ABSTRACT

CHRISTIAN LEADERSHIP IN THE LOCAL CHURCH:

MENTORING NEW CHRISTIAN DISCIPLES

by

James W. Holsinger, Jr.

Christian mentoring of disciples of Jesus Christ in the local church is rarely accomplished. Local churches are engaged in assisting unchurched individuals to enter a saving relationship with Jesus Christ and to embark on the journey to discipleship. Few churches, however, have developed an explicit approach to assisting such individuals on that journey. As a result many individuals fall away from faith when the issue of sin in their lives becomes apparent and the need for resolution becomes real.

Although the use of a secular model for mentoring new Christian disciples may seem strange, this study compares Situational Leadership® to the leadership principles of the Apostle Paul as means of demonstrating its efficacy as a method for mentoring new disciples. In order to develop a model for mentoring Christian disciples, James W. Fowler's stages of faith, John Wesley's *Ordo Salutis*, and the four classic stages of Christian discipleship were used in determining disciple readiness. The names of these four levels of readiness—awakening, purgation, illumination, and union—are based on the four classic stages of discipleship. Wesley's four forms of prevenient, convincing, justifying, and regenerating grace are involved in leading the Christian disciples into the four stages of discipleship. Fowler's stages of faith, synthetic-conventional, individuative-reflective, conjunctive, and universalizing, provide the sociopsychological basis for developing the disciple readiness model.

The matching mentor styles of behavior have been named forming, guiding, encouraging, and empowering. The mentors engage the mentees based on their readiness as would be expected from the Situational Leadership® model with the result that Style S1: Forming is used with level DR1: Awakening; Style S2: Guiding with level DR2: Purgation; Style S3: Encouraging with level DR3: Illumination; and, Style S4: Empowering with level DR4: Union. This mentoring model for new Christian disciples may be effectively used in local churches in an effort to assist individuals on their journey of faith.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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CHAPTER 1

INTRODUCTION

Understanding the Problem

In the twenty-first century, the American church appears to be following the same path as Christianity in Western Europe. Alan Hirsch estimates that no more than 35 percent of Americans are attracted to Christian churches (36). However, in at least some churches, disciples continue to be won for Christ, with efforts made to mentor them through their growing as followers of Jesus Christ. The faith of newly converted Christians is often brittle, resulting in many individuals falling away from faith as the journey becomes difficult. This may be particularly noted in churches that focus on the least, the lost, and the lonely, particularly those that engage individuals who have hurts, habits, and hang-ups related to addictive behavior. As a consequence the problem looms large—how to provide leadership in mentoring newly converted disciples in a manner that allows growth in faith in Jesus Christ.

In a church such as Hope Springs Community Church, a United Methodist faith community that focuses on engaging individuals who exhibit addictive behavior, who are homeless, or who simply acknowledge that life hurts; the number of individuals who are in need of mentoring far exceeds the time constraints placed on the church's pastors. Consequently, other individuals must engage in the mentoring process. An effort is made herein to develop a biblically and theologically sound approach to such a mentoring process.

The Apostle Paul in his letters, including not only those fully attributed to him but also in the Pastoral Epistles, sets forth a sound biblical approach to leadership, which

formed the biblical basis of leadership herein. As an extension of a Pauline theology of leadership, one specific leadership model, Situational Leadership®, was explored due to its emphasis on placing the needs of the follower/mentee at the forefront instead of the ego needs of the leader/mentor. The stages of faith were considered as well as the stages of discipleship in an effort to understand the needs of the follower/mentee. Situational Leadership® was used as an approach to providing the appropriate leadership style based on the needs of the new and developing disciple. This approach of using Situational Leadership® to meet the needs of disciples as they mature through the four stages was applied in the local church situation using Hope Springs Community Church as an example of the reason why such an effort is important.

Hope Springs Community Church

Hope Springs Community Church was founded in 2000 with the appointment of its pastor by the Kentucky (United Methodist) Annual Conference. Until the launch worship service in March 2001, the core team met at a local United Methodist Church in Lexington, Kentucky. Initially several couples began to step forward and take leadership roles in the endeavor. The initial worship services took place at a local high school auditorium, with the launch service taking place with nearly three hundred worshippers present. For the next several years, a major portion of the church's efforts went into holding worship services, inviting FRANs (friends, relatives, acquaintances, and neighbors), and moving the church every Sunday into the auditorium. By December 2003, the church moved into a warehouse complex close to an expanding Hispanic neighborhood and in relative close proximity to the Woman's Hope Center, a service provider for women dealing with addictive behavior. By summer 2005, a major recovery

ministry was in place, and in 2006 a close involvement with the local rescue mission was under way. The church's mission statement includes being a safe place for people who exhibit addictive behavior.

Hope Springs is a fascinating amalgam of the many disparate streams flowing into it. Although it is a United Methodist church, it is a rather unusual one. The church has relatively few members who have been lifelong attendees of a local church. Most members have been either baptized as infants and never involved in church or have come to faith as adults and been baptized as adults. The Celebrate Recovery® program has brought into the church a number of active members who have significant addictive behaviors. The Friday night recovery program is based on small groups of individuals with similar recovery needs. The involvement with homeless individuals has resulted in some attendees coming from the local rescue mission. From a demographic point-of-view, the church is still predominantly white, with a significant, though somewhat separate, Hispanic membership. African-Americans as well as Africans attend as well as several biracial couples. The largest group in the Church is new Christians. From a theological point-of-view, the church is quite orthodox Christian, although many of the members come to the faith from a definite postmodern background, to some extent due to their age. Members represent a broad range in socioeconomic status in the church, and the same is true for educational level, although both are predominantly at the mid-point or lower for the Lexington community. The senior pastor is faced with preaching to new converts who know relatively little about the faith and to seminary faculty members and students.

In its efforts to engage new Christian disciples, Hope Springs Community Church developed several core programs. A small group focus was formed initially as a means for developing Christian practices. Due to an average age of thirty-five for adults, the church membership is predominantly postmodern. In one small group focusing on studying Scripture, a couple engaged in a discussion of a specific text but clearly did not understand a need to locate the text in its first-century context in order to appropriate the text for the twenty-first century. Following this explanation, the couple simply returned to their previous discussion concerning the text's direct application to their lives.

The Hope Springs pastor, David Calhoun, recently stated: "When you fall in love with Jesus, you want to be like him; you want to be a servant and discover the joy of serving." By understanding service to be a significant component of the Christian life, a servant leadership effort was developed to provide a cadre of church members who would possess the skills necessary to provide leadership within the church, specifically to lead small groups of various types. This training program included the development of a covenant specifically directed at devotional living, relational strengthening, and vocational serving, all of which relate directly to Christian discipleship practices. As Carl G. Jung succinctly states, "[F]or all our insight, obstinate habits do not disappear until replaced by other habits. But habits are won only by exercise, and appropriate education is the sole means to this end" (72). In its Celebrate Recovery® program, the church utilizes sponsors and accountability partners for individuals dealing with addictive behaviors as well as other hurtful life situations. Sponsors and mentors are concerned with assisting in the development of appropriate discipleship practices. Although Hope Springs Community Church has appropriated activities that are directed toward the

practices of Christian discipleship, it has not organized an approach to ensure the training of mentors to assist new Christian disciples developmentally.

The Purpose

Hope Springs Community Church is a natural stratum upon which to build a process directed at mentoring newly converted Christians in discipleship. Compounding the difficulty of developing such an approach is the disparate background of the individuals being mentored, many of whom exhibit addictive behavior, are homeless, or have been converted as adults. Any leadership approach in the disciple-making process must be amenable to and be useful for them as well as effective. Searching for a proven effective model of leadership to apply to the disciple-making process must take into consideration the time constraints required in training individuals to use it. Such a model must also be one that both the leader/mentor and follower/mentee understand to be exhibiting Christian principles and values. Situational Leadership®, although secular in its normal usage, exhibits Christian values in its approach as the needs of the follower/mentee are placed before the ego needs of the leader/mentor.

Consequently, the effort made herein was to establish a biblical theology of leadership based on the Pauline letters, thus providing a theological foundation for understanding Situational Leadership®. In turn, the stages of faith, John Wesley's *Ordo Salutis*, and the four classic stages in disciple making provided a theological underpinning, establishing the need for an effective approach for applying Situational Leadership® to the process. Situational Leadership® as an approach to this process can and did provide the attributes necessary to lead growing and developing disciples in an effective manner. In an effort to demonstrate the process, two models were created: (1)

the stages of faith, the *Ordo Salutis*, and the four stages of discipleship organized together in relationship to the readiness (developmental) level of the new Christian disciple (DR), and (2) the Situational Leadership® model applied to the mentoring process of new Christian disciples based on disciple readiness using the first model. In conclusion, the application of Situational Leadership® as a useful mentoring process for New Christian disciples was applied to the local church context, specifically to Hope Springs Community Church.

CHAPTER 2

PAULINE LEADERSHIP

In a Christian setting, the biblical and theological basis of leadership takes on a significantly different understanding from the expectations of the secular arena. Even a cursory review of the Gospels reveals that Jesus Christ "*taught and embodied leadership as service* [original emphasis]" (Wilkes 9). Clearly Jesus focused his life and ministry on his mission of service to humankind. Over and over again Jesus put aside power as a means through which he would lead his followers, placing their needs before his own:

> You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant (dia,konoj), and whoever would be first among you must be slave (dou/loj) of all. For even the Son of Man came not to be served but to serve (ouvk h=lqen diakonhqh/nai avlla. diakonh/sai), and to give his life as a ransom for many. (Mark 10:42-45, ESV)
>
> But many who are first will be last, and the last first. (Matt. 19:30)
>
> So the last will be first, and the first last. (Matt. 20:16)

Thus, Jesus' life and ministry sets the standard, not only for Paul, but for all subsequent disciples of Jesus Christ. This study explored the Pauline letters, especially the Corinthian correspondence to consider Paul's theology of leadership.

Pauline Letters

The status of leaders in any community, particularly in the local church, is an important aspect of leadership involving the mentoring of new Christian disciples. The perception on the part of the leaders/mentors and the followers/mentees is an important element in understanding "the task, the ethos, the manner of that leadership, and inevitably on the relationship between leader and led" (Clarke, *Pauline Theology* 79). A

key issue in the Pauline letters relates to the question of whether Paul advocates a hierarchical form of church leadership or a more egalitarian one that encompasses servant leadership.

Hierarchical Leadership

Understanding the social milieu in which Paul worked and wrote is of significance in the effort to understand his theology of leadership. Paul's first-century context is important if he advocated a form of hierarchical leadership within the Christian communities he founded and if it were consistent with his social milieu. Paul, himself, seems to have claimed a preeminence even when dealing with communities such as Rome, which he had not founded (Rom. 1:1). The mere fact that Paul's letters have been canonized by the church demonstrates his status within the early Christian community. Paul strongly defended his standing in relationship to the gospel: "As we have before, so now I say again: if anyone is preaching to you a gospel contrary to the one you received, let him be accursed" (Gal. 1:9; see also 2 Cor. 11:4). Thus Paul does present at least a simple hierarchy, writing "as one who is often assured of his position; where challenged, he regularly defends his status; conjoined as it is with the gospel of Christ and his commission; but he also holds that this is not a unique status" (Clarke, *Pauline Theology* 82-83). Paul also recognized individuals in the communities he founded who had certain status as leaders of those communities, having the rank of overseers, or elders, and deacons. Well established patterns of leadership within not only the Greco-Roman associations but also the Jewish synagogues were known within Paul's social context (*Serve the Community* 146).

Paul in his canonical letters supports the leaders of the local congregations, but his support does not necessarily indicate that some formal process of appointment has occurred. Rather. he recognizes these leaders' qualities and is urging the members of the congregation to accord them a proper status as leaders. In Romans 12, 1 Thessalonians 5, and1 Corinthians 12 and 16, Paul's support of the leaders is based on the tasks in which these leaders were engaged rather than being based on "their formalized appointment on a prior occasion, or their title, or their financially privileged status" (Clarke, *Pauline Theology* 85). In his early letters Paul neither describes a means for identifying leaders nor a methodology for making their appointments. Such an example can be found in Acts 14:23: "And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they believed." Whether or not these leaders had significant social status prior to their appointment as leaders is unclear from Paul's letters (Clarke, "Refresh the Hearts" 277-300).

The elders appointed in Acts 14:23 were not selected from a pool of potential leaders, but simply appointed on the basis of their status within the Christian communities (Campbell 166-71). Because no procedure for appointing these elders is reported, these leaders may simply have been individuals who by their social standing were endorsed by Paul and Barnabas. Andrew D. Clarke states that some individuals who lacked such social status in the community were not appointed, but the text is silent on this point (*Pauline Theology* 85). Thus, Paul's letters clearly indicate that local leaders were present in the early Christian communities, and a hierarchy of ranks may have resulted in some situations, but Paul expects the behavior of the leaders to match their

status and not be domineering or 'lord it over' (see Matt. 20:25; Mark 10:42) their Christian brothers and sisters.

Egalitarianism

Significant debate has ensued concerning egalitarianism in the early Christian movement. Elizabeth Schüssler Fiorenza has found that the early Jesus movement was a discipleship of equals with the sense that the early Paul was egalitarian in his approach as can be noted in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." Likewise, "[t]he metaphor of the body in 1 Cor. 12.12-27 may be adduced as additional support for the promulgation of an egalitarian community with its focus on the values of each distinct member of the body" (Clarke, *Pauline Theology* 90). John H. Elliott has found no evidence in the early Jesus movement of patriarchalism, but instead it modeled itself on the family or household setting ("Jesus Movement" 173-210; "Jesus Was Not an Egalitarian" 75-91). He takes the position that the concept of egalitarianism is an Enlightenment ideal that does not fit with the early Church's first-century setting. Debate occurs over Paul's and the early Church's egalitarianism especially due to the hierarchical nature of some of Paul's letters; however, Paul's approach to leadership may be either egalitarian or hierarchical based on the situation faced by his churches.

If, indeed, early Christianity was based on the family, this leadership approach would be warranted if aspects of Paul's ministry appear to be egalitarian and which is, therefore, a nonhierarchical approach. An example would be Paul's frequent use of familial terms such as brother (`a,delfoi,`), which is often viewed as egalitarian language. However, in the Greco-Roman period, the use of this term would not be

considered egalitarian in nature since a clear-cut hierarchy among brothers with the eldest being the senior based on right of inheritance occurred. However, "[b]rother language conveys mutual dependence, support and love, notwithstanding the status differentiations with the family context" (Clarke, *Pauline Theology* 93).

Paul also used Greek terms, utilizing the prefix `sun-` to describe his coworkers, terms that are often considered to be egalitarian in nature. Clarke describes this language as being based on a common sharing of goals, circumstances, and fellowship, rather than being a reflection of equality. Throughout Paul's letters, when he describes his coworkers, they are subordinate to him even when he calls them brother or other endearing terms. Thus, although they are coworkers, they are not equal workers but rather engaged with Paul cooperatively in the task to which they have been assigned. In summary, although Paul's letters may give the reader the notion of egalitarianism due to the hierarchical relationships demonstrated, what is already present is nonhierarchical language that is used to describe leaders and those they lead.

Power

Power is a key issue in the leader/follower, mentor/mentee relationship because the leader/mentor is usually older, may have a position of authority, and is usually perceived as being in the power position in the relationship. However, this issue is complex as noted by Clarke when he speaks to "the difficulty of defining what are, and what are the differences between, authority, leadership, power, influence, control and management" (*Pauline Theology* 104). Clearly each of these terms is a distinct concept, but as they are closely related, they are often used interchangeably. Although a simplification, powerful individuals having and using power are present in Paul's

churches as well as individuals who are weak and therefore powerless. However, the use of power and particularly its influence in the leader/follower, mentor/mentee relationship is far more complex than is often perceived and is an important theological concept for understanding Paul's conception and use of power.

Paul's letters are often interpreted based on Paul being perceived as powerful and, therefore, one who exerts his authority. The recipients of his letters are people who are weak and subject to Paul. Elizabeth A. Castelli analyzes imitation in Paul's letters as a key motif for discerning his use of power. However, she does not analyze the use of power by those opposing Paul who uses it in a manner antagonistic to Paul; thus, if only Paul's use of power is examined, leaving out of the equation not only Paul's opponents but God himself who stands in a power relationship to Paul, a simplistic and imbalanced assessment will occur. Paul's letters are clearly hortatory in nature, and he often calls upon his readers to follow and imitate him. He is clearly using power rhetoric when he writes. Such a simplistic examination of Paul's letters reinforces the idea of Paul as an authoritarian figure using his power as an apostle to enforce his views and desires.

A complicating factor when assessing Paul's use of power is the reason for his writing his letters in the first place. Paul often responds directly to a particular situation in the life of one of the churches in which conflict based on power has occurred. Examples include the conflict in the Philippian church between Syntyche and Euodia (Phil. 4:2-3) and the dispute between Paul and the Judaizers in Galatia (Gal. 1:9). To focus simply upon Paul's use of power precludes the analysis of whether Paul believed that other Christian leaders depending on their position should exercise power. As Paul's use of power is examined, consideration must be given to the use of power in the various

individual Christian communities, each of which had its own leaders and specific power dynamics. The material being analyzed comes from a single author, Paul, and every letter involves a different social milieu.

Because the definition of power is diffuse and complex, it can be looked at in a variety of ways. On a simplistic note, it can be viewed as either having power over another person or as the power to do something. R. Dahl's maxim states, "A has *power over* [original emphasis] B to the extent that he can get B to do something that B would not otherwise do" (80). Thus power over someone else is normally perceived in a negative fashion since the individual so influenced is being dominated or coerced. Power may also be seen as being positive in nature in that the power exerted may be beneficial to the individual increasing the person's capabilities and, in fact, may not conflict with his or her best interests. However, even though the power exerted may be in an individual's best interest, it may be forced as well as accepted. The image of the shepherd presents the idea of beneficent power in that the shepherd protects the flock, having its well-being in mind.

