found that most younger leaders are hungry for an older person who will simply be available and interested, providing a listening ear and an understanding heart and whatever counsel the person can give from his own experience and knowledge of God, life and people.

For this reason, mentoring is another key ingredient of the Arrow Leadership Program. Each participant is asked after the first week either to pick a mentor of his own choosing or to link up with one we would recommend. We have a list of potential mentors who have agreed to serve, and we ask that mentor if he would work with this Arrow person for the next year and a half.

Mentors come in many shapes and sizes. Some are retired. Some are still working full-time. They are men and women. Some come from business backgrounds, others from the ministry, from the healing professions and some are homemakers. These mentors are expected to empower the Arrow participant by sharing God-given resources with them. Those resources may include wisdom, information, experience, confidence, insight, relationships and status.

Mentoring may take place at varying levels of involvement and different degrees of intensity. It may range from being very deliberate to being much more casual.

- **Intensive** mentoring would involve mentors who may be disciplers, spiritual guides and coaches.
- **Occasional** mentors could be counselors, teachers or sponsors.
- **Passive** mentors might include models, whether from history or contemporary life.<sup>4</sup>

Another slant on this process is provided by Edward Sellner, a Catholic lay theologian who wrote the book *Mentoring*. Sellner goes beyond the usual concept of one-on-one mentoring to point out other ways in which guidance may come. He wrote a chapter about C. S. Lewis who, as a literary figure, was a spiritual mentor from a distance for Sellner. He also discusses the Celtic historical concept of the "soul friend." He believes that dreams may be mentors of our souls, particularly at key transition periods of our lives, as God speaks from deep within.

Sellner lists characteristics that can help identify a contemporary mentor or soul friend:

- *Maturity*, the wisdom that comes only with age;
- *Compassion*, the ability to hear what another is attempting to put into words without judging;
- Genuine *respect* for others and their stories and their times—a respect that begins with reflection upon one's own story;
- The ability to *keep things confidential*;
- *Self-disclosure*, the willingness to share parts of one's own journey when appropriate and the willingness to be honest;
- To be something of a *scholar* who is continually reflecting on one's own experiences and relationships with God;
- The ability to *discern* the movements of the spirit and the heart.

Sellner describes the mentor as a "mid-wife, a person intimately involved in the process of helping another bring something to birth."

He also cautions that no one perfectly embodies all these characteristics, and that ultimately "one must look within one's heart and to the God who works through our strengths and weaknesses."<sup>5</sup>

The ministry of mentoring is often undervalued, not only for what it can mean to a younger person, but also for what it can mean to the mentor. I am convinced that many senior leaders hold on to power because they do not know what they will do if they step aside and let go. One of the marks of maturity, though, should be turning from the power mode to the wisdom mode, remembering that as the proverb says, "grey hair" speaks of wisdom (see Prov. 16:31). Personally, I have found tremendous fulfillment in the small group of young leaders I have had the privilege to mentor. They have kept me sharp and alert and growing. I have learned as much from them as I have been able to share with them.

Senior leaders are sometimes timid about being mentors. We wonder whether we really have much to share. We think we are out of touch with the younger generation. We may feel inadequate in our lives. Provided we are willing to take the risk, to be vulnerable and honest, to listen and to drop our own agendas, we may find the ministry of mentoring one of the most significant contributions of our lives.

Mentoring is not just for older people. I urge every person, young or old, lay or clergy: "You should be passing on what you know to someone at least ten years younger than you are. Who are you doing that with?"

### The Word and the Work

According to Mark, Jesus chose His inner core of leaders both to be with Him and to send them out (see Mark 3:13ff.). His leadership development process had a rhythm to it.

First, His leaders-in-the-making were called to be close to Him, observing Him, watching Him and listening to Him. He taught them by example, by word, by question, by rebuke, by encouragement, by correction and by stories. His word was the seed of growth He planted in their minds and hearts. It is not an overstatement to say that Jesus created leaders by putting His mind in them and by changing their way of thinking.

He also sent them out by twos, by teams to preach and heal and to cast out evil spirits. After they had gone, they would report back to

Him for debriefing and for more teaching. His leaders did not develop in a classroom, but in real life. The rhythm of their growth was to listen and learn, to try and succeed or fail, to be corrected and strengthened, and then to keep that process going—all in the context of intimacy with Jesus and with a committed community.

When I talk with young leaders about developing their vision, I often put it in this simple paradigm: Observe - Reflect - Act.

- Observe—look carefully around at what God is doing, at the needs of the world, what you see happening, until you are attracted to some area of need and opportunity where you can make a difference.
- Reflect on that—prayerfully read Scripture and other pertinent literature related to what you have observed. Think about it, pray about it, journalize about it.
- Act—in small ways begin to act on what you observed and reflected and, in that way, your vision and your leadership will develop.