In considering power relationships, the difference between beneficent and oppressive power is not defined simply by coercion because coercion itself may be beneficial. Instead the nature of the coercion marks the difference between the two. "Appropriately exercised power may indeed be a means of liberation and life enhancement for those who are led" (Clarke, *Pauline Theology* 112). The key issues are understanding the boundary between consent and coercion as well as understanding coercion that is used in an appropriate manner. Due to the diffuse nature of power, variation will occur between these two parameters based on context and relationship. In 1

Corinthians, Paul uses four different metaphors for power relationships: shepherd (1 Cor. 9:7), team leader (1 Cor 12:28), parent (1 Cor. 4:14-15), and teacher (1 Cor. 4:17), all of which he uses throughout his letters to describe the role of Christian leaders such as himself as well as others in the community. He may have used all of these roles or functions in a beneficent manner; however, this cannot be precisely determined by the tone of his letters. Inherent in the parental and teaching functions, advancement, learning, and maturation should be expected with the child or pupil exceeding the capabilities of the teacher/mentor. Serving in these roles Paul would be expected to act beneficently.

Measuring power is difficult. The exercise of power is as complex as its conceptualization:

> [I]t is rarely held unilaterally, but is a commodity that is often challenged, enhanced or vitiated, through negotiation and the exchange of resources and other incentives. In a given social context, the powerful are not always leaders, and power is not a constant or fixed quantity resource, such that a loss of power in one person or group is directly proportionate to the gaining of power in another. (Clarke, *Pauline Theology* 114)

Power is observed and evaluated by determining the changes that are the result of the exercise of power. Authority, on the other hand, is not something that can be observed based on behavior or changes in behavior. In the case of Paul's letters, their unilateral nature makes the effort to determine if changes in behavior actually occurred through Paul's use of power difficult. However from his letters when Paul exercised power, it was based on the people with whom he was dealing and their specific context, but he does not use power in some overarching or indiscriminate fashion. In his letters Paul always appears to have been aware of the serious nature of the specific situation he was addressing whether it involved individuals or groups of individuals such as churches.

Steven Lukes finds that power "identifies a capacity: power is a potentiality, not an actuality—indeed a potentiality that may never be actualized" (69). Evidence of power is seen through its exercise and the resources normally associated with power can provide evidence of its distribution in the context in which it is observed. As a consequence, power cannot be measured by the actions associated with it or by the reaction of other individuals to its use. Lukes further points out that "power is a capacity, and not the exercise or the vehicle of that capacity" (70). In the case of Paul's letters the resulting behavior of Paul's readers is difficult to know because only Paul's letters are available to deduce it. The potentiality of power in Paul's case is clear since he filled the apostolic role for the churches he founded. However, "the absence of *evidence* [original emphasis] of power need not imply the absence of power" (Clarke, *Pauline Theology* 122). Castelli argues that Paul's discourse was unacceptable and oppressive, but by doing so, she raises the issue of trying to determine Paul's intentions, an extremely difficult task as he has been dead for nearly two thousand years. Because authorial intention simply cannot be determined from Paul's letters, no conclusions can be drawn concerning the power discourse in his letters.

Power can also be viewed from the point of view of resource: exactly what resources the person wielding power possesses such as money, military capability, or even the size of the workforce commanded. Such resources may not always be used or even used effectively or even as a resource. Determining what power resources Paul possessed, if any, is difficult, let alone how effectively he may have employed them. His letters do not appear to provide much information as to such resources. Certainly money and military prowess were in short supply. He consistently distanced himself from the

powerful Christian elite in Jerusalem. As a consequence Paul had few or no power resources at his disposal. Any such resources would have been intangible, and even then these would be disputed by his opponents. Paul did claim one power resource that was unassailable—his authority came from beyond himself, from God alone:

> So, to be an apostle is not always to enjoy an authoritative position of unassailable glory and honor, but it is to be placed by Christ at the end of the procession, to be fools, to be weak, to be dishonoured, indeed to be the refuse of the world (1Cor. 4:9-14). (Clarke, *Pauline Theology* 126)

Even though having a position of authority can imply some degree of autonomy, Paul's authority was constrained by the love of Christ (2 Cor. 5:14) and the gospel that he received directly and preached (Rom. 1:1-2). Paul does have authority since he is one of the few individuals who can claim to have seen the Lord, but he is also a man under authority, the authority of God. As a consequence he has few degrees of freedom in the gospel he preaches or in the contexts in which he must proclaim it. Paul holds his power resources in a tension as he moves between two poles—one in which he openly exhibits his own weaknesses and the other when he exercises those power resources which are available to him. For Paul these two poles represent his understanding of the nature of those power resources available to him as a Christian leader, and they stand in tension with each other:

> [It] is the portrayal that power is something that is a resource that derives from God, from the Holy Spirit, or from Jesus—and is not, therefore, a resource that is exclusively accessible to him; others have access to the power of God available in the gospel. (Clarke, *Pauline Theology* 128)

As Paul only had intangible power resources in worldly terms, the power he possessed was derived from his relationship with God through the Holy Spirit.

Contrary to some authors, such as Castelli, Paul often found the need to negotiate with others over the use of power because leadership can be, and often is, challenged by others. As a consequence Paul's power may be seen as a limited form of power, certainly not absolute. In many instances he needed to negotiate rather than demand compliance with his desires. In an approach that rings true even today, Paul did not use the opportunities presented to him to build credit that he could use to purchase future power resources to be used when negotiating in other circumstances:

> We do not *observe* [original emphasis] power; our evidence is used in *indirect* [original emphasis] ways to establish the truth of, or reasonableness of asserting, counterfactuals that cannot be tested directly. And there is no easy, mechanical way of establishing how much power someone has; the connection between a justifiable assertion that someone has power and the evidence for this assertion is often complex and subtle. (Morriss 145)

For Paul, leadership is not about power, but it does involve the use of power; thus, contradicting those notions that Paul was caught up in the exercise of power and that in some fashion leadership does not involve efforts to influence or manipulate.

Paul's Principles of Christian Leadership

A review of Paul's first letter to the Corinthians demonstrates that many of the Corinthian Christians patterned their leadership styles after their Greco-Roman context. In this letter Paul critiques this form of secular leadership. Perhaps the text for Paul's rejection of the secular form of leadership is 1 Corinthians 3:3-4:

> [F]or you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human?

In the first six chapters of First Corinthians, "fleshly" (`sarkikoi,`) or "worldly" leadership is compared to Christian leadership, and the impact of the secular Greco-

Roman culture can be seen in the forms of leadership among the Christian believers. Gordon D. Fee approaches these verses through the lens of the Greek term sarkikoi,, the first of four statements Paul makes in these verses concerning the worldly nature of the Corinthians' behavior. In verse 3 Paul uses the term sarkikoi, which can have two significant connotations: (1) "pertinent to being material or belonging to the physical realm, *material, physical, human, fleshly* [original emphasis]; and (2) pertinent to being human at a disappointing level of behavior or characteristics, *(merely) human* [original emphasis]" (Danker 914). Fee comments that "[w]ith this charge Paul exposed himself to centuries of misunderstanding. But his concern is singular: not to suggest classes of Christians or grades of spirituality, but to get them to stop *thinking* [original emphasis] like the people of the present age" (122). The Corinthians believe themselves to be spiritual but they are just the opposite—they are fleshly or worldly. They think like mere humans and do not act like people who are filled with the Spirit. Not only does he want them to stop thinking in a worldly manner, but Paul wants them to stop behaving in a worldly manner as well. The Corinthians do have the Spirit; they just think and behave as if they do not. Anthony C. Thiselton, in his commentary, translates verse 3 as, "You are still unspiritual. For where jealousy and strife prevail among you, are you not centered on yourselves and behaving like any merely human person?" (*First Epistle to the Corinthians* 292). "Unspiritual" and "centered on yourselves" are his translations for the two uses of the term sarkikoi, in this verse:

> The three terms yuciko,j (2.14), sa,rkinoj (3.1), and sarkiko,j (3.3) all draw their semantic nuances from their mutual interaction with one another within a single semantic field in which the term of major contrast to all three is pneumatiko,j, *spiritual* or *pertaining to the Spirit*. (292)

Thiselton, in his shorter commentary, states that Paul knows that as a part of their hubris that they would like for him to see them as spiritual people, but he is unable to do so because they seem to be moved almost entirely by human drives with their competitive efforts at power and status. They simply are merely and entirely human in their actions (*First Corinthians* 60-61).

In considering 1 Corinthians 3:3-4, Paul is withholding the use of the term spiritual in the Corinthians' situation because in their sense of the term they are a spiritually and advanced elite. Clearly they have given evidence that their lives are not sanctified by the Holy Spirit through their spirit of contention, strife, and jealousy. Paul simply provides evidence of their fleshly or worldly behavior and even goes so far as to accuse them blatantly of a lack of spiritually motivated actions. They are worldly in their actions and behavior and secular in their leadership, for "[i]t is precisely the fact that there is e;rij and zh/loj amongst them (1 Cor. 3.3) which characterizes them as worldly in their leadership" (Clarke, *Secular and Christian Leadership* 110). Also as noted earlier, Paul states that they are sarkikoi, in the nature of their leadership because they kata, a;nqrwpon peripatei/n (walk according to human standards; i.e., they behave secularly). Because the Corinthians associate themselves with a specific leading figure in the early Christian movement, they are beset by a party spirit, which is indicative of their secular leadership style. By verse 4, Paul is defining their actions by the fact that they are acting as men (ouvk a;nqrwpoi, evste?). "This enmity involved in the process of establishing one's own patron figure and the divisive nature of secular leadership has been clearly seen in the secular sources of Roman

Corinth" (110). Thus, the Corinthian Christian leaders are acting with the same style of leadership as their contemporary secular friends and neighbors.

Paul notes that they boast of their human wisdom, which is also a characteristic that can be found among their secular contemporaries (1 Cor. 1:18-23). Further, the impact of secular Corinthian society can be seen in the importance with which the Christian leaders hold their leadership status in their respective churches and in the manner in which they exalt themselves and boast as means of enhancing their personal status. Consequently, the Corinthian leaders are focused on worldly wisdom in contrast to the foolishness of the cross. The cross, specifically, turns the world upside down and demonstrates that worldly wisdom has no place in the church. In 1 Corinthians 4:10, Paul goes so far as to compare the experiences of the apostles with the worldly criteria for leadership espoused by the Corinthian leaders (i.e., We are fools for Christ's sake, but are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute). God has adopted this form of leadership so that boasting of one's abilities and worldly wisdom will have no place in the church. The Christian leaders are even taking their fellow believers to court, thus demonstrating their strength, just as their secular counterparts would do. The Corinthians' worldly style of leadership is based in their strength, their concepts of honor, and their desire for worldly wisdom.

In 1 Corinthians, Paul eviscerates the Corinthian Christian leaders' style of leadership. He demonstrates that their leadership style is adopted directly from the secular society of Roman Corinth, which he does through five explicit issues. First, the Corinthian Christian leaders are overtly claiming a specific relationship to a single leading figure in the early Christian community, thus exhibiting secular patronal ethics

with its divisive nature in the church (1 Cor. 1:11). Second, the Corinthian Christian leaders have raised the importance of wisdom to a high art form. This secular worldly wisdom has no place in the church from Paul's viewpoint. "Paul's critique rejects the wisdom of the world as inappropriate for Christian leaders, in that it is foolishness in God's sight (1Cor. 3;19)" (Clarke, *Secular and Christian Leadership* 113). Third, for Paul the worldly leaders have simply failed to grasp the importance of godly wisdom, which for Paul is only available to the leader who has the Spirit (1 Cor. 2:12-13). Fourth, in 1 Corinthians 6, Paul sets forth his concern that patronal ethics have so infiltrated the Corinthian church that a patron who has been engaged in sexual misconduct has not been expelled from the body. With irony he states that this degree of misconduct is not even condoned by the secular society. Fifth, in 1 Corinthians 6:1-8, Paul critically examines the propensity for high status Corinthian Christians to engage in legal battles in the secular courts with other Christians. Such efforts clearly mirror the secular society in which such activity was conducive to self-promotion. For Paul, Christian leaders should eschew the secular leadership expectations of Roman Corinth.

In 1 Corinthians, Paul establishes the parameters of Christian leadership, not only by critiquing the secular leadership styles of Roman Corinth but by his deliberate use in this letter of a vocabulary that does not conform to the status enhancing aspects of the secular leadership. In addition he provides examples of Christian leadership that he expects will be followed. In choosing a vocabulary on which to base Christian leadership, Paul uses household as well as artisan and agricultural imagery. When Paul considers himself and Apollos in 1 Corinthians 3:5 as `dia,konoi`, the semantic domain of this Greek term encompasses (1) "One who serves as an intermediary in a transaction, *agent,*

intermediary, courier [original emphasis]*"* and (2) "one who gets something done, at the behest of a superior, assistant to someone" (Danker 230). In dealing with their functions, Paul utilizes language in an interesting fashion by using the Greek term for *what* not *who*. As a consequence, he places his emphasis on the role of the person when he says, "What is Paul," "What is Apollos," rather than "Who is Paul," "Who is Apollos":

> Paul's language, and thus also his understanding of Christian leadership are seen to be task-oriented. Paul deliberately plays down the roll which the apostle fulfil (sic): first these leaders are to be considered no more than servants who function under the Lord; and secondly, the focus is not on who they are, but rather on what their task is. (Clarke, *Secular and Christian Leadership* 119)

The Christians have been focusing on who the apostles are as men and their individual personalities while Paul wants them to join him in focusing on the specific tasks that each has been given.

In 1 Corinthians 3:6, Paul uses an agricultural image to help make his point. Here Paul plants and Apollos waters. Clearly God has given each of them a menial task to accomplish, and because God gives the growth, God is important for the growth of the plant, not Paul or Apollos. Both Paul and Apollos are merely servants or assistants to God in the work of spreading the gospel. As 1 Corinthians 3:5 clearly demonstrates, the Corinthian Christian leaders take a different approach expecting to be looked up to as patrons of the church and the Christian community, not as their servants or assistants.

In his use of the household imagery, Paul explicitly indicates that the Christian leaders should, indeed, belong to the Corinthian Christians, not the other way round (1 Cor. 3: 21-23). Thus, the Corinthians should again be considering that the societal norms are turned upside down in the church: The leaders serve the followers. However, as Paul continues his explication of the role of the leader, he shifts the Greek terms that he uses

from dia,konoj to oivkono,moi, a Greek term with greater household connotations because it has the meaning of *steward* or *household steward*. Paul and Apollos are stewards of God's household, responsible to him, not the Corinthians, and, therefore, have responsibility entrusted to them by God, not the Corinthians.

Paul is adept at the use of irony and allusion in his letters and in 1 Corinthians 4:9, he once again demonstrates how the Corinthian societal norms are inverted in that those Christian leaders who are held in high esteem by the various parties of the Christian church in fact are placed behind everyone else in terms of status. In 1 Corinthians 4:8, Paul with deep irony demonstrates just how secular their leadership has become, while the apostles in their turn have been given the place of shame in the procession. This corollary to the honor-shame culture of Roman Corinth indicates that they have been singled out for public spectacle instead of having been given the place of honor. To demonstrate just how silly the Corinthians' arguing about their favorite iconic Christian leaders really is, Paul in 1 Corinthians 4:11-13 demonstrates just how dishonorable his own style of apostleship has been, particularly when compared with the status attributed to him and the other iconic figures by the Corinthians. All of the quarrelling about Paul and the others has simply demonstrated how wrong the secular leadership approach of the Corinthians really is.

Paul also provides in 1 Corinthians a paradigm for Christian leadership by pointing to appropriate examples of which he is the chief. Among the attributes of Christian leadership that Paul encourages are the following: (1) Paul does not use high flung oratory in his approach to leadership but instead states that he came to the Corinthians with fear and trembling (1 Cor. 2:3); (2) he speaks with God's wisdom, not

the wisdom of Roman Corinth, the wisdom of this world (1 Cor. 2:5); (3) Paul states that his and Apollos' leadership can be described in terms of servanthood and should be characterized by how they serve in contrast to the secular leadership rampant in the Corinthian church (1 Cor. 3.5-9); (4) Paul defines Christian leadership by emphasizing that they are not to boast or to rely on social status, oratorical prowess, or patronal respect for their reputation, or to have recourse to the law courts to establish a popular following (1 Cor. 4:16) (Clarke, *Secular and Christian Leadership* 125); and, (5) Paul also suggests that both Timothy and Stephanas will serve the Corinthians as exemplary role models for leadership.

Paul's principles of leadership revolve around the concept that leadership in the church should be based on the individual leader's function as tasks, not status. To be appropriately recognized within the church, the leader must be a person who does God's work, not that of the secular society. Being a legitimate Christian leader in Greco-Roman Corinth is based, therefore, on these principles, not those of the secular society. The problem as Paul sees it for the church in Corinth is that its leaders have done just the opposite: They have established their leadership based on the secular culture within which they live.

In summary, when looking at Paul's concepts of leadership, teaching is one of the key tools of leadership. Paul utilizes persuasion in his letters, particularly in relationship to those individuals with whom he is closest. Paul's second key tool of leadership is the imitation of Christ, and in his letters he again uses both rhetoric and appeal when writing to his closest associates. Paul strongly encourages his readers to utilize these two tools, because in the house church of his period close associations would result in both of these

tools—teaching and personal example—being effective. Throughout Paul's letters, personal example is a consistent theme for leadership.

CHAPTER 3

THEOLOGICAL BASIS OF DISCIPLE READINESS

Stages of Faith

In 1981, James W. Fowler published his seminal work *Stages of Faith: The Psychology of Human Development and the Quest for Meaning.* This book engages the meaning of faith in the human situation, connecting the dynamics of faith to human development. The stages of faith are the major focus of this book as it deals with the developmental stages through which individuals pass as they mature, because Fowler finds that everyone begins the process as infants. He builds his approach around the human maturation process and faith as a concomitant of it.

Undifferentiated Faith

As infants, humans begin to adapt to the world in which they live. Due to change in the environment, humans develop curiosity and coordination due to the novelty of change and physical objects. The infant develops dependable relationships and trust through consistency in adult care of the infant's bodily needs. Fowler finds that preimages of God occur through these relationships between the infant and adults as an initial experience of mutuality. These preimages, which are formed prior to language acquisition, provide the infant with the first conscious self-knowing, occurring at the time that consciousness first emerges:

> In the pre-stage called Undifferentiated faith the seeds of trust, courage, hope and love are fused in an undifferentiated way and contend with sensed threats of abandonment, inconsistencies and deprivations in an infant's environment. Though really a pre-stage and largely inaccessible to empirical research of the kind we pursue, the quality of mutuality and the strength of trust, autonomy, hope and courage (or their opposites) developed in this phase underlie (or threaten to undermine) all that comes later in faith development. (*Stages of Faith* 121)

The key in this stage of undifferentiated faith is the knowledge and understanding of a form of basic trust as well as the recognition of a form of mutuality occurring through the love and care of the infant. Failure of mutuality at this stage of the development of faith may result in either excessive narcissism which can distort mutuality due to the infant continuing to perceive itself as dominant, or, if the infant experiences neglect or inconsistent care, the child being locked into a sense of isolation where mutuality fails. Transition to Stage 1 in faith development occurs with language and thought converging, instituting speech and ritual play.

Stage 1: Intuitive-Projective Faith

By age two thought and language begin to converge, with the result that the world of experience begins for the child. For the intuitive-projective child between the ages of two and six, symbols and speech become new tools for establishing meaning to the child's sensory experiences, along with naming and exploring new structures and categories. The child's cause-and-effect relationships are not yet developed; therefore the child has difficulty understanding the answers to his or her questions of what or why. The parents' and the child's logic are simply not compatible. Children at this stage of development are not yet able to have two different perspectives of the same object, so they make the assumption that whatever perspective they have is correct. As a consequence the child's cognitive development is fluid, lacking both inductive and deductive logic, and may simply be magical in nature. Fowler is convinced that what a child learns at this age in the home, churches and synagogues, nursery school and kindergarten is responsible for the quality of the stories and images that guide the child's rich imagination.

From the perspective of developing human faith, Fowler finds Stage 1 to be basic for faith development:

> Stage 1 Intuitive-Projective faith is the fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults.
>
> The stage most typical of the child of three to seven, it is marked by a relative fluidity of thought patterns. The child is continually encountering novelties for which no stable operations of knowing have been formed. The imaginative processes underlying fantasy are unrestrained and uninhibited by logical thought. In league with forms of knowing dominated by perception, imagination in this stage is extremely productive of longlasting images and feelings (positive and negative) that later, more stable and self-reflective valuing and thinking will have to order and sort out. This is the stage of first self-awareness. The "self-aware" child is egocentric as regards the perspectives of others. Here we find first awareness of death and sex and of the strong taboos by which cultures and families insulate those powerful areas. (*Stages of Faith* 133)

A key element at this stage is the development of the child's rich imagination, understanding images in stories as the child begins to understand the conditions of human existence. One major issue resides in the potential of the child's imagination being exploited in the area of moral or doctrinal expectations. This stage is nicely illustrated by the ancient insight voiced by Ignatius Loyola: "[G]ive me a child until he is six and he will be a Catholic forever" (qtd. in Krieger v). Concrete operational thinking is key to moving the child on to the next stage, which allows the child to begin to clarify the distinctions between what is real and what only appears to be.

Stage 2. Mythic-Literal Faith

By age ten, children begin to construct a more orderly and dependable world, because they are now capable of deductive and inductive reasoning. The child in the mythic-literal stage differentiates between the real and make-believe and now will insist on having facts demonstrated or proved, with their imagination directed toward their

world of play. They now experience a more predictable world, one that consists of patterns. As they enter the mythic-literal stage, children are capable of understanding meaning through the use of stories: "[T]his imperative of moral reciprocity provides the intuitive basis for a construction of God, and of God's dealing with the world.… In this construction, God is seen in anthropomorphic terms on the order of a stern, powerful, but just parent or ruler" (Fowler, *Faith Development* 62). At the same time, a person at this stage lacks an ability to understand its own wishes, its motives, its dispositions, and the patterns of its own personality, all of which will come at later stages of development.

Fowler provides insight into this stage:

> Stage 2 Mythic-Literal faith is the stage in which the person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community. Beliefs are appropriated with literal interpretations, as are moral rules and attitudes. Symbols are taken as one-dimensional and literal in meaning. In this stage the rise of concrete operations leads to the curbing and ordering of the previous stage's imaginative composing of the world.…[T]hose in Stage 2 compose a world based on reciprocal fairness and an immanent justice based on reciprocity. The actors in their comic stories are anthropomorphic. (*Stages of Faith* 149)

In this stage is the possibility that literalness and reciprocity as controlling principles may lead either to perfectionism or works righteousness or in the opposite with a sense of badness based on neglect or disfavor of important figures in the life of the child. In summary, this stage requires a "need for a more personal relationship with the unifying power of the ultimate environment" (150). Thus the mythic-literal stage provides the base on which the following four stages can be developed.

Stage 3. Synthetic-Conventional Faith

The onset of puberty results in a sea-change in individuals' emotional and physical life. These young people have a felt need for a few trusted individuals, who will

listen for their new anxieties, feelings, insights, and commitments. This age results in the development of the capacity for thinking abstractly and for the development of the manipulation of concepts. This transition results in the development of thinking in a social perspective manner. "Corresponding to the struggle to form into a workable unity a sense of identity, the youth must also pull into a synthesis values, beliefs, and allegiances that will support and confirm her or his sense of identity. Such commitments play a central role in the unification of a sense of self " (Fowler, *Faith Development* 65). Adolescents often form ideal conceptions and by doing so may be harshly judgmental of institutions and individuals. Individuals in Stage 3 often see symbols and rituals as inseparable even though they relate to the transcendent through them.

Fowler summarizes the synthetic-conventional stage of faith as follows:

> In Stage 3 Synthetic-Conventional faith, a person's experience of the world now extends beyond the family. A number of spheres demand attention: family, school or work, peers, street society and media, and perhaps religion. Faith must provide a coherent orientation in the midst of that more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook.
>
> The emergent capacity of this stage is the forming of a personal myth—the myth of one's own becoming in identity and faith, incorporating one's past and anticipated future in an image of the ultimate environment unified by characteristics of personality. (*Stages of Faith* 172)

This stage of faith development possesses two inherent dangers: (1) Autonomy and judgment and action may be in jeopardy when expectations and evaluations of others are internalized, and (2) betrayal by others may produce despair about God or a compensatory intimacy with God unrelated to relationships with other people. Clashes between the adolescent and authority figures, both individuals and institutions, may result in a breakdown of Stage 3 and a resulting willingness to transition to the next stage of faith.

Stage 4. Individuative-Reflective Faith

The transition from Stage 3 to Stage 4 often occurs during the decade of the twenties when individuals first begin to look critically at their values and those of their family, particularly those shared with their neighbors. At this point "the tacit system of beliefs, values, and commitments must be critically examined. This means that persons must undergo a sometimes painful disruption of their deeply held but unexamined world view or belief system" (Fowler, *Faith Development* 68). At this stage two significant transitions occur. First, a shift occurs in self-orientation and in the sense in which a person is grounded. Self-authorization now begins to occur with the emergence of the self from the composite roles and relationships that have been present in the individual's life. Second, individuals now must objectively and critically choose their own values, beliefs, and commitments to replace the previous stage's tacit and unexamined beliefs and commitments (*Becoming Adult* 62-63). As a consequence individuals must objectively examine and make important decisions concerning the defining elements of their own personal identity and faith.

For some individuals, this transition from Stage 3 to Stage 4 often occurs in the thirties and forties, and it sometimes does not occur at all. Changes in primary relationships such as the death of a parent or a divorce or even the empty nest can serve as the precipitating cause of the transition. On occasion the change may occur due to an understanding of the inadequacy of the individual's synthetic-conventional faith. This transition may occur over a protracted period of time, even lasting as long as five to seven years. Greater struggles have been noted in individuals undergoing this transition when they are older as to when they are in their twenties.

Fowler notes that moving from Stage 3 to Stage 4 is extremely important:

> The movement from Stage 3 to Stage 4 Individuative-Reflective faith is particularly critical for it is in this transition that the late adolescent or adult must begin to take seriously the burden of responsibility for his or her own commitments, lifestyle, beliefs and attitudes. Where genuine movement toward stage 4 is underway the person must face certain unavoidable tensions: individuality versus being defined by a group or group membership; subjectivity and the power of one's strongly felt but unexamined feelings versus objectivity and the requirement of critical reflection; self-fulfillment or self-actualization as a primary concern versus service to and being for others; the question of being committed to the relative versus struggle with the possibility of an absolute. (*Stages of Faith* 182)

A Stage 4 individual must develop boundaries as well as the inner connections that result in the formation of a worldview. Self-identity occurs and the individual is differentiated from others recognizing the need for "critical reflection of identity (self) and outlook (ideology)" (182). The dangers inherent in Stage 4 are based on individuals having an excessive confidence in their own minds and thoughts, thus developing a narcissism that results in the individual over assimilating the perspectives and realities of other individuals into their own worldview.

Stage 5. Conjunctive Faith

The transition from Stage 4 to Stage 5 results in the relinquishing of several key elements that were hard won, including the clarity surrounding boundaries of self and faith:

> In the transition to Conjunctive faith one begins to make peace with the tension arising from the fact that truth must be approached from a number of different directions and angles of vision. As part of honoring truth, faith must maintain the tensions between these multiple perspectives and refuse to collapse them in one direction or another. In this respect, faith begins to come to terms with dialectical dimensions of experience and with apparent paradoxes: God is both immanent and transcendent; God is both omnipotent and a self-limiting God; God is sovereign of history while being the incarnate and crucified one. (Fowler, *Faith Development* 72)

In the transition from Stage 4 to Stage 5, the individual moves beyond the clear boundaries that were such a significant part of Stage 4 and discovers that truth is multidimensional and often independent of the theories and accounts of truth. "Religiously, it knows that the symbols, stories, doctrines and liturgies offered by its own or other traditions are inevitably partial, limited to a particular people's experience of God and incomplete" (*Stage of Faiths* 186). Conjunctive faith engages in both critical capabilities as well as critical impulses.

Fowler sums up the central tenets of conjunctive faith as follows:

Stage 5 conjunctive faith involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty and conscious cognitive and affective adaption to reality. This stage develops a "second naïveté" in which symbolic power is reunited with conceptual meanings. At this point a new reclaiming and reworking of one's past occurs with an opening to the voices of one's "deeper self" (*Stages of Faith* 197-98).

The major danger in Stage 5 is the possibility of inaction or even a passivity that can be paralyzing in nature, with a resulting withdrawal or complacency because a paradoxical understanding of truth occurs. A depth of reality is present in this stage which gives rise to a capability of understanding and grasping rituals as well as myths. "But this stage remains divided. It lives and acts between an untransformed world and a transforming vision and loyalties" (Fowler, *Stages of Faith* 198). Only in a few individuals does this complex division found in Stage 5 result in the radical actualization that occurs in Stage 6. The individual in Stage 5 lives in a tension between commitment and consciousness much as the protagonist is a leading character in a Greek drama.

"They recognize the imperative that all things be made new, yet they are deeply invested in the present order of things" (Fowler, *Becoming Adult* 68). The great temptation of conjunctive faith is becoming mired in this stage's compassion. The sense of aloneness exhibited by this stage may call the individual to a transformed life as well as into a relationship with the ultimate conditions of life that is also transformational in nature.

Stage 6. Universalizing Faith

Throughout the first five, Fowler has used constructive-developmental theories to explain how humans grow reflectively. This path has been one of progressive self-awareness in which the individual develops a consciousness of and participation in God's actions and intentions. The last stage in this process is known as the universalizing stage of faith. Throughout the stages, the individual has been passing through a process of decentralization of the self: "Decentered persons manifest the fruits of a powerful kind of *kenosis* or emptying of self which is the fruit of having one's affections, one's love, powerfully drawn beyond the finite centers of value and power that bid to offer us meaning and reality" (*Faith Development* 76). Fowler calls such Christians colonists in the kingdom of God.

Fowler summarizes Stage 6 as follows:

> [T]he fact that the image of the most developed faith that informs the normative and descriptive endpoint of the faith development theory derived initially from a theological formulation of the central thrust if *biblical* [original emphasis] faith need not disqualify it as more generally or universally valid. Put another way, the fact that descriptions of Stage 6 seek to express in a formal and inclusive way the contours of radical monotheistic faith does not negate the possibility of its universal truth and usefulness. (*Stages of Faith* 206)

At this stage the imperatives of love and justice first found in Stage 5 becomes a reality. Individuals reaching Stage 6 are exceedingly rare.

A missing element in Fowler's stages of faith is understanding how God is acting in the life of the individual. Theologically, faith is a gift of God occurring prior to any human response; thus, faith can be distorted when only the individual's ego is considered particularly in relationship to the strategies used in constructing and concealing them..

James E. Loder, unlike Fowler, examines growth in discipleship from a specifically Christian perspective; thus, "when grace enters the situation, the disoriented human spirit is not destroyed by grace; it is transformed so that it may choose freely to testify with God's Spirit that we are children of God (Rom. 8:16)" (35). Loder's methodology, unlike Fowler's, indicates that the psychological systems of development must be questioned by a Christian theological understanding of the Divine-human relationship, especially in the light of the Incarnation of Jesus Christ (Bregman 689). Such a Christological study may provide a different set of answers than a structuralist approach such as Fowler's (Loder 37). Loder posits that because Fowler's faith development model "is not about faith or is incidentally about faith" (Bregman 690), it is instead about culturally based ego development and lacks a specific recognition of God's Spirit at work in the individual. As such, it fails to answer the question of what God is actually doing in the lives of individuals as they grow, seek, and develop through the various stages. As Loder states, "[I]t seems to me that Fowler's work is a sensitive, insightful study of the ego's competence in structuring meaning, and it is only potentially but not necessarily related to faith in a biblical or theological sense" (256). However, Fowler's stages of faith are not directly related to a Christian theological understanding of faith; instead, he directs his structuralist methodology toward a more general construct. Although Fowler's structural-developmental theory of faith is, for all intents and

purposes, universal in scope, it does provide an important basis for understanding Wesley's *Ordo Salutis*. Fowler's final four stages of faith relate directly to Wesley's understanding of grace in all of its manifestations.

Ordo Salutis

In his book *The Scripture Way of Salvation*, Kenneth J. Collins explicates the heart of John Wesley's theology. Although among scholars debate continues, Collins arrives at the position that the Wesleyan way of salvation is indeed an order of salvation (*Ordo Salutis*), not just a way of salvation (*Via Salutis*). Collins' argument is convincing: "[A]s grace increases—from prevenient, to convincing, to justifying, to regenerating—so too does human responsibility to improve this bounty of God" (169). He states that Wesley's process of redemption was not a divine construct but a human one and, as a product, clearly had form and a flow and was quite methodical. God's grace in the lives of believers results in the transformation of their lives. A clear result is one that results in the actualization of grace. Thus, "[c]onvincing grace, for example, leads to conviction, regenerating grace results in the new birth, entirely sanctifying grace issues in entire sanctification, and so forth" (187). In his progressive understanding of God's grace in the lives of humans, Wesley's penchant for order can clearly be seen in his sermon, "The Scripture Way of Salvation," where the structure of the *Ordo Salutis* is apparent.

The ever present grace of God is evident through the fall of humanity as indicated in the doctrine of original sin. Original sin is a construct of the church and is most notable in the writings of Augustine, who conceived of original sin as humanity's physical and spiritual inheritance from Adam. The importance of original sin in the theological thinking of Wesley is such that he deemed original sin, justification by faith, and holiness

of heart and life to be the essentials of religion. The key to original sin lies in the nature of sin wherein the image of God in each person has been corrupted, thus requiring God's grace in the life of each person.

Collins discusses the Wesleyan way of salvation with three themes: (a) the dynamic, (b) the order, and (c) the purpose of the Wesleyan way of salvation" (*Scripture Way* 14). The dynamic theme is principally engaged through law and grace, and both, according to Collins, are a significant part of Wesley's theology. "Indeed, for Wesley, grace is not amorphous, but is almost always expressed and understood in the context of the moral law" (14-15). For Wesley, grace can only be understood through the revealed will of God; otherwise, grace becomes empty and is replaced by ideology, self-will or sentimentality. It is easy to understand that justification may be understood as a legal theme occurring in an instantaneous fashion, while sanctification is participatory in nature and occurs as a process. In point of fact, Collins finds that both occur either instantaneously or as well as through a process. For Collins, Wesley's approach is one of parallelism between justification and sanctification as a mark of the way of salvation. A difference occurs in Wesley's thought between the legal repentance that occurs prior to justification and the evangelical repentance that occurs prior to entire sanctification even though similarities occur. The distinction between the two doctrines resides in the development of grace that takes place in the life of the disciple in the interim between the two; thus, Wesley's approach to salvation mirrored his own mind in that it was rational, coherent, and orderly (16).

The result of sin in the lives of humans is the need for God's grace in each person's life. For Wesley, grace is both God's undeserved favor to humans and at the

same time human renewal and participation with God in the process of grace. Wesley's construct is the Catholic conception of holiness combined with a Protestant conception of grace. The initiating form of grace in Wesley's *Ordo Salutis* is prevenient grace, the grace that goes before individuals. In his sermon, "On Working Out Our Own Salvation," Wesley states, "Everyone has some measure of that light, some faint glimmering ray, which sooner or later, more or less, enlightens every man that cometh into the world" (3: 207). The disruption within the human soul that occurs as a result of sin results in an absence of inward religion and in personal, social and political evil; thus, humans need God's grace in their lives as well as a process that leads to redemption, salvation, and discipleship:

> For Wesley, then, the moral law is not the basis of the relationship between God and humanity, but it is nevertheless a standard that is expressive of the integrity of that relationship and that reveals both grace and righteousness (and sin as well) for what they are. (Collins, *Scripture Way* 26)

Grace must be related to God's moral law or it may quickly slide into antinomianism.

Prevenient Grace

In considering prevenient grace, Wesley did not subscribe to the notion that human conscience was sufficient even though it is present in some degree in every human:

> Prevenient grace in the order of salvation testifies to the divine initiative in all action everywhere and at all times. God acts and human beings are called upon and motivated to respond. God's initiative is necessary, because the effects of sin both obscure the intention of God for humankind and impair the ability to will what God wills. (Weber 412)

Through the action of the Holy Spirit, prevenient grace through the saving ministry of Jesus Christ is available to everyone, Christian or not. This grace is freely given to

everyone and is not dependent on an individual's merit or power and is inclusive in nature.

Albert C. Outler finds both broad and narrow aspects to Wesley's concept of prevenient grace. Outler's broad usage encompasses the concept that all grace is prevenient in that human and divine cooperation occurs based on God's prior activity as well as the response to all grace by humans. Outler's narrow usage finds that prevenient grace comes prior to justification and sanctification (Wesley 3: 479). However, whenever Wesley refers to prevenient grace, he is always employing the term in its narrow sense of that grace that comes before justifying and sanctifying grace (Collins, *Scripture Way* 40).