Based on this paradigm, we have structured the Arrow Program to allow for this process of observing, reflecting and acting. The participants learn from each other, from mentors, from faculty and from the Spirit speaking to their hearts during the weeklong seminars. They then go back to their places of ministry to observe carefully what is going on around them in their own lives, to reflect on a time with God, His Word and with their peers, and to put what they have learned into action. After a few months, they come back together to share what has been happening in their lives and ministry, to focus on other important areas and, again, to keep the process going of observing, reflecting and acting. I am convinced that this process of learning, doing, reflecting and relearning, in community and along with guidance and coaching, is absolutely essential to leadership growth.

### THE VOICE AND THE TOUCH

Earlier in this chapter, I mentioned that leaders in growth may be like apprentices who learn a particular skill or artists who are able to use those skills in a project; but essentially leaders are in a lifelong growth process of becoming.

This is inherent in Jesus' words, "Follow Me, and I will make you"—not only fishers of men, but also leaders. Finally, leadership growth is a process in which God invests Himself through Jesus and His Spirit in the lives of leaders He is raising up. This involves not only forming them in terms of their skills, abilities and gifts, but also transforming them in terms of their persons and character.

Ultimately, the best we can do with leaders-in-the-making is not just to offer ourselves as their friends, but also to offer them to God for His transforming work to make them leaders like His Son Jesus.

My friend Max DePree, former chairman of Herman Miller, Inc. and author of *Leadership Is an Art*, tells a fascinating story. His daughter, a physician, was expecting a child, when her husband left her. A little bright baby boy was born three months prematurely. When Max went to see his little grandson for the first time in intensive care, he stood looking at the tiny figure hardly as long as his hand, wires running into his body.

The senior nurse came to him and said, "Mr. DePree, for the next three months you are going to be the surrogate father. Here's what I'd like you to do. When you come, put your hands in and rub his back and talk to him at the same time. It's very important that he get your voice and touch together. Premature babies especially need that for security." So Max would go day after day, put his hand in and gently rub the little back and, in his grandfather's voice, talk.

"That," says Max DePree, "is a good picture of what leadership is. Leadership involves getting the voice and the touch together."

If we want to raise up leaders like Jesus who have a clear voice and a strong and compelling touch, those of us who are called to develop them need to embody the same. We need to have a clear message of what leadership is. We also need to touch them with our prayers and time and character and involvement. This is a costly involvement, but one that will affirm them and help them become all God has called them to be.

#### Notes

1. Leighton Ford, *Transforming Leadership* (Downers Grove, Ill.: InterVarsity Press, 1991).

2. J. A. Conger, *Learning to Lead: The Art of Transforming Managers into Leaders* (San Francisco: Jossey-Bass Publishers, 1992), p. 180.
3. A copy of the Character/Competency Model can be obtained by contacting Leighton Ford Ministries, 6230 Fairview Road, Suite 300, Charlotte, NC 28210.
4. Much of our thinking and practice related to mentoring is based on the work of Paul Stanley and Bobby Clinton. In addition to actively creating our mentoring process, they have written a book on the topic. For insight into this important area, see *Connecting* by Paul Stanley and J. Robert Clinton (Colorado Springs: NavPress, 1992).
5. Edward Sellner, *Mentoring: The Ministry of a Spiritual Kinship* (Notre Dame, Ind.: Ave Maria Press, 1992), pp. 76-79.

### THE LFM LEADERSHIP COMPETENCIES MODEL

These competency statements describe our goal for leadership development in three areas: being (values, character), thinking (attitudes, understanding) or doing (actions, skills). Taken together they describe a model toward which we are growing: to be, think and do like Christ in our character, leadership, evangelism and kingdom seeking.

CHARACTER FORMATION	TOWARD GOD	<p><b>I. Character Formation</b></p> <p><b>A. Has a heart for God</b></p> <ol style="list-style-type: none"> <li>1. Longs to be in God's presence, through prayer, communes deeply with Him</li> <li>2. Intercession undergirds ministry and life</li> <li>3. Is pursuing personal Holiness and obedience</li> <li>4. Relies on God to minister through him/her</li> <li>5. Worships God with His people</li> </ol> <p><b>B. Has a clear calling and vision from God</b></p> <ol style="list-style-type: none"> <li>1. Has a clear call from God to serve Him and His people</li> <li>2. Has a clear vision from God of what God wants him/her to accomplish</li> <li>3. Has a clear and integrated philosophy of life and ministry</li> </ol> <p><b>C. Has a heart for people</b></p> <ol style="list-style-type: none"> <li>1. Intercedes for, and prays with, others consistently</li> <li>2. Leads and shepherds his family well (married men)</li> <li>3. Follows husband's lead and nurtures family (married women)</li> <li>4. Demonstrates an active love for his/her neighbor</li> <li>5. Performs acts of compassion for those in need</li> <li>6. Enjoys people and relates effectively</li> <li>7. Is committed to accountability relationships</li> </ol>
	OTHERS	