Collins identifies five key benefits of prevenient grace for humanity in Wesley's writings. First, prevenient grace provides humans with a basic knowledge of God through knowledge of the divine attributes such as omnipotence. Humans are not left in a natural state without grace or knowledge of God because everyone has at least some knowledge of God regardless of how little. Second, humans apart from God's grace have neither the ability nor the capability of understanding God's law as they are spiritually dead. Third, God is the ultimate origin of conscience in humans, not society or nature. God has given humans that which gives them pause when there is a great disparity between human action and God's moral law. Fourth, for Wesley, humans without grace are filled with sin. Prevenient grace restored free will to humanity. Fifth, prevenient grace provides an understanding of God and his attributes:

> [P]revenient grace expressed as a limited knowledge of God's attributes, as an understanding of the moral law, as the faculty of conscience, and as a measure of free will supernaturally restored has the cumulative effect, which can be distinguished from each of the preceding instances, of restraining human wickedness, of placing a check on human perversity. (*Scripture Way* 42-43)

The five benefits of prevenient grace are important for understanding its impact on individuals.

Convincing Grace

Wesley in his sermon, "On Working Out Our Own Salvation," states, "[N]o man sins because he has not grace, but because he does not use the grace which he hath" (3: 207). His general precept is that although humans are inclined to sin and do evil by their own choice, by grace they may conquer their inclination or they may submit to it and commit actual sin. Collins explains the tenets of convincing grace:

> Since humanity inevitably (though not necessarily) commits sin, prevenient grace must now issue in what Wesley calls convincing grace, and a more active role must be taken by the Holy Spirit in convicting men and women of their guilt in the sight of a holy God. This more vigorous role by the Holy Spirit must be taken because sin dulls, if not eliminates, the spiritual senses so that sinners are hardly aware of their true spiritual condition. (*Scripture Way* 48)

For Wesley, convincing grace leads a person to initial repentance. God could certainly leave humans in their state of sin and bondage, bearing the fruit of their participating in sin. Through his mercy and grace God provides a means of reconciliation. Through the convincing grace of God, sinful humans finally begin to understand the state of sin in which they reside. Through the means of convincing grace they begin to understand "all [the] poor pretences to religion or virtue, and [their] wretched excuses for sinning against God" (Wesley 1: 207).

The result in Wesley's way of salvation of convincing grace is repentance, the point at which individuals are convicted of their sin and understand that they have fallen short of God's glory with the result that they determine to change their way of life. Wesley saw two types of repentance. Legal repentance is complete understanding of the

conviction of sin as the person sets out on the spiritual journey; thus, the newly awakened sinners repent and change their life courses as their souls move toward a loving God. Evangelical repentance is broader, resulting in the heart changing from being directed toward sin to being directed toward holiness. With legal repentance the concern is with the actual sin in the person's life and being delivered from it. Evangelical repentance is concerned more with original sin and with living a life of holiness, which is more broadly expected in the life of a more spiritually mature person. "[F]or Wesley, growth in grace, whether it be from prevenient to convincing or from sanctifying to entirely sanctifying grace, will involve development, in almost all instances, in terms of tempers and dispositions" (Collins, *Scripture Way* 58). The fruit of repentance in the life of the person is vital, but the heart must be renewed through grace in order to be transformed through the action of the Holy Spirit. In sum, repentance indicates the person's readiness to receive additional gifts from God.

Justifying Grace

For all of the actions taken by an individual through the means of convincing grace, for Wesley, although clear advances in grace have been made, they do not constitute what he terms justifying grace. These two forms of grace demonstrate clear and convincing differences:

> Indeed, the major soteriological transitions that occur in the lives of aspirants as they progress from grace to grace take them from *ignorance* [original emphasis] of God (natural state), to the *fear* [original emphasis] of God (the legal state), to the very beginnings of the *love* of God (evangelical state), and ultimately to the perfection of that love (entire sanctification). (Collins, *Scripture Way* 69)

Consequently, a major component of Wesley's way of salvation is its progressive aspect. The various stages of grace simply mark key points along the way as individuals

appropriate and realize God's grace in their lives; thus, the two imperatives in Wesley's way of salvation are: (1) the process through which individuals move forward in God's grace, and (2) the actualization of grace in the lives of disciples in which their lives are transformed through the medium of God's grace. The spiritual struggle that often engulfs disciples as they move toward justifying grace is based on the desire to be free of the power of sin, while at the same time the individual is simply unable to be free of sin's power through human effort. Sin is seductive and its hold on humans is intense, resulting in humans being slaves to sin—the spirit of bondage as it is termed by Wesley.

In understanding Wesley's concept of justifying grace, recognizing that repentance precedes justification (entering a right relationship with God) by necessity is important, but if repentance has occurred, justification does not always follow immediately nor does it necessarily follow repentance. Repentance enabled by God is a very human response to convincing grace, but justification is not a work that can be accomplished by humans since it is God's prerogative alone:

> [J]ustifying faith (a) is not to be confused with repentance and with the faith of a servant, and (b) is not to be identified with an awakening to God since those who repent, those under the conviction of sin, are already awakened, but they see not a God of love but a God of wrath. Justification, then, is something "higher" than the legal state, more noble than the spirit of bondage and of fear. (Collins, *Scripture Way* 74)

A key component to justification for Wesley is that the fruits of the living faith engendered by justification are a sure trust and confidence in God. As a consequence justifying grace is related to holiness or sanctification.

In his sermon "Salvation by Faith" Wesley made three key points. First, the faith of a heathen cannot justify the person since there must be more than just a belief in the existence of God. Justifying faith "is a rewarder of them that diligently seek him" (1:

119). Second, justifying faith occurs through the power of God, not the devil, who affirms even that Jesus Christ is the Son of God. Such a faith would be speculative in nature, never engaging a person's heart or penetrating into the depths of a person's utter being. Third, even the apostles' faith is inferior to that of the Christians of Wesley's day. The latter are able to acknowledge the need for Jesus' death. They understand its merit and the power of the resurrection of Jesus Christ.

For Wesley, justifying grace was not simply the practice of moral virtue or a belief in the existence of God, nor agreement with the contents of Scripture or knowing that Jesus Christ is the Son of God. It was (1) "faith in Christ—Christ, and God through Christ, are the proper object of it" (1: 120), and (2) "not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition of the heart" (120), an acknowledgement of "the necessity and merit of his death, and the power of his resurrection" (121). Thus, justifying faith is composed of both trust and assent in that it demonstrates that Christ not only loves humans, but he gave himself for them:

> Consequently, justifying faith cannot be conceived in any full sense apart from the redemptive nature of the life, death, and ministry of Jesus Christ, or apart from the experiential trust and conviction graciously received by the believer through the ministrations of the Holy Spirit. (Collins, *Scripture Way* 79)

Consequently, justifying grace is the heart of Wesley's *Ordo Salutis*.

Regenerating Grace

Regeneration, or the new birth, may be understood to be grace that leads to God's saving strength being made available to everyone who believes. It is obedience to Jesus Christ through the power of the Holy Spirit. For Wesley, in the moment when a person is born of God, justification occurs. Being born of God and being justified cannot occur one

without the other. "Wesley keeps these doctrines separate, conceptually if not in practice, by making a distinction between the work that God does for us (justification) and the work that He does in us (sanctification)" (Collins, *Wesley on Salvation* 50-51). When an individual is born again, the spiritual life begins in the believer. The new birth marks a qualitative change in the individual, which results in a specific way of life which humans cannot bring about themselves but for that they must rely upon the action of the Holy Spirit in their lives. As a consequence, the new birth (initial sanctification) is the beginning of sanctification. Sanctification has two components—an instantaneous onset while at the same time occurring as a process. Thus through its instantaneous action, sanctification demonstrates that grace is the unmerited favor of God. In Wesley's thought, willful sin and regenerating grace are incompatible with each other; when one appears, the other must fade away. As redemption begins in the heart of the individual, it represents the real but enduring work of the Holy Spirit in the human soul:

> In summary, the new birth is an inward change not an outward one; it is a spiritual change, not a natural one; it is not the entirety of sanctification, but only its beginning. Consequently, it entails the very transformation of believers, the inculcation of holy tempers and dispositions, such that believers now perceive a God of love. (*Scripture Way* 130)

The result in a human life is to receive the sanctifying, regenerating grace of God that empowers the believer through its illumination.

Sanctification functions as a larger and more significant process when compared to regeneration (initial sanctification), which is a significant goal of the Christian life that includes the restoration of the individual in the image of God. In the human heart a purification or cleansing occurs so that God's glory is perceived. Both justification and sanctification come to fruition through faith. Because sanctification is a process in

Wesley's way of salvation, the sanctification which comes about through the action of regenerating grace results in Christian love replacing sin in the believer's heart. The image of God is now renewed in their lives with all its splendor and glory. For Wesley, entire sanctification occurs when God reigns supreme in the human soul. In Wesley's way of salvation, "justification, regeneration, and what might be called 'initial sanctification,' prepare the Christian for 'the great salvation,' entire sanctification, the being saved, in this life, from all sin and all unrighteousness" (McGonigle 248). Wesley's *Ordo Salutis* is at heart a process that occurs in the human life, and in that process God's grace may carry different names—prevenient, convincing, justifying, regenerating—but as it works in the lives of individuals it produces its fruit through the awakening of the individual to the consequences of sin, the initial repentance of the individual, justification and regeneration through faith, and the new birth and sanctification of the human soul. Although occasional instantaneous action may occur, a process is at work in the life of believer.

Having reviewed Fowler's stages of faith and the manifestations of grace in Wesley's *Ordo Salutis*, the study continues developing the disciple readiness model by dealing with the four classic stages of discipleship. The manifestations of grace intersect the four stages of discipleship, serving as God's means of grace in the lives of Christian disciples and helping to develop the model of disciple readiness.

Stages of Discipleship

The classic journey to Christian discipleship is characterized by four stages. M. Robert Mulholland states, "[T]hese can be thought of either as the overall path of Christian spirituality through life or as the path toward wholeness in any given area of

our lives" (79). As can be expected, the four stages can occur in an incremental manner as well as providing shape for the entire Christian pilgrimage. Even when true progress toward Christian maturity occurs, cycling back to a previous stage may be an aspect of the journey; thus, it is not a continuous step-by-step process through the four stages:

> Though the spiritual journey, especially as it was articulated by Teresa of Avila and her spiritual director, John of the Cross, has a definite sense of moving forward from darkness into light and from slavery into freedom, its stages are not always experienced as clearly and distinctly as they have been delineated. However, traditionally the terrain of the journey has been mapped into four stages: awakening, purgation, illumination, and union. (Haase 147)

This section will explore the four classic stages of Christian discipleship.

Mulholland approaches these stages by establishing that humans engage in the process recognizing and experiencing their unlikeness to Christ:

> God calls us out of that unlikeness (awakening) and moves us to an increasing relinquishment of that unlikeness (purgation), this leads us to a new structure of being and doing (illumination) and eventually culminates in Christlikeness of spirit and behavior at a particular point of our life (union). (80)

Consequently humans may find themselves in different stages in the various areas of their lives, because God always gives them the freedom to reject the transformative process. This freedom can result in the individual regressing to an earlier stage in the process. The result of this rather complicated process is its complexity, which may result in a relationship of the person to God that can function like the tides resulting in an ebb and flow.

Albert Haase approaches the process by establishing what he calls the seven enduring principles of spiritual growth. In discussing these principles, Haase makes the point that each person's unique journey is a result of God's initiation of the process

providing the grace for the person to respond in a unique fashion. However, God will not renege on his gift of free will, so in order to engage each person, he invites each to engage in the process. He will not force the person to respond, but free will always allows the individual to regress to old behaviors that are not compatible with the Christian journey. No single road map to Christian discipleship exists and each person who engages in the process does so by responding to God's grace in his or her own inimitable manner. Because grace is a free gift of God that cannot be earned, it is God's gift here and now regardless of the individual's stage in the process. Even with the widespread notion that the Christian journey becomes easier over time, it instead becomes more difficult the further the person travels. Real grace comes at a distinct cost. It requires the death of the person's ego and the requirement that God's agenda becomes the person's agenda. The journey has no graduation from stage to stage. Instead the journey to Christian maturity is much more cyclic than linear in nature. The result of the journey is not a destination, but a relationship—a relationship with God.

Table 1. Seven Enduring Principles of Spiritual Growth

1. Each person's spiritual journey is unrepeatable and unique.
2. God Chooses to bow in submission to human free will.
3. God is not bound by or restricted to any 'approved' map.
4. The place of divine encounter is right here and right now.
5. The spiritual journey gets more difficult the further along a person travels.
6. The traditional four stages of awakening, purification,, illumination and union are more like ongoing cyclic processes than linear stages.
7. The final destination of the spiritual journey is nowhere but the sacrament of the present moment, the here and now.

Source: Haase 147.

Awakening

Mulholland provides a detailed discussion of the classical Christian pilgrimage. The stage of awakening involves both an encounter with God as well as an encounter with the person's self, entailing a meeting of the individual's true self and the living God:

> It is coming to see something of ourselves as we are and coming to see something of God as God is. This experience can be gradual or radical. It can take place through everyday events or in an extraordinary experience. It can be one focal experience or a whole sequence that finally falls together for us. (80)

Because awakening functions as the first coming to a decision to follow Christ and enter into a relationship with God, its emotions include both comfort and a sense of threat. The comfort is provided through the sense of awakening to a new and deeper understanding of who God is as well as who the person is. The threat occurs when individuals discover that they are not the persons they should be while at the same time discovering that God is far beyond what they had ever thought. Awakening opens the person to a whole new understanding of being; thus, God initiates the awakening, which can be triggered by an event in the life of the person, occurring any time any place:

> This awakening, in whatever unique form God chooses to use, is characterized by a loss of control. We also begin to realize that life is not simply about 'me.' It must also include God and others. This realization causes the false self to fidget and squirm. (Haase 155)

The awakening can be immediate or gradual, resulting in the individual turning away from the false self. The awakening of a person initiates the Christian journey and serves as the onset of the Christian life.

Purgation

The second stage of the Christian journey to discipleship is purgation, which requires a renunciation of the person's blatant sins as well as their willful disobedience to

God; thus, it is "the process of bringing our behavior, our attitudes, our desires into increasing harmony with our growing perception of what the Christlike life is all about.… Purgation is the process of becoming integrated into the new order of being in Christ" (Mulholland 82). Purgation occurs with accepting and responding to God's grace. At this stage individuals take a hard look at the sins of their lives, turning their backs on them. Reminiscent of Fowler's stages of faith, "our next task is to move beyond childhood religiosity and adolescent religiosity. In many ways, both of them are expressions of a faith rooted in the agenda of the false self" (Haase 157). Both of these forms of religiosity yield to a more mature faith, which is characterized by trust in God. Gerald L. Sittser states that this stage requires "confession, repentance, and rigorous discipline. All sin must be rooted out and cast aside" (170).

In the stage of purgation, the Christian disciple is called to renounce the gross sins in life, those things that are inconsistent with a life in Christ. Unconscious omissions and sins must be considered during this stage. Individuals begin to understand the myriad of things that occur deep within their lives that they would never have thought could be a part of their beings. Mulholland determines that there are deep-seated attitudes and inner orientations that determine the pattern of behaviors of individuals. Trust becomes an important aspect of the stage of purgation as humans begin to rely on God and not themselves and first begin to enter into a relationship with God based on trust in him (85). Purgation can also be seen through the lens of John of the Cross as he writes of the dark night of the soul. This term can be considered as the discipline of privation, which occurs at the beginning of the Christian journey and continues throughout it:

> The active night of voluntary self-discipline, and the passive night into which God himself leads the Christian, whether directly or through

> external circumstances.… There must also be a serious effort to pray, accompanied by continual reflection on the truths of the Christian faith, without which love for God would be lacking in substance and, indeed, illusory. (Dicken 371-72)

Mulholland declares that daily prayer becomes a gift to God as well as God's gift to humankind and becomes an important part of the stage of purgation (157).

Illumination

During illumination a deepening sensitivity to God occurs, which results in the realization that there is nothing to obtain in the spiritual life. "At this point we stop looking for God and begin nurturing the awareness and sensitivity to the presence of God within us and in which we dwell" (Haase 159). A total consecration to God in love is present as God is experienced within the person. A major component of illumination is an integration of being in each individual:

> In this stage, prayer becomes the flow of our life as God is experienced in all things.… As God becomes a vital and living reality in our own being, God, paradoxically, also becomes more present in the world 'out there,' infusing all things, events, persons with the fullness of God's presence and purpose. (Mulholland 96)

As God empowers humans in holiness, individuals are able to meet the world around them with compassion and in a redemptive manner. At this point Paul's fruit of the Spirit (Gal. 5:22-23) become gifts of God as individuals trust God and give up control of their lives.

Flowing from God's love exhibited in the lives of humans, the stage of illumination results in individuals developing a deep social concern that is marked by a shift in their motivation in life. Now motivation is based on a deep and abiding love for God that results in the opening of lives to the needs of the world based on love. Life is no longer lived out of a sense of obligation but out of who the individual has become, who

they are. In the interior realm of human lives, the Spirit is now engaged in purging their desires and cravings:

> Furthermore, the guilt we felt about our past sin, characteristic of the beginner, is now transformed into sorrow. As fear of God initially gave rise to guilt, now deepening love gives rise to sorrow. God is forging a deeper relationship in spite of our infidelities. (Haase 161)

Like Job, God calls humans to an interior purging of all of their self-reliance and pride with the result that their "me" is purged. At this point John of the Cross discovered that God produces in the life of the person, what the person cannot do for him or herself and the person begins to move toward the fourth stage of union. John of the Cross and Teresa of Avila describe the course of healthy spiritual development, and offer their wise counsel to assists Christians to overcome the inevitable perplexities and extraneous problems which may occur (Dicken 374). When humans surrender, like Job and Jesus, with faithful trust and deep humility, God meets them as they journey toward union with him. Mulholland states clearly that "[i]llumination is a life of deep sensitivity and responsiveness to the presence of God deep within our being and at the heart of the life of the world around us" (97). The result of illumination is a desire on the part individuals to move toward union with God.

Union

Union is the final stage of the journey to Christian discipleship. This stage results in an abandonment to grace in the lives of Christian believers:

> It characterizes those experiences of complete oneness with God in which we find ourselves caught up in rapturous joy, adoration, praise and a deep peace that passes all understanding. This is a gift of God's grace—not the result of our efforts. (Mulholland 97)

Humans yearn for this relationship with God due to their understanding that it is for this form of divine relationship for which they have been created. Humans simply cannot fill this yearning by anything other than God's purposes without feeling incomplete or unfulfilled:

> The unitive stage suggests a deep, continuing transformation by grace.… Life grows in luminosity as we experience God's presence at the strangest of times, in the strangest of places. We feel a deep interior union on occasion. We are God-bearers. (Haase 164-65)

Benedict J. Groeschel lists the components of union as prayer of quietness, dark night of the senses, full union with God, ecstatic union, dark night of the spirit, and transforming union (117-35). After developing a life of unceasing prayer in the stage of illumination, in this stage individuals develop the prayer of quietness, which can be defined as a yielding to the presence and purpose of God with a purity of intention in which believers gain a mastery over their behavior. The dark night of the senses dismantles dependence on the individual's intellect and emotions. "We depend upon cognitive assent and affective assurances to substantiate the reality of our relationship with God.… The dark night of the senses begins to move us beyond such dependency to an unconditioned relationship with God" (Mulholland 99). Now the individual has no need for the approval of other humans. With the dark night of the spirit, the last remains of human self-will are dissipated. The individual's self is lost and this wholeness in Christ is now all for the sake of other people. A transforming union with God has occurred.

Summary

In summary, the classic four stages of Christian Discipleship—awakening, purgation, illumination, and union—are components of a journey, a journey to human wholeness in a relationship with God. This journey is uniquely accomplished through the

human personality, which requires guidance or structure in order for the individual to accomplish it. As Mulholland states, this structure is modulated through other individuals, brothers and sisters in Christ. Such individuals become agents of God for support, encouragement, and comfort on the journey. Wholeness is found in the relationship with God, while without such a relationship individuals are incomplete. The mentoring relationship between individuals on the journey of faith and those who mentor them is an important component of this study, and "[i]t is in the community of faith that we find the support structures of the classical and personal spiritual disciplines, through which God conforms us to the wholeness of Christ for others" (101).

As the disciple readiness model is developed in Chapter 5, Fowler's stages of faith, Wesley's *Ordo Salutis*, and the classic stages of discipleship flow through and into each other. Fowler's stages are the universal basis upon which Wesley's manifestations of grace function. God's grace in the lives of believers impacts their lives in such a manner that they move through or into the four classic stages of Christian discipleship. The resulting model of disciple readiness becomes a key component in their mentoring process.

CHAPTER 4

SITUATIONAL LEADERSHIP, POWER, AND MENTORING

Leadership Defined

To understand leadership, a definition is required even though each author has his or her own, often modifying the term leadership with an adjective such as missional leadership, inspirational leadership, transformational leadership, or situational leadership. Therefore, defining the term may not be as straight forward as it should be. Paul Hersey, Kenneth H. Blanchard, and Dewey E. Johnson state, "[L]eadership is the process of influencing the activities of an individual or a group toward reaching goal achievement in a given situation" (*Management* 9th ed. 62). Hirsch advocates inspirational leadership:

> [A] relationship between leaders and followers in which each influences the other to pursue common objectives, with the aim of transforming followers into leaders in their own right. It does this by appealing to values and calling without offering material incentives. It is based largely on moral power and is therefore primarily internal. (117)

In missional leadership, which has been developed largely in a church context, a requirement occurs to "create an environment that releases and nourishes the missional imagination of all people through diverse ministries and missional teams that affect their various communities, the city, nation, and world with the gospel of Jesus Christ" (Roxburgh and Romanuk 13). James MacGregor Burns defines the transforming leader:

> [One who] recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. (4)

He compares the transforming leader to the transactional leader, who exchanges one thing for another, a process that historically has been the relationship between leaders and

followers. Hersey, Blanchard, and Johnson have developed their concept of leadership based on situational approaches. They define Situational Leadership® as follows:

> The focus in situational approaches to leadership is on the observed behavior of leaders and their group members (followers) in various situations, not on any hypothetical inborn or acquired ability or potential for leadership. This emphasis on behavior and environment allows for the possibility that individuals can be trained to adapt their style of leader behavior to varying situations" (*Management* 9th ed. 94)

These authors place their focus on the follower, not the leader.

In summary, this brief review of several secular and religious models of leadership demonstrates that even secular approaches such as Burns' are interested in the development of a relationship between the leader and follower that transcends a transactional basis. Based on the discussion in Chapter 2, when engaged in leadership in a Christian context, particularly in providing leadership or mentoring to new Christian disciples, the relationship between the leader and follower, the mentor and mentee, is of critical significance. Implementing a model of leadership in such a context requires the acquisition of skills that mirror those of Jesus Christ and that meet the Apostle Paul's principles of leadership. "The leadership style a person should use with individuals or groups depends on the performance readiness level of the people the leader is attempting to influence" (Hersey, Blanchard, and Johnson, *Management* 9th ed. 132). The result is that the leader's ego needs are subordinated to the needs of the follower. Placing the needs of the follower first is an explicit Christlike (and Pauline) approach to leadership. Therefore, on this basis the Situational Leadership® model was utilized as an approach to providing mentoring and guidance for new Christian disciples following their initial conversion.

Background of Situational Leadership®

Situational Leadership®, a behavioral science approach to leadership, was first developed in the late 1960s by Paul Hersey and Kenneth Blanchard at the Center for Leadership Studies. Hersey and Blanchard worked together until 1982, when each began to develop the model with somewhat different approaches. Blanchard developed what became known as SLII®, while Hersey continued to develop Situational Leadership®. Blanchard's description of the model and its use can be found in *Leadership and the One Minute Manager* (Blanchard, Zigarmi, and Zigarmi), while Hersey's description can be found in *The Situational Leader* (Hersey). The best current thinking on Situational Leadership® can be found in the ninth edition of *Management of Organizational Behavior: Leading Human Resources* (Hersey, Blanchard, and Johnson). Situational Leadership® has demonstrated the need for medical students to acquire leadership skills in order to lead and work in teams effectively while being successfully employed in the process of teaching medical students gross anatomy (Pawlina et al.). Situational Leadership® has also been applied to the interaction between the doctoral candidate and the faculty mentor during the dissertation process (Holsinger).

In developing Situational Leadership®, Hersey and Blanchard utilized behavioral science theories. A key element in the formation of this model lies in motives and motivation:

> People differ not only in their ability to do, but also in the willingness or motivation to do. An individual's motivation depends on the strength of their motives. Motives are sometimes defined as needs, wants, drives, or impulses within the individual and are directed toward goals that may be conscious or subconscious. (Hersey, Blanchard, and Johnson, *Management* 9th ed. 17)

Importantly the felt needs (motives) of life result in human behavior and action. Consequently, Hersey, Blanchard, and Johnson understand needs and motives as being interchangeable with the understanding that they are that which is within a person that encourages the individual to perform an action. On the other hand, goals reside outside of the person and represent those rewards toward which needs or motives are directed. When multiple motives are involved, the strongest motive will determine the person's behavior. If a need or motive is blocked or if it is satisfied, it no longer serves to motivate the person to further action. Because the situational leadership® model is based on the follower's needs, an understanding of motive or need is important.

Maslow's hierarchy of needs plays an important role in understanding the Situational Leadership® model. Abraham H. Maslow and Robert Frager express a hierarchy in human needs among which physiological needs possess the greatest strength and must be met first. The physiological needs include those that are basic to sustain life, such as food, clothing and shelter. Until these needs have been appropriately satisfied, the individual does not find that other needs are very motivating. Once the physiological needs are satisfied the person finds that safety needs dominate the hierarchy. Safety and security needs are those that require the individual to be free from physical danger—self-preservation. Once the first two needs in the hierarchy are satisfied, the individual becomes cognizant of the need for affiliation and social needs rise to prominence. Humans have a need to be a part of or to belong to a social grouping due to being social creatures. Recognition or esteem becomes an important aspect of the hierarchy when the first three have been satisfied. Recognition and respect are significant motivators in the lives of people, and as these needs are met, the need for self-actualization or maximizing

the individual's potential rises in importance: "Maslow's hierarchy of needs is not intended to be an all-or-nothing framework, but rather one that may be useful in predicting behavior on the basis of a high or low probability" (Hersey, Blanchard, and Johnson, *Management* 9th ed. 33). Maslow's work formed an important basis for the development of Situational Leadership®.

In 1957, Douglas McGregor developed his classic Theory X-Theory Y framework for motivating workers. In this classic approach to motivation, the Theory X manager makes certain assumptions about human nature, including (1) work is distasteful for most people; (2) most people would prefer to be directed as they are not ambitious and do not desire to take on responsibility; (3) organizational problems are not solved by most people because they have little or no creativity; (4) physiological and security needs are the only motivators in Maslow's hierarchy; and, (5) in order to achieve the organization's objectives most people must be coerced and controlled (33-43). Theory Y managers have a different set of assumptions: (1) with favorable conditions, work is a natural human endeavor; (2) in achieving the organization's goals, self-control is an important dimension; (3) solving the organization's problems in a creative manner is widely dispersed within the general population; (4) people are motivated by all five of Maslow's hierarchy of needs; and, (5) in properly motivated, people work in a self-directed fashion as well as work creatively (45-57). Neither Theory X nor Theory Y is good or bad in and of itself:

> [They] are attitudes, or predispositions, toward people. Thus, although the "best" assumptions for a manager to have may be Theory Y, it may not be appropriate to behave consistently with those assumptions all the time. Managers may have Theory Y assumptions about human nature, but they may find it necessary to behave in a very directive, controlling manner (as if they had Theory X assumptions) with some people in the short run to

> help them "grow up" in a developmental sense until they are truly Theory Y-acting people. (Hersey, Blanchard, and Johnson, *Management* 9th ed. 50-51)

As Maslow's work provided a basis for Situational leadership®, likewise McGregor's Theory X-Theory Y played an important role in its development.

Frederick Herzberg's Motivation-Hygiene Theory was useful in developing the Situational Leadership® model. It combines both motivation and what Herzberg labels hygiene factors in the environment. The motivator is the job itself and the motivations include (1) achievement, (2) recognition for accomplishment, (3) challenging work, (4) increased responsibility, and (5) growth and development. The hygiene factors in the work environment include (1) policies and administration, (2) supervision, (3) working conditions, (4) interpersonal relations, and (5) money, status, and security. Thus people in the work situation have these two different categories of needs that appear to be independent of each other and that affect behavior differently:

> He found that when people felt dissatisfied with their jobs, they were concerned about the environment in which they were working. On the other hand, when people felt good about their jobs, this feeling had to do with the work itself. Herzberg called the first category of needs hygiene, or maintenance, factors: *Hygiene* [original emphasis] because they describe people's environment; *maintenance* [original emphasis] because they are never completely satisfied—they have to continue to be maintained. He called the second category of needs *motivators* [original emphasis] because they seemed to be effective in motivating people to superior performance. (Hersey, Blanchard, and Johnson, *Management* 9th ed. 55)

Herzberg's theory can be related to Maslow's hierarchy by understanding that physiological, safety, and social needs may be considered to be hygiene factors according to Herzberg's Motivation-Hygiene Theory, while esteem and self-actualization needs are

considered to be motivators in Herzberg's theory. Herzberg's theory plays an important role in Situational Leadership®.

Contingency Theories of Leadership

Situational Leadership® as a model can be located within the contingency theory of leadership first introduced in the mid-twentieth century as the initial reliable predictors of the effects of various leadership styles. Leadership effectiveness in different situations relates to leader behaviors or traits. Contingency theory explains leadership effectiveness through the use of situational moderator variables, aspects of the situation that reinforce or neutralize the effects of the leader's behaviors or traits. "This type of theory is most useful when it includes intervening variables to explain why the effect of behavior on outcomes varies across situations" (Yukl 208).

Fred Fiedler initiated these modern theories of leadership with an approach based on a personality measure termed the least-preferred coworker scale (LPC), which he discovered to be related to the performance of the group:

> The most widely accepted interpretation of the meaning of this measure is that a person who gives a *very negative* [original emphasis] rating to a poor co-worker is the kind of person for whom task success is very important. Such a person might be labeled "task motivated." A leader who gives a least-preferred co-worker a relatively positive rating would appear to be more concerned with the interpersonal than the task aspects of the situation, and is called "relationship motivated." (Wren 86)

Fiedler considered three aspects of the situation that engaged the leader: (1) leader—member relations, defined by the support and loyalty of subordinates for the leader, including friendliness and cooperation; (2) position power, defined by the leader's authority to reward or punish subordinates and to evaluate performance; and, (3) task structure, defined by a detailed description of the requirements for completing the task

(Yukl 209). As one of the earliest contingency models, LP served to encourage the development of interest in situational approaches to leadership such as Situational Leadership®.

The path-goal model was an effort to understand the impact on performance and satisfaction of subordinates based on the behavior of the leader. In this model, leader behaviors are important and include (1) supportive leadership, defined as concern for the well-being of the subordinate; (2) directive leadership, defined by the leader providing specific guidance for subordinates; (3) participative leadership, defined by concern for subordinates' opinions and concerns; and, (4) achievement-oriented leadership, emphasizing excellent performance and high standards. This model also engages situational variables as a key component. Research involving path-goal theory has uncovered its limitations, but it has also assisted on identifying relevant situational variables. The path-goal model utilizes supportive and directive leader behaviors, both key components in Situational Leadership® (House and Mitchell 143).

The leadership substitutes model identified certain aspects of situations that have identified opportunities for reducing the importance of leaders in organizations. Situational variables are identified as substitutes and neutralizers: "Substitutes make leader behavior unnecessary and redundant…. Neutralizers are any characteristics of the task or organization that prevent a leader from acting in a specified way or that nullify the effects of the leader's actions" (Yukl 217). Role clarity and task motivation are implicitly assumed by the model, key components in the Situational Leadership® model. Complexity and ambiguity are conceptual weaknesses of this model, making it extremely difficult to test; however, it served to provide a different leadership perspective.

The multiple-linkage model is based on previous models of leadership and group effectiveness. “The model describes in a general way the interacting effects of managerial behavior and situational variables on the intervening variables that determine performance of a work unit” (Yukl, 220). In this model, the intervening variables are of major importance: (1) task commitment, including personal commitment and task objectives; (2) ability and role clarity, knowing what to do and how to do it; (3) organization of the work, utilizing effective performance strategies; (4) cooperation and mutual trust, sharing of information within the work unit; (5) resources and support, obtaining the necessary tools to do the work; and, (6) external coordination, synchronizing the work unit with other parts of the organization. The situation significantly influences each of these intervening variables resulting in a complex and comprehensive model resulting in a more general concept than refined theory. The Situational Leadership® model utilizes the multiple-linkage model intervening variables as significant components.

The cognitive resources model engages the cognitive abilities of leaders, particularly experience and intelligence, in relationship to group performance. Group performance involves interaction among the leader’s experience and intelligence (leader traits), the nature of the group’s task and interpersonal stress (aspects of the leadership situation), and directive leadership (leader behavior). Because the model’s major variable is the leader’s intelligence rather than the cognitive skills of the leader, it is conceptually weak and too general. However, the only leadership behavior inherent in the model, directive leadership, is one of the two specific leadership behaviors found in Situational Leadership®.

The Situational Leadership® model as developed by Hersey, Blanchard, and Johnson utilized significant aspects of each of the five contingency theory models of leadership (Yukl 223-24). Specifically the Situational Leadership® model engaged the cognitive resources and path-goal models in their understanding of supportive and directive leadership behaviors. The multiple-linkage model and the Situational Leadership® model both use similar intervening variables. The leadership substitutes model and Situational Leadership® employ role clarity and task motivation. The LPC contingency model and Situational Leadership® involve task structure and position power. Clearly, the Situational Leadership® model is based on a contingency theory of effective leadership approach.

Situational Leadership® Concepts

In developing the Situational Leadership® model, Hersey, Blanchard, and Johnson considered Robert Rogers Blake and Jane Srygley Mouton's Managerial Grid as well as McGregor's Theory X-Theory Y. In both cases these authors advocated for a single one best style of leadership. Hersey, Blanchard, and Johnson take the position that no best leadership style exists:

> Successful and effective leaders are able to adapt their style to fit the requirements of the situation…. The primary reason there is no one best way to be a leader is that leadership is basically situational, or contingent.… Effective managers must be able not only to determine the most appropriate leadership style, but also to correctly apply that style. (*Management* 9th ed. 89-90)

Ralph M. Stogdill summarizes this position deftly when he states that the most effective leaders "exhibit a degree of versatility and flexibility that enables them to adapt their behavior to the changing and contradictory demands made on them" (7). Each of these authors finds that leaders need to be capable of adapting to different situations.

When leadership is understood to be contingent or situational in nature, the complexities of leadership can be more accurately demonstrated. Victor Vroom finds that no specific form or style of leadership is optimal. The nature of the situation in which leadership behavior is demonstrated is an important aspect in determining the leader's contribution to the effectiveness of the organization (Vroom 17-28). Peter Drucker, based on Maslow's work, came to the conclusion that individuals need to be led differently since there is no one right way to lead people (152-53). Hersey, Blanchard, and Johnson identified as the leader, the follower, and the situation as the main components of the leadership process:

> Situational approaches to leadership examine the interplay among these variables in order to find causal relationships that will lead to predictability of behavior.… [A]ll situational approaches require the leader to behave in a flexible manner, to be able to diagnose the leadership style appropriate to the situation, and to be able to apply the appropriate style. (*Management* 9th ed. 95)

A key component of Situational Leadership® is the importance of the situation for understanding the process.

Hersey, Blanchard, and Johnson developed the Situational Leadership® model through the creation of a two-by-two matrix in which task behavior is found on the horizontal axis and relationship behavior on the vertical. The resulting matrix is composed of four leader behavior quadrants: (1) high task and low relationship, (2) high task and high relationship, (3) high relationship and low task, and (4) low relationship and low task. The four basic styles exhibit essentially different leadership styles:

> The leadership style of an individual is the behavior pattern, as perceived by others, that a person exhibits when attempting to influence the activities of those others. This may be very different from a person's own perception, which we shall define as *self-perception* [original emphasis]

> rather than style. A person's leadership style involves some combination of task behavior and relationship behavior. (*Management* 9th ed. 104)

Key to understanding this construct is understanding the definitions of task behavior and relationship behavior.

Task behavior is relatively straightforward in that it represents a more directive form of behavior. The leader provides organization to the group of followers as well as defining the roles of the followers. In addition, the leader clearly explains what each follower is to do, including the who, what, where, why, when, and how of the activity or task that the leader expects the follower to accomplish (Hersey, Blanchard, and Johnson, *Management* 9th ed. 133).

Relationship behavior has to do with the personal relationships between the leader and followers. A form of open communication is established between the two as well as the leader providing socio-emotional support for the follower. The leader engages in facilitating behaviors, along with a form of active listening. The leader provides psychological support for the follower when and as needed (Hersey, Blanchard, and Johnson, *Management* 9th ed. 117-18).

Hersey, Blanchard, and Johnson are explicit in stating, "The effectiveness of leaders depends on how appropriate their leadership style is to the situation in which they operate" (Hersey, Blanchard, and Johnson, *Management* 9th ed. 105). These authors in developing their model relied on William J. Reddin's 3-D Management Style Theory with the result that they too embrace the concept that "a variety of styles may be effective or ineffective depending on the situation" (13). Because the effectiveness of a leader's style depends on the particular situation, any of the four styles produced in the two-dimensional model may be either ineffective or effective based on the situation

confronting the leader. Hersey, Blanchard, and Johnson refer to this third dimension (effectiveness) as the environment in which the leader operates. The appropriateness of the leader's behavior within the environment in which it is used is what determines whether the leader's behavior is effective or ineffective. If one argues for one particular leadership style as the best then a value judgment is being made as to the stimulus (leader's behavioral style). When utilizing a situational approach, a leader is engaged in evaluating the results (response) rather than the stimulus (leader's behavioral style) itself. The leader's behavioral style is based on the situation at hand, so issues of consistency arise. In Situational Leadership® the style selected is based on the needs of the follower; thus, consistency is based on providing the follower what is needed rather than using the same style is every situation. In utilizing Situational Leadership®, an inconsistent approach occurs when the same style is used in all situations.

Task and relationship behavior can be observed. They are not attitudes that have been employed in a number of leadership models. The Situational Leadership® model is based on observing how people behave, while other models describe the predispositions and/or attitudes that leaders have toward people and organizations. Attitudes and/or values can be more accurately predicted by observing a person's behavior—what the person does. Determining whether a leadership style is effective depends on the response that a particular style produces in a given situation. Because no single best leadership style exists, to be an effective leader the needs of the follower in a particular environment are paramount; thus, the leader must adapt to the situation and the environment. Different followers must be treated differently based on the situation. Likewise when situations differ, the leader's style must differ. In summary, "the *style* [original emphasis] of leaders

is the consistent behavior patterns they use when they are working with and through other people, as perceived by those people" (Hersey, Blanchard, and Johnson, *Management* 8th ed. 145).

Leadership Style

Leadership style is the leader's behavior as it is perceived by the followers and can be classified in two ways:

> Task behavior is defined as the extent to which the leader engages in spelling out the duties and responsibilities of an individual or group. These behaviors include telling people what to do, how to do it, when to do it, where to do it, and who is to do it. (Hersey, Blanchard, and Johnson, *Management* 9th 133)

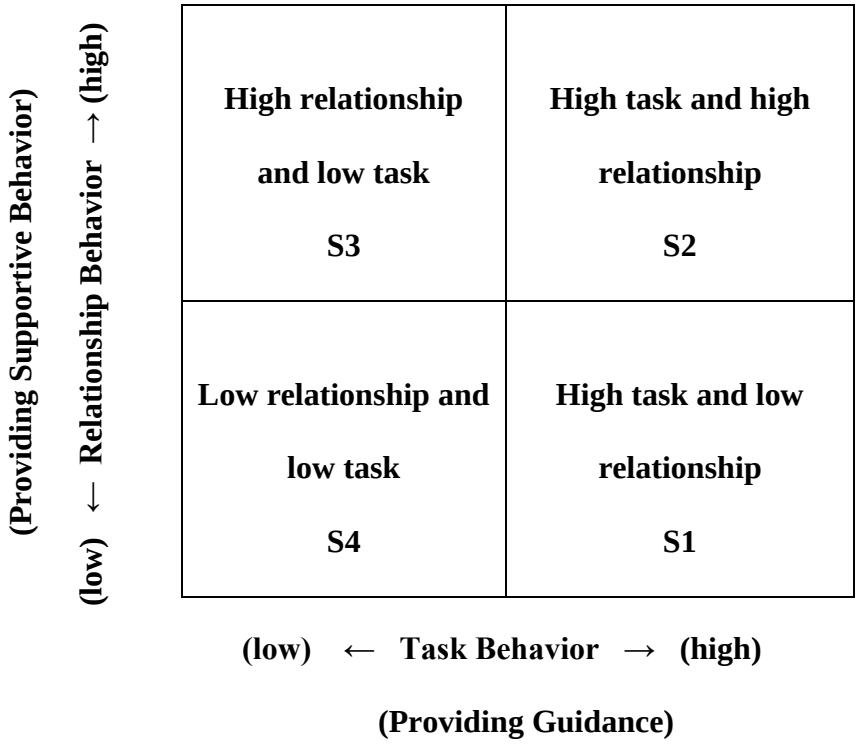
Relationship behavior, on the other hand, can be defined as "the extent to which the leader engages in two-way or multi-way communication. The behaviors include listening, facilitating, and supportive behaviors" (133). These two behaviors are separate and distinct dimensions that, when arrayed on a two-by-two matrix, result in the creation of four Situational Leadership® styles that can be described as follows: Style 1 (S1)—characterized by above-average levels of task behavior and below-average levels of relationship behavior; Style 2 (S2)—characterized by above average levels of both relationships; Style 3 (S3)—characterized by above-average levels of relationship behavior and below-average levels of task behavior; and, Style 4 (S4)—characterized by below-average levels of both behaviors.

Readiness Level

In considering the readiness level of followers/mentees, the critical variable in leading is the relationship between the followers and the leader. Followers can simply decide not to follow and leadership cannot occur without followers:

> In order to maximize the leader-follower relationship, the leader must first determine the task-specific outcomes the followers are to accomplish—on an individual and groups basis. Without creating clarity on outcomes, objectives, subtasks, milestones, and so on, the leader has no basis for determining follower readiness or the specific behavioral style to use for that level of readiness. (Hersey, Blanchard, and Johnson, *Management* 9th ed. 135)

Without followers the task or how important it may be does not matter.



Source: Hersey, Blanchard, and Johnson, *Management* 9th ed. 134.

Figure 1. Leader behavior two-dimensional grid.

The readiness level of the follower provides the basis on which the leader/mentor provides leadership to the follower/mentee. "Performance readiness in Situational Leadership® is defined as the extent to which a follower demonstrates the ability and willingness to accomplish a specific task" (Hersey, Blanchard, and Johnson, *Management*

9th ed. 135). The key components of readiness are the ability of the follower and the follower's willingness to accomplish the given task. "Ability is the demonstrated knowledge, experience, and skill that an individual or group brings to a particular task or activity" (136). The second component, willingness, can be defined as "the extent to which an individual or group has demonstrated confidence, commitment, and motivation to accomplish a specific task" (136). Willingness may simply be a product of person's never having performed the specific task before and thus ability and willingness will determine the extent to which the individual will develop and grow in the given process.

Table 2. Situational Leadership® Performance Readiness Levels

High	Moderate		Low
Able and confident or willing	Able but insecure or unwilling	Unable but confident or willing	Unable and insecure or unwilling
R4	R3	R2	R1

Source*:* Adapted from Hersey, Blanchard, and Johnson. *Management* 9th ed. 137.

Readiness can be understood as a continuum that may be divided into four levels: (R1) when the follower is unable and unwilling to perform the task and lacks motivation and commitment with a second possibility being that the follower is unable to perform the task and is in addition insecure and thus lacking confidence; (R2) when the follower is unable but willing but lacking ability to perform the task with a second possibility being that the follower is unable but confident and thereby lacking in ability but confident in being able to carry out the task as long as guidance is provided; (R3) when the

follower is able but unwilling to complete the task having the requisite ability but unwilling to use it with a second possibility being that the follower is able but insecure, thus having the ability to perform, but is apprehensive or insecure in carrying out the task alone; and, (R4) when the follower is willing and able to accomplish the task having the ability as well as the commitment with a second possibility being that the follower is confident and has the ability to accomplish the task.

Table 3. SLII® Development Levels

High Competence High Commitment	High Competence Variable Commitment	Some Competence Low Commitment	Low Competence High Commitment
D4	D3	D2	D1

Source: Blanchard, Zigarmi, and Zigarmi 50.

As previously noted, Blanchard developed a modified model for situational leadership, which he named SLII®. A major difference between Situational Leadership® and SLII® lies in the approach to the readiness or development of the follower. Blanchard, Zigarmi and Zigarmi define the four levels of follower development as follows: Development Level 1 (D1)—Low Competence, High Commitment; Development Level 2 (D2)—Some Competence, Low Commitment; Development Level 3 (D3)—High Competence, Variable Commitment; and Development Level 4 (D4)—High Competence, High Commitment. In this study an amalgam of both models will be

used. The situational leadership model to be utilized with mentoring Christian disciples describes both follower readiness and follower development.

In considering SLII®, how certain terms are used in follower development is important. “The term Development Lev,el refers to the extent to which a person has mastered the skills necessary for the task at hand and has developed a positive attitude toward the task” (Blanchard, Zigarmi and Nelson 27). Competence is based on two relevant concepts: (1) task-relevant knowledge and skills, and (2) transferable skills. “*Competence* [original emphasis] is a function of *knowledge* [original emphasis] and *skills* [original emphasis], which can be gained from *education* [original emphasis], *training* [original emphasis], and/or *experience* [original emphasis]” (Blanchard, Zigarmi, and Zigarmi 49). Because ability normally has the meaning of the potential that a person possesses, in SLII® it is not a synonym for competence. Transferable skills are important in carrying out new tasks, they represent the competencies the individual possesses from previous tasks. In SLII®, competence, or lack thereof, is directed toward new tasks and does not reflect on the follower/mentee’s competence as a human being or in other jobs or tasks. Commitment is based on two relevant concepts—motivation and confidence. Confidence is a measure of a person’s self-assuredness, a feeling of being able to do a task well without much supervision, whereas motivation is a person’s interest in and enthusiasm for doing a task well (Blanchard, Zigarmi, and Zigarmi 49). The combination of competence and confidence determines the SLII® follower/mentee developmental level.

Selecting Leadership Styles

When leadership styles are married to follower readiness/development, the complete Situational Leadership® model is produced (see Figure 2). Clearly selecting the correct style to match follower readiness/development is the key to the process of leadership. Matching R1 (D1) with leadership style 1 (S1) is known as Telling or Directing (although in dealing with disciple readiness the term Forming will be used). Engaging in a specific leader behavior is based on the situation of a specific task. High levels of guidance (directing, telling, forming) associated with low levels of supportive behavior forms the basis of S1. A leader engaged in S1 behavior will tell the followers what to do, when to do it, where to do it, and how to do it. The use of S1 occurs when the follower/mentee is low in willingness and ability (high commitment, low competence) and requires direction from the leader/mentor. At this point when dealing with a follower/mentee that is at the R1 (D1) level the leader/mentor provides explicit direction while providing any needed supportive behavior. When utilizing S1, supportive behavior is low, but at no time does supportive behavior fall to zero.

When S2 is matched with R2 (D2), the followers/mentees are trying but still unable but they have become willing or confident. On the other hand, the SLII® model depicts the followers/mentees at this point as having some confidence, but their commitment has diminished since D1. A high probability occurs that both high direction and high supportive behavior will be required. This style is known as Selling or Coaching (although in dealing with disciple readiness the term Guiding will be used). In the SLII® model, Coaching demonstrates the need to continue to provide high direction because some competence for the task is present, but due to low commitment, high supportive

behavior is necessary. In the case of Situational Leadership®, "[t]he task behavior is appropriate because people are still unable. But because they're trying, it is important to be supportive of their motivation and commitment" (Hersey, Blanchard, and Johnson, *Management* 9th ed. 143). Use of S2 results in answering the why question because it connects both supportive and task behaviors.

When S3 is matched to R3 (D3), this leadership style is known as Participating or Supporting (although in dealing with disciple readiness we will use the term Encouraging). The leader focuses at this point on providing high supportive behavior to the follower/mentee with a concomitant low directive behavior. Once again, low does not mean no. At the R3 level, the follower/mentee has developed some ability to perform the task but has not yet gained confidence in carrying it out. In using SLII®, the leader recognizes that the follower/mentee has developed high competence and does not require high direction; however, commitment remains variable. Thus, the follower/mentee requires high supportive behavior from the leader/mentor.

When S4 is matched to R4 (D4), this leadership style is known as Delegating (although in dealing with disciple readiness the term Empowering will be used). In Situational Leadership® the follower/mentee is able and willing or able and confident and needs only low direction and low supportive behavior from the leader/mentor. In the case of SLII®, the follower/mentee is both highly competent and highly committed; therefore, the task at hand can be delegated to the follower/mentee. "When leaders use Situational Leadership®; it is the *follower* [original emphasis] who determines the appropriate leader behavior. The follower can get any behavior desired because it's the

follower's behavior that determines the leader's behavior" (Hersey, Blanchard, and Johnson, *Management* 9th ed. 148; see Figure 2).

This figure has been copyrighted and may be found in Hersey, Paul, Kenneth H. Blanchard, and Dewey E. Johnson, *Management of Organizational Behavior*. 9th ed. Upper Saddle River, NJ: Pearson-Prentice, 2008. 142.

Figure 2. The Situational Leadership® model.

The tenets of Situational Leadership® can be correlated with several predecessor leadership models. When Maslow's hierarchy of needs and Herzberg's motivation-hygiene theory are related to the effective leadership styles, Herzberg's hygiene factors

relate to Maslow's physiological, safety, and social needs, which in turn represent Readiness levels 1, 2, and 3, with the concomitant leadership styles. Esteem and self-actualization are motivators that encompass Readiness level 4 with the coinciding S4 leadership style. McGregor's Theory X-Theory Y engages Situational Leadership® with Theory X requiring high direction and Theory Y requiring high supportive behavior on the part of the leader. Other leadership models can also be integrated into the Situational Leadership® model, but when considering disciple readiness, Maslow's hierarchy of needs and Herzberg's hygiene factors were important aspects in engaging mentors and mentees as was the Theory X-Theory Y when power relationships were considered.

Power and Situational leadership®

Power plays an important role in the relationship between the leader/mentor and the follower/mentee. It constitutes a ubiquitous, yet intangible, theme in leadership. It can entail both domination as when power is considered as power over something, or it can be considered as autonomy as when power is considered as power to do something. Both violence and coercion can underlie power, or power may be based on consent to ideas and concepts. Hersey, Blanchard, and Johnson define power as "*influence potential* [original emphasis]—the resource that enables a leader to gain compliance or commitment from others" (*Management* 9th ed. 158). J. B. Miner defines power as the ability of one individual to induce another to something that would not otherwise have been done. "Influence is a broader concept, referring to anything a person does to alter the behavior, attitudes, values, feelings, and such of another person…. Power is thus one form of influence" (481). Position power flows from the position the leader has in the

organization, while personal power is based on the respect the leader garners from the followers and is based on their commitment to the leader:

> In summary, position power can be thought of as the authority, which is delegated down, to use rewards and sanctions. Personal power is the cohesiveness, commitment, and rapport between leaders and followers. It is also affected by the extent to which followers see their own goals as being the same, similar to, or at least dependent on the accomplishment of their leader's goal. (161)

Because power is influence potential, authority may be seen as a form of power with its origin in the leader/mentor's position either in the organization or in the relationship between the leader/mentor and the follower/mentee.

All leaders/mentors are in a power position as compared to their followers/mentees. In mentoring new disciples, the mentor must be cognizant of this relationship and must work to reduce its impact; otherwise, the mentor/mentee relationship may take on the aspects of a guru/follower relationship. However, as Hersey, Blanchard, and Johnson state, "Truth and reality evoke no behaviors. All behavior is based on people's perception and interpretation of truth and realty" (162). The leader/mentor's ability to influence the follower/mentee is based upon the follower/mentee's understanding of power, not only based on the perception of power but on the other person's understanding that the leader/mentor will use his or her power. As a consequence the Christian disciple in such a relationship needs to understand that the leader/mentor will not use his or her power in the relationship. In the use of the S1 leadership style with an R1 (D1) follower, the possibility of coercion is always present. At the same time even when using the S1 style at least some element of coercion occurs since S1 uses a Telling, Directing, or Forming approach. Connection power is also important in the S1 and S2 styles of leadership. This form of power is based on the

perceived association of the leader/mentor with other influential or powerful people or organizations. Reward power is based on the perception of the leader's ability to provide things that other people would like to possess. Providing appropriate rewards is associated with the S2 style of leadership, particularly through high supportive behavior. In Situational Leadership® when low readiness occurs as in R1 and R3 with both unable and unwilling followers, the use of legitimate power is appropriate.

Legitimate power is based on the perception that leaders make decisions due to their role, title, or position in the organization. When referent power is utilized, its impact flows from the perception that interacting with the leader is attractive to the follower. This form of power is found most clearly when the leader utilizes the S3 leadership style, specifically due to the high supportive behavior exhibited by the leader in this style. Information power is based on the leader being perceived to have access to or possession of information that is useful to the follower. Higher levels of readiness of the followers are important, and this form of power is useful with the S3 and S4 styles of leadership. Expert power comes into play when the followers are at an R4 (D4) level of readiness or development. The leader is thought to have particular experience, education, or expertise that is of use to the follower. These followers expect delegation with the result that both a low level of task and relationship behaviors occur.

As readiness of followers moves from low to high, the use of power by the leader may be seen to move in the sequence of coercive → connection → reward → legitimate → referent → information → expert. For leaders, the use of the various power modes must depend on the situation and the readiness/development level of the follower:

> The performance readiness of the follower not only dictates which style of leadership will have the highest probability of success, but … the

> readiness of the follower also determines the power base that the leader should use in order to induce compliance of influence behavior to maximize performance. (Hersey, Blanchard, and Johnson, *Management* 9th ed.168-69)

When considering the situational use of power, at the R1 (D1) level of readiness coercive power is most appropriate with connection power often being useful. With R2 (D2) readiness, connection power may continue to be of use, but reward power is the most usual form of power used by leaders, with legitimate power also of use on occasion. Legitimate power may play a role at readiness level R3 with referent power being the most highly used form. Information power may also play a role at this level. At R4 (D4) readiness, information, and expert power are the most appropriate forms. Recognizing that the continuum from coercive to referent power represents position power functioning as power over the other person is an important concept. The continuum from referent to expert power represents personal power and these forms of power function in a role with the follower. Again, perception is the key element in dealing with power. The perception of the follower/mentee of when and how the leader/mentor utilizes power as well as his or her personal perception of power are both extremely important.

For the purposes of this study, the use of power to empower other individuals is an important concept when mentoring new Christian disciples. Empowerment is a form of delegation that provides the follower/mentee with a sense of ownership in the process at hand. Several points need to be made concerning empowerment of the new Christian disciple. The individual needs to be empowered as soon as an appropriate level of readiness occurs. The follower/mentee must have an understanding of the discipleship process in order to be empowered, and the Christian disciple being mentored must really understand what is being accomplished through the mentoring process. The mentor must

be clearly seen to be loyal to the mentee in that what occurs between them stays between them. The mentor must be prepared to tell stories of other successfully mentored disciples, including his or her own story. Both the mentor and the mentee must understand when successes in the process occur, while the successes of the relationship are celebrated in order to mark key milestones in the discipleship process.

In summary, "[d]ynamic and growing organizations are gradually moving away from reliance on power bases that emphasize 'power over' and are moving toward the use of power bases that aim at gaining 'power with'" (Hersey, Blanchard, and Johnson, *Management* 8th ed. 226). In working with new Christian disciples in the disciple-making process, mentors should strive to minimize *power over* and engage in processes that result in *power with* the mentee. Power is both a positive and a negative attribute depending on how it is utilized.

Mentoring

Mentoring is an important aspect of leadership; thus, understanding the mentoring process is required for the growth of new Christian disciples. Chip R. Bell defines a mentor as "someone who helps someone else learn something that he or she would have learned less well, more slowly, or not at all if left alone" (54). An academic definition defines mentors as those individuals who "provide guidance, support, and feedback to facilitate personal and career development to help novices learn about the culture of the academy and expand opportunities for those traditionally hampered by social and institutional barriers" (Cobb et al. 372). Historically mentoring has been the process under which artisans learned their craft, physicians and attorneys learned their

professional skills, and students at universities learned from their masters. Likewise mentoring has been used historically in spiritual formation:

> In the world of spiritual development, the mentoring pattern was universal. Eighteenth century New England pastor and wife, Jonathan and Sarah Edwards, usually had one or more 'disciples' living in their home where there was ample time for the learner to observe the quality of a marriage, personal spiritual dynamics, and the vigorous pursuit of pastoral activity. (Biehl 10)

Thus, mentoring is important in the process of developing Christian disciples.

Adrian van Kaam and Susan Muto have found within Christianity mentoring of individuals in their spiritual development has a long history with spiritual friends and spiritual directors:

> To help others to hear the call of the Spirit is an awesome, humbling task. Spiritual directors are privileged witnesses to the outpouring of grace in souls open to the call of God in the core of their being. Their assistance does not push beyond the pace of any person's graced human and Christian unfolding in accordance with the teachings of their basic faith tradition. (333)

In moving toward a model for applying Situational Leadership® to the mentoring process of Christian disciples, providing guidance and advice to Christian brothers and sisters in the spiritual life requires that mentors distinguish what is beneficial from other issues which may be deleterious. The criteria for doing so are not readily apparent:

> A sure grasp of the course of spiritual maturation described by Teresa and John of the Cross, allowing as it does for the fact that God leads Christians to himself by an infinite variety of paths, is an indispensable tool for the physician of souls, i.e. the spiritual director or "soul friend." (Dicken 375-76)

With this understanding, mentoring can be examined.

Mentoring may be considered a lifelong relationship between two individuals—the mentor and the mentee. This relationship functions to assist the mentee to reach his or

her potential in whatever field the mentoring relationship is based. Mentoring is not about teaching but is based on the mentor assisting the mentee at those points where assistance is requested. This form of relationship can last for a relatively short period of time or it can be lifelong in duration. Although most mentoring is informal, it is not insubstantial: "the relationship involves companionship, camaraderie, correction, and simple friendship" (Biehl 23). At its very core, mentoring is based on a relationship between two individuals. Communication in such a relationship occurs when both individuals drop their masks and relate and communicate at a core level.

Stages of Mentoring

Mentors are not expected to be power figures. They are sensitive and trusted advisors or coaches, and a partnership between the mentor and mentee occurs. This partnership consists of four stages: (1) leveling the learning field, (2) fostering acceptance and safety, (3) giving learning gifts, and (4) bolstering self-direction and independence. In Stage 1 the mentor and mentee are challenged to develop a relationship that is a true partnership. "Leveling the learning field means stripping the relationship of any nuances of power and command" (Bell 54). In many respects the first meeting often sets the tone for the entire relationship, one that requires building rapport between the two individuals. Stage 2 requires the development of active and attentive listening on the part of the mentor, which demonstrates to the mentee that he or she is accepted. A receptive mentor who validates the feelings of the mentee will produce a relationship based on empathy, not sympathy. An extremely important part of the relationship is an understanding on the part of the mentee that the mentor has been where he or she is. The third stage results in the mentoring giving the mentee the gifts of affirmation, focus, courage, and support.

These gifts include the gifts of learning, which include among others advice and feedback. However, in so doing ambiguous risks may leave a protégé more confused than assisted (55). Bell's fourth stage bolsters the mentee's self-direction and independence. The result of any mentoring relationship is that when growth occurs the relationship must come to a culminating point, which results in closure.

Phases of the Mentoring Relationship

Other investigators have described the mentoring relationship in other terms such as a process that entails having several phases. Kathy E. Kram describes four such phases: initiation, cultivation, separation and redefinition. His mentoring process encompasses approximately five years with the initiation phase lasting for about six to twelve months. During this period of time, the relationship is initiated and develops an importance to both the mentor and the mentee. As the process continues, the cultivation phase occurs, lasting for two to five years. In addition to career-related activity, the relationship involves significant psychosocial functions, including role modeling and counseling. Acceptance, confirmation, and friendship are also important aspects of the relationship. All too often in mentoring relationships, the psychosocial functions are forgotten. During this phase interaction between the two individuals increases and becomes more meaningful. In addition a deepening bond occurs between the two. The third phase, separation, marks a key turning point in the relationship that may last for as much as two years. At this point the relationship takes on a different cast in the emotional makeup of the interaction. Independence and autonomy increase for the mentee and the relationship begins to lose value for both individuals. "The end of this phase occurs when both managers recognize that the relationship is no longer needed in its present form"

(622). Phase four calls for redefinition of the relationship, lasting for an indefinite period into the future and resulting in a more peer-like friendship. During this period the stresses of the separation phase decrease although "under certain conditions a mentor relationship can become destructive" (622). Ending the relationship on a positive note is extremely important as both individuals need to guard carefully against a negative outcome in order to develop a deepening peer relationship.

Functions of Mentoring

E. M. Anderson and A. L. Shannon have developed a model for mentoring based on five functions: teach, sponsor, encourage, counsel, and befriend. They make several important observations concerning the mentor, who is a teacher, advisor, and sponsor providing psychological support, protection, guidance on the journey, and friendship. They perceive the mentor in the teaching function to act to model, inform, confirm-disconfirm, prescribe, and question. As a sponsor, the mentor protects, supports, and promotes the mentee. The encouraging function includes affirming, inspiring, and challenging the mentee. In the counseling role, the mentor listens, probes, clarifies, and advises, while in the befriend function the mentor accepts and relates (38-42).

Mentoring Summary

In summary, "[p]ersonal interest, guidance or sponsoring thus define a mentor" (Clawson 36). In addition, friendship is an important aspect of the process. In attempting to define the terms mentoring and mentor, "'[m]entoring' is a process by which you are guided, taught, and influenced in your life's work in important ways. A 'mentor' is a person who leads, guides, and advises a person more junior in experience" (Darling 42). However, the process of mentoring includes other influences in addition to humans, such

as events, situations, and circumstances; thus, it is short-sighted to fail to take into consideration all possible mentoring opportunities. The events in our lives have significant influence on humans and often provide guidance in life. Crises also come into play as well as unexpected opportunities. As a result individuals need to understand that experiences and events can have mentoring potential even as they engage another individual in a mentoring relationship.

CHAPTER 5

DISCIPLE READINESS AND SITUATIONAL LEADERSHIP®

The second chapter consisted of a biblical basis for leadership including a brief review of the Apostle Paul's principles of leadership. Because power is an explicit part of leadership, Paul's thought concerning power is considered. The third chapter developed three theological concepts—Fowler's stages of faith, Wesley's *Ordo Salutis*, and the four classic stages of discipleship. Leadership concepts reviewed in the fourth chapter provided a detailed look at Situational Leadership® as a model for a Christian approach to leadership due to its core attribute of placing the needs of the follower first. These biblical, theological, and leadership concepts were used to build two models. The model utilizing the concepts of Situational Leadership® to provide leadership/mentoring for new Christian disciples was based on the disciple readiness model.

Disciple Readiness Model

The disciple readiness model utilized Fowler's Stages of Faith, Wesley's *Ordo Salutis*, and the four classic stages of Christian discipleship to determine disciple readiness (see Figure 3). Each of the four disciple readiness levels were developed in turn to create the disciple readiness model. Once the model was complete, the disciple readiness levels were interfaced with Situational Leadership® styles to create the Situational Leadership® approach to mentor behaviors or styles based on the readiness of new Christian disciples (see Figure 4). This model resulted in a method that is readily teachable to local church members who may be mentoring new Christian disciples. The model may also be extended to sponsors and mentors of individuals who are engaged in recovery from addictive behaviors.

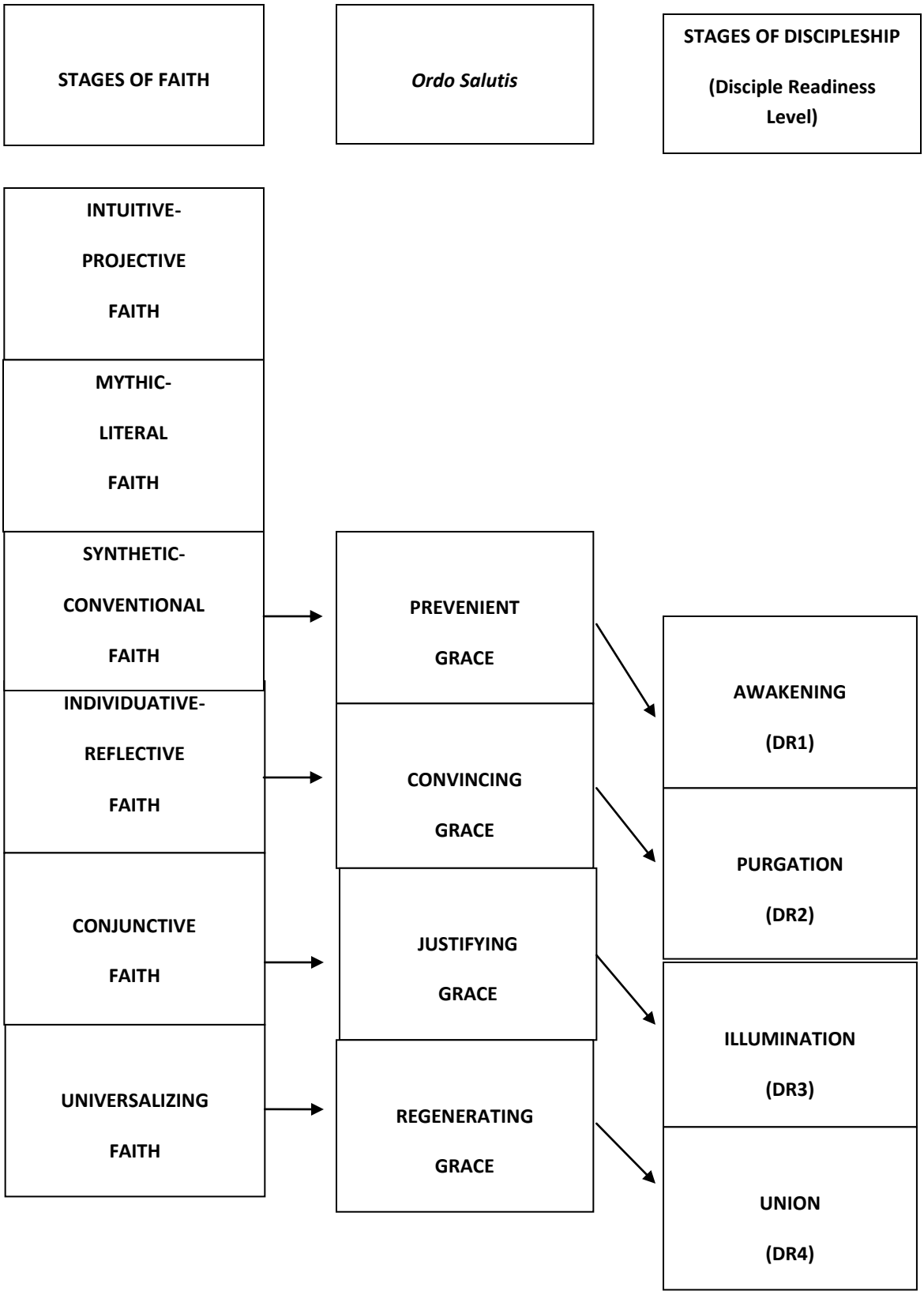


Figure 3. Disciple readiness model

Disciple Readiness Level 1

In developing the concepts of Disciple Readiness Level 1 (DR1), the model begins with Fowler's stages of faith. Fowler's stages of faith function in a more global nature because they are amenable to and commensurate with any religious belief. However, they are particularly pertinent to Christianity, and Fowler himself finds them appropriately applicable. Prior to the six stages, undifferentiated faith is found in infants who are developing dependable relationships and trust which in the later stages of faith will become pronounced. Consistency in caring for the infant by adults initiates the experience of mutuality for the child. During infancy the child engages love, hope, and courage in an undifferentiated manner, which provide the seeds that will sprout in the stages to follow.

The first two stages—intuitive-projective and mythic-literal faith—occur prior to the development of disciple readiness. Understanding their bases as they provide the stage on which the succeeding four stages will be erected is important. Intuitive-protective faith occurs between the ages of two and six and is a period in which symbols and speech are developed, establishing meaning for the child's sensory experiences as well as a period of rich imagination guided by stories and images. The quality of these stories and images is important at this stage of faith development and may have a powerful and permanent influence. The child at this point becomes self-aware and egocentric. This egocentricity must be dealt with in later ages of the individual in a manner that will allow the individual to function as a leader/mentor by placing the needs of the follower/mentee ahead of the ego needs of the leader/mentor. By age ten, children develop a more orderly and dependable world as they engage in deductive and inductive

reasoning. During this stage of faith development, the imperative of moral reciprocity is an important concept for the child in understanding God and how God deals with the world in which the child lives. God, at this stage, is often seen in anthropomorphic terms as a powerful but just parent. Beliefs at this period of life are literally interpreted as are moral rules and attitudes.

Disciple Readiness Level 1 is based on Stage 3: synthetic-conventional faith, which begins with puberty. At this point the individual is able to think abstractly and begins to develop a sense of personal identity. A synthesis of values, beliefs, and allegiances are developed, and they play a significant role in the unification of the self. "Faith must provide a coherent orientation in the midst of the more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook" (Fowler, *Stages of Faith* 172). Betrayal by significant others in the life of the individual at this stage of faith development may result in a feeling of despair about God or produce a compensatory intimacy with God unrelated to other relationships. Regardless of the individual's age at this stage of faith, prevenient grace may result in the religious awakening of the individual.

In Wesley's *Ordo Salutis*, original sin has resulted in a corrupted humanity that requires God's grace. Prevenient grace, God's grace that goes before the individual drawing the him or her toward God, occurs due to divine initiative, not human. Humans are, however, motivated to respond to God's initiative with the result that a divine-human cooperation ensues. Through the action of the Holy Spirit the saving ministry of Jesus Christ becomes available to everyone, whether Christian or not; thus, prevenient grace, which is freely given by God to all, provides the basis for God's action in producing an

awakening in the individual. To summarize, the key benefits of prevenient grace result in humans developing a basic knowledge of God so that they are not left without some knowledge of God. Without prevenient grace newly awakening persons would have little or no understanding of God's law since they are spiritually dead. The conscience that God gives allows them to understand the great disparity that occurs between human action and God's moral law and thus allows them to understand the sin that fills their lives. Prevenient grace, therefore, results in restraining human wickedness and checking human perversity.

The classic stages of Christian discipleship begin with the awakening of individuals as to how unlike God they are. With God's prevenient grace at work in their lives, they not only encounter God, but they encounter themselves. They come to a realization that they need a relationship with God, resulting in a decision to follow Jesus Christ and to enter into a relationship with God with a deeper understanding of who God is. Awakening may either be gradual or it can occur through the events of an extraordinary experience. At this point prevenient grace engages a person at Fowler's Stage 3 at the onset of a religious faith. This awakening initiates the Christian journey to discipleship and the result is an individual who is at Disciple Readiness Level 1.

The new Christian disciple has not previously been in such a relationship with God, so it is a new task to begin the process of becoming a disciple of his. High Commitment and low competence are hallmarks of DR1 as would be expected from SLII®. However, in addition, utilizing Situational Leadership® attributes, a new Christian disciple at the DR1 level would be expected to be unable and/or insecure as he or she begins this journey with God. To summarize, a new Christian disciple at the DR1 level is

likely to be at the synthetic-conventional stage of faith with God's prevenient grace at work in his or her life, which results in a new awakening to the power of Jesus Christ through the work of the Holy Spirit. The new Christian disciple has taken the first steps on a lifelong journey, which may ebb and flow, cycle back and forth, but nonetheless continues as a process. God through grace is working in the lives of individuals on both macro and micro levels. Not only do disciples move back and forth across a continuum at the macro level (Disciple Readiness) but disciples cycle within each micro level as the various forms of God's grace impact the lives of disciples, thus moving toward Disciple Readiness Level 2.

Disciple Readiness Level 2

In building the relationship between Fowler's stages of faith, Wesley's *Ordo Salutis*, and the classic stages of discipleship, Disciple Readiness Level 2 begins with the individuative-reflective stage of faith. According to Fowler, this stage of faith often occurs in the decade of the twenties but may occur at any age. At this point individuals take a critical look at the values, which they and their families have held dear. Deeply held worldviews are examined and individuals must critically and objectively choose their own beliefs and values to replace the prior stage's unexamined beliefs. They become responsible for their beliefs, commitments, and lifestyles, being required to make important decisions concerning the defining elements of their own personal identity and faith.

At this stage of life and the resulting point on the Christian journey, individuals often find God's convincing grace at work in their hearts and lives. The Holy Spirit becomes more active as individuals are prepared to enter the discipleship stage of

purgation. Because sin dulls the spiritual senses, convincing grace produces a sense of guilt. The result is an understanding of a state of sin and through convincing grace comes a desire to change life's course in God's direction. As a consequence, convincing grace convicts individuals of sins against God and their hearts are directed toward holiness. In Wesley's way of salvation, the result of convincing grace is repentance for the sins of the person's life with the result that the newly awakened sinner repents and changes course as the soul moves toward a loving God. The result of repentance is a heart renewed through grace, being transformed by the Holy Spirit. Repentance is indicative of a person's readiness to receive the gifts of God.

With convincing grace comes the second stage of discipleship, purgation, which requires a renunciation of sin and disobedience to God. By such action the new Christian disciple is integrated into a new order of being in Christ by accepting and responding to God's convincing grace. The new disciple turns his or her back on sin and trusts in God. Through confession, repentance, and rigorous discipline, all sin is rooted out. Purgation is an extremely difficult stage in the journey to discipleship. It is at this point that many disciples fall by the wayside as they are unable to come to grips with the overt and covert sins in their lives. A mentor/spiritual guide plays an important role at this point in the process. Due to its difficulty, prayer becomes a significant and active part of the life of the disciple.

Purgation is Disciple Readiness Level 2 and is marked by the disciple having gained some competence in the processes of the journey to Christian discipleship. Because the disciple has moved beyond the initial stage of discipleship, having been awakened by the action of the Holy Spirit, he or she is able to recognize God's call to a

new and different life. However, due to the difficulty of purging sin from his or her life, the commitment of the disciple plummets at this point with the result that simply denying sin and walking away from the journey is easy. The "road less traveled" is difficult one to travel. At this point a mentor/spiritual guide is indispensible to individuals who are struggling with purging sin from their lives. Although the disciple is unable, a false sense of confidence in his or her ability to purge sin born of the sin of hubris may occur. To summarize, a new Christian disciple at the DR2 level is likely to be at the individuative-reflective stage of faith with God's convincing grace at work in his or her life, which results in a need to purge the sins of commission and omission under the power of Jesus Christ through the work of the Holy Spirit. By purging sin, the disciple continues on the journey moving toward the stage of illumination.

Disciple Readiness Level 3

Disciple Readiness Level 3 is determined by the influence of Fowler's conjunctive faith. At this point in a person's development God is recognized as immanent and transcendent and sovereign, omnipresent and self-limiting, the sovereign of history and at the same time incarnate and crucified (Fowler, *Faith Development* 72). This understanding results in the person becoming open to his or her deepest self, including a new reclaiming and reworking of one's past. Of significance as Disciple Readiness is considered, a person in the stage of conjunctive faith may have a deep sense of aloneness, which may result in a call to be transformed as well as being brought into a relationship with God that is transformational.

At this stage of faith development, God's justifying grace may be seen in the individual's life. At the stage of illumination in the disciple's life, repentance is a

response to justifying grace, coming into a right relationship with God (justification). The result is a living faith with, as John Wesley discovered, a sure trust and confidence in God. Thus, the progressive nature of Wesley's way of salvation can be visualized. The various forms of grace mark the key stages of faith development as individuals appropriate and realize the impact of God's grace in their lives. Life transformation occurs through the impact of God's grace on the individual heart. Sin continues to be seductive and the spiritual struggle continues. Repentant individuals change their lives as their souls move toward a loving God. Their hearts are redirected from sin toward holiness.

The third stage of discipleship—illumination—is the result of the action of God's justifying grace in the person's life. As would be expected, the person is at a point of conjunctive faith, so a deepening sensitivity to God occurs. The person's life becomes marked by an integration of one's being with a concomitant empowering of the person by God in holiness. Life becomes based on compassion and a sense of God's redemption. Paul's fruit of the Spirit become gifts of God as individuals trust God and give up control of their lives. In this stage of illumination, the person develops a deep and abiding love for God, which includes a deep sorrow for sin but no longer guilt. The integration of the person's being produces deep social concern as the "me" is purged. A mentor/spiritual guide continues to play an important role at this point in the process. Prayer continues to be a significant and active part of the life of the disciple.

Illumination is Disciple Readiness Level 3 and is marked by disciples developing a higher level of competence in their Christian journeys. Commitment to the process has rebounded from the low point of DR2 and is now variable as disciples move through the

process of integration and coming into a right relationship with God. Persons at this stage are able to engage in the journey but still have a sense of insecurity, both of which are important in understanding the style of mentoring required as will be seen later. At this level of readiness the disciple's need is to be mentored in a style that will result in a direction toward holiness. To summarize, new Christian disciples at the DR3 level are likely to be at the conjunctive stage of faith with God's justifying grace at work in their lives, which results in a deepening sensitivity and total consecration to God in love. By continuing on the journey, the disciple moves toward the stage of union.

Disciple Readiness Level 4

Disciple Readiness Level 4 is based on Fowler's stage of universalizing faith, Wesley's theological concept of regenerating grace, and the stage of union for new Christian disciples' journeys to faith. The path of universalizing faith continues the individuals' progressive self-awareness as they develop a consciousness of and participation in God's actions and intentions. To this point the individual has been passing through a process of decentralization of the self and now there is an emptying of self, a form of kenosis, which results in the person becoming a Christian colonist in the kingdom of God. Now the imperatives of love and justice found in conjunctive faith become a reality in the person's life. Like union in the classic stages of discipleship, the person reaching the point of universalizing faith is exceedingly rare. Wesley's regenerating grace engages the individual in a manner that provides the opportunity to utilize the stage of universalizing faith in the journey to union with God.

Regeneration or new birth is the result of the action of God's regenerating grace in a person's life. It produces obedience to Jesus Christ through the power of the Holy

Spirit. Regeneration is the work that God does in the person. The end result of regenerating grace and the new birth is sanctification, or holiness of heart and life. The person through new birth has been reborn into holy tempers and dispositions according to Wesley. The illumination of stage three of the disciple's journey now results in a person empowered by the Holy Spirit. Justification and sanctification must occur through the faith of the disciple. This process, based on God's work in the lives of disciples, produces its fruit through the awakening of individuals to the consequences of sin, the initial repentance of the person, justification and regeneration through faith, and now the new birth and sanctification of the human soul. The effect of regenerating grace is to bring the individual into union with God in Jesus Christ through the work of the Holy Spirit.

Within the context of universalizing faith and through the action of God's regenerating grace, disciples move toward union with God. By abandoning themselves to God's grace, Christian disciples experience complete oneness with God and its resultant joy, adoration, praise and peace. The self is lost in wholeness in Christ. Reaching union with God is a gift of God's grace in a person's life, not a result of personal effort. People yearn for union, for this purpose they have been created. Anything other than engaging in God's purposes results in the person feeling unfulfilled or incomplete. Through a dark night of the spirit, human self-will is lost as is the person's self and a transforming union with God occurs. An unfortunate characteristic of union is that so few humans reach this stage of the journey of Christian discipleship as noted also by Fowler (*Stages of Faith* 200).

Union is Disciple Readiness Level 4 and is marked by disciples reaching a high level of competence in their Christian journeys. Commitment to the process is also high

as disciples move through the process of oneness with God and into lives of holiness. Persons at this stage are able and confident and fully engaged in the journey. Again, both of these attributes are important to an understanding of the style of mentoring required. At this level of readiness the disciples' needs are to be mentored in a manner that will result in a transforming union with God. To summarize, new Christian disciples at the DR4 level will be at the universalizing stage of faith with God's regenerating grace at work in their lives, with the result that they abandon themselves to the action of God's grace in their lives. By doing so, persons reach the final stage of the journey of Christian discipleship—union with God in Jesus Christ through the Holy Spirit.

Mentoring Model

The mentoring of new Christian disciples is necessary to enable them to grow and develop as followers of Jesus Christ. As previously noted, the Christian journey is a process that usually occurs over a significant period of time even though at certain points the action may take place instantaneously. Unfortunately mentoring of new Christians usually is performed by individuals who have little or no training with the result that new Christians lack both directive and supportive behavior as they endeavor to grow in faith. This failure may result in new Christians becoming mired down on the journey in a form of "permanent childhood" (Ortiz 85). Mentoring or spiritual guidance requires both training and an understanding of the stages of faith and discipleship in order to be effective in the life of the mentee. Not everyone who wishes to serve as a mentor for a new Christian will be gifted in doing so. However, those so called will profit from being trained methodologically in the mentoring model presented in this chapter.

Christian Leadership

Christian leadership has been examined through the letters of Paul as well as his principles of leadership. Paul understood that it is the tasks of the leader that are important, not the leader's status or title. Paul appears to have presented an egalitarian approach to Christian leadership, largely due to the local congregations being based in the homes of Christians in the Roman Empire. As a consequence he uses familial language in his letters as well as the language of brotherhood, the latter regardless of the fact that brothers were rank ordered by birth and inheritance in the Roman Empire. Importantly Paul used nonhierarchical language when he wrote of leadership issues.

Specifically in his letters, Paul understood Christian leadership to have certain characteristics that required it to be different from the worldly or secular forms of leadership. In Roman society, leaders boasted of their exploits in leadership, while Paul called Christian leaders to a non-boastful form. For Paul, leaders (or mentors) were to be task driven, not status driven, a key element in Situational Leadership®. In Paul's form of leadership the cross of Jesus Christ is preeminent, producing an upside down form of leadership in which the follower comes first. In such a Christian system of leadership, ability is important because it determines the skill with which the tasks are accomplished. A worldly (secular) form of wisdom has no place in Paul's system of leadership. Paul is concerned that secular wisdom will trump God's wisdom with the result that leadership will be based on societal norms, not the way of the cross and Jesus Christ. Paul found that the role of the Christian leader (or mentor) is of first importance, not who the leader is. The Christian leader is called to forgo self-promotion in order to put God first and other people second.

When mentoring new Christians, the leader/mentor functions as a servant or assistant to God in the discipleship process. Christian leaders/mentors are called to serve those who follow or those they mentor. Paul clearly regards role models of importance. Throughout his letters he establishes himself as a role model by being a follower of Jesus Christ and being a Christian leader. When mentoring new Christians, the mentor is called to be a role model, thus indicating again that not everyone who wishes can or should serve as a mentor to new Christians. The mentor serves the mentee by personal example as well as leading the new Christian to imitate Christ.

Power in Christian Leadership

Power for Paul was an important issue in Christian leadership in that he saw the use of appropriate power as a means of liberation. However, in the twenty-first century all too often power relationships, such as that between a leader and follower, mentor and mentee, supervisor and worker, may degenerate into abusive situations. Paul in the appropriate use of power in his world saw himself as a shepherd, teacher, team leader, and parent. God was Paul's source of power as well as Paul's source of authority with the result of that as a leader, regardless of his perceived power, Paul was placed at the end of the procession, not the beginning, and thus was weak and dishonored. In the mentoring relationship, the mentor must always be cognizant of being in a power relationship by virtue of knowledge, age, reputation, or authority. In order to function appropriately in the mentoring relationship with the new Christian disciple, the mentor must forgo the use of power and serve the person being mentored by always placing the mentee's good first.

When considering the use of Situational Leadership® as an appropriate approach to mentoring new Christian disciples, just as with Paul, being a leader or mentor results in

power being a ubiquitous, yet intangible, theme. If the mentor has power over the mentee, then such power will result in domination of the new disciple by the mentor, clearly a situation that would be decried by Paul. However, if the power in the relationship is the power to do something, walk the Christian journey with the new disciple, then such power will result in autonomy for the person being mentored. Violence and coercion can underlie power, but power may be based on consent to ideas and concepts useful to the new Christian on the journey to union with God. In secular leadership power is used to influence in order to gain compliance or commitment from others, but in Christian leadership, not even God uses power in such a manner. In a Christian mentoring relationship, position power is never appropriate because it results in power flowing down from the mentor to the mentee, a reversal of Paul's understanding of Christian leadership in which the leader refrains from such power in order to serve the follower/mentee. On the other hand, personal power may be of use in such a relationship because it is based on the cohesiveness, commitment, and rapport between the mentor and mentee since their goals are the same. The mentor needs to be wary of being placed in a power position by the neediness of the new Christian. To allow a power position to exist may result in the mentor taking on the characteristics of a guru to the detriment of the mentee. The new Christian disciple needs to have a clear understanding from the mentor that the mentor will do everything possible to forgo the power relationship. In the Situational Leadership® model, when high directive behavior is appropriate (S1 and S2), the mentor in a Christian relationship must understand and ameliorate the impact of power. High direction is based on the use of power and must be recognized in order to be appropriately minimized in the relationship.

A key element of power is the ability to use it to empower another person. Empowering new Christian disciples is an important part of the mentor/mentee relationship. The Holy Spirit empowers the individual through the various forms of God's grace, and the person continues through the process of the Christian journey toward union with God. Empowerment is a form of delegation that provides the mentee with a sense of ownership in the process of Christian development. Empowering the mentee needs to be accomplished as soon as an appropriate level of disciple readiness occurs. No secrets should exist between the mentor and the mentee in order for the mentee to understand clearly the process of being mentored. Loyalty between the two engaged in the process must be absolute in that what occurs between the two stays between the two. As milestones along the journey occur, great moments in the life of the disciple need to be celebrated.

Mentoring as a process is important in assisting the new disciple to make his or her way through such difficult steps as the stage of purgation. The mentor in a Christian relationship is assisting the mentee to learn something that he or she would have learned less well, more slowly, or not at all if the mentor had not been present to assist. Guidance, support, and feedback are extremely important in facilitating the Christian journey. Historically, mentoring has been nearly universal in the world of spiritual development. Assisting others to hear the Holy Spirit's call is an awesome, humbling task. The mentor will be present to witness the outpouring of God's grace in the life of the new disciple. Mentoring is not about teaching, although teaching may occur on occasion in the relationship. Instead, it is more about the mentor assisting the mentee at those points where assistance is required. To be effective the mentoring relationship must result in the

mentor and mentee dropping their masks and relating and communicating at the very core of their beings. Correction, camaraderie, companionship, and simple friendship are important aspects of the relationship. Having reviewed Christian leadership, the use and misuse of power in the mentoring relationship, and the terms of Christian mentoring, leadership/mentoring styles may be applied to their relationships to Disciple Readiness levels.

Mentoring Styles

Disciple readiness may be related to mentor style behaviors based on the Situational Leadership® model described in Chapter 4 (see Figure 4). Based on the Pauline principles of leadership, Situational Leadership® as an approach to leadership is closely related to the tenets of Christian leadership. This model of leadership clearly places the needs of the follower/mentee before the ego needs of the leader/mentor. As such it fits the requirements set forth in Chapter 1 to develop a useful approach to mentoring new Christian disciples in the local church context. Trained Situational Leadership® instructors are readily available and mentors in the local church can be trained methodologically without difficulty.

Mentoring Style 1: Forming

In the awakening stage of discipleship, the new Christian disciple is characterized by having high commitment. The person obviously desires this new relationship with God through Jesus Christ but has low competence. He or she has not been in such a relationship with God before; therefore, beginning the process of becoming Christ's disciple is a new task. High Commitment and low competence are hallmarks of DR1 as would be expected from SLII®. However, in addition, utilizing Situational Leadership®

attributes, a new Christian disciple at the DR1 level would be expected to be unable and/or insecure as he or she begins this new journey with God. As a result the mentor in meeting these needs of the mentee will utilize a forming style of mentorship. This style is delivered through the use of high task and low relationship behaviors. High task behavior calls for the mentor to provide task information in small and digestible amounts. New disciples need guidance with a number of questions at this stage but particularly in understanding the meaning of being a Christian, how they conduct themselves as Christians, where information or materials are to be found, and even so simple a question as what Bible to buy. The mentor must be extremely careful not to overwhelm the new Christian with too much information, which needs to be provided in bite-sized pieces. An aware mentor will recognize that his or her mentee will need help in reducing the fear of making mistakes. At this point in the process of discipleship, the new disciple needs step-by-step help with a focus on instruction in order to move past the sense of insecurity in the new relationship with God.

Consequently, the mentor is engaged in providing specifics—who, what, when, where, and how—of being a Christian. Good role definition is appropriate at this stage with both the mentor and mentee understanding what is expected of each. The mentor will be perceived to be making the decisions, providing guidance in answering the questions that will be occurring to the mentee. These instructions should be incremental in nature and at this stage should be kept simple and specific. Ineffective mentor styles include being demanding or demeaning, dominating or attacking, all of which violate Paul's principles of leadership. The mentor, quite simply, must meet the needs of the new Christian disciple and recognize that his or her own ego needs must be subsumed in the

model of Christian leadership. The mentor is *forming* the mentee in order that God through Jesus Christ by the power of the Holy Spirit will be able to form the new Christian disciple in faith.

MENTOR BEHAVIORS	**FORMING** (High Task and Low Relationship)	**GUIDING** (High Task and High Relationship)	**ENCOURAGING** (High Relationship and Low Task)	**EMPOWERING** (Low Relationship and Low Task)
	S1	**S2**	**S3**	**S4**
DISCIPLE READINESS	**DR1**	**DR2**	**DR3**	**DR4**
	AWAKENING (Low Competence, High Commitment) (Unable and/or insecure)	**PURGATION** (Some Competence, Low Commitment) (Unable but confident)	**ILLUMINATION** (High Competence. Variable Commitment) (Able but insecure)	**UNION** (High Competence, High Commitment) (Able and confident)

Source: Modified from Figure 8-12 (Hersey, Blanchard, and Johnson, *Management* 8th ed. 189.

Figure 4. Mentor style behaviors related to disciple readiness.

Mentoring Style 2: Guiding

Disciple Readiness Level 2, purgation, is marked by the disciple having gained some competence in the processes of the journey to Christian discipleship. The disciple has moved beyond the initial stage of discipleship, having been awakened by the action of the Holy Spirit, so he or she is able to recognize God's call to a new and different life. However, due to the difficulty of purging sin from their lives, the commitment of disciples plummets at this point with the result that all too often they simply deny their sin and walk away from the journey. A mentor is indispensible to individuals who are struggling with purging sin from their lives, as they be unable to confront their sin while remaining confident in their ability to do so born of the sin of hubris. The appropriate mentor style behavior for meeting the needs of the new disciple at DR2 is guiding.

Guiding the new disciple requires high directive behavior