CHARACTER FORMATION	SELF	<p><b>D. Is maturing personally</b></p> <ol style="list-style-type: none"> <li>1. Has the mind of Christ/Biblical perspectives</li> <li>2. The Bible is integrated in his life and ministry through active theologizing</li> <li>3. Demonstrates integrity and consistency</li> <li>4. Knows his/her personality, gifts and emotional strength and weakness</li> <li>5. Maintains his/her physical vigor</li> </ol>
	LEADERSHIP	<p><b>MODELED ON CHRIST</b></p> <ol style="list-style-type: none"> <li>1. Can articulate and demonstrates a Christ-centered leadership philosophy</li> <li>2. Has a servant attitude toward others</li> <li>3. Understands the importance of team ministry</li> <li>4. Raises up leaders; a shepherd maker and discipler</li> <li>5. Empowers followers</li> <li>6. Develops strategies for ministry</li> <li>7. Grasps the role of suffering in leadership</li> <li>8. Communicates vision and purpose effectively</li> </ol> <p><b>MANAGED WELL</b></p> <p><b>B. Can manage well</b></p> <ol style="list-style-type: none"> <li>1. Can manage ministry priorities and self</li> <li>2. Knows how to strategize, plan, organize, control and evaluate</li> <li>3. Know how to staff, build a team, supervise</li> <li>4. Able administratively to manage information systems</li> <li>5. Can budget, raise funds, and control them responsibly</li> </ol> <p><b>MOVES PEOPLE</b></p> <p><b>C. Leads people skillfully</b></p> <ol style="list-style-type: none"> <li>1. Understands his/her leadership style and can adapt it for group's need</li> <li>2. Can engage conflict constructively, and lead groups to reconciliation</li> <li>3. Has an effective strategy for problem solving and decision making</li> <li>4. Communicates well verbally and in writing throughout the organization</li> <li>5. Continually questions followers and others for feedback</li> </ol>
EVANGELISM	PERSONAL VISION	<p><b>III. Evangelism</b></p> <p><b>A. Is a passionate and thoughtful Evangelist</b></p> <ol style="list-style-type: none"> <li>1. Reflects Biblically and theologically on evangelism</li> <li>2. Has a passion for evangelism</li> <li>3. Is a capable personal evangelist</li> <li>4. Preaches well evangelistically</li> <li>5. Can train and mobilize Christians for evangelism</li> <li>6. Uses creative approaches to evangelism</li> </ol>

EVANGELISM	WORLD VISION	<p><b>B. Is aware of the world and sees trends in his/her generation</b></p> <ol style="list-style-type: none"> <li>1. Aware of the community and culture around him/her, assesses people's needs</li> <li>2. Understands trends occurring; observes, reflects and acts</li> <li>3. Aware of the tensions between the gospel and culture</li> <li>4. Aware of the global movements of God's people</li> <li>5. Has a heart for people in other countries, a world vision</li> <li>6. Participates in world missions</li> </ol>
KINGDOM SEEKING	LOCAL CHURCH	<p><b>IV. Kingdom Seeking</b></p> <p><b>A. Has a heart for the growth of the church</b></p> <ol style="list-style-type: none"> <li>1. Understands the Biblical vision of God's people</li> <li>2. Understands what makes a church healthy and growing</li> <li>3. Committed to equipping and mobilizing God's people for vocation/ministry</li> <li>4. Effectively leads God's people in prayer and worship</li> <li>5. Is committed to incorporating new believers in a church</li> <li>6. Has a cross cultural appreciation of the church</li> <li>7. Builds the church through excellent Bible preaching and teaching</li> </ol>
UNIVERSAL CHURCH		<p><b>B. Seeks the kingdom not his/her empire</b></p> <ol style="list-style-type: none"> <li>1. Helps other Christ centered movements grow</li> <li>2. Is not concerned to build his/her own reputation</li> <li>3. Does not depend on ministry success to validate his/her worth</li> <li>4. Understands the sovereignty of Christ's Kingdom over all spheres of life</li> <li>5. Longs for the unity of God's people</li> </ol>

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[EIGHT]

# THE LIFE CYCLE OF A LEADER

J. ROBERT CLINTON AND  
RICHARD W. CLINTON

We would like to tell you a brief story about an interaction between some leaders. They are leaders like you and us, people who are trying to make some sense out of their pilgrimage of faith and their development as leaders. Read the following story and imagine yourself in this situation. Ask God to speak to you.

## YA GOTTA GET PERSPECTIVE

It had been an incredible time. Mike thought back to two weeks ago as he began to listen to the pile of tapes sitting on his desk. The scene came back to him. He was truly glad they had agreed to record the interaction that had occurred during the five days. There was so much rich insight and material that he could never have remembered all the things that went on. Twelve men and women had been gathered about the large round table in the room. One spoke gently, though sometimes raising his voice in animation to make a point. Eleven mainly listened. From time to time they questioned him. They had invited him to share his wisdom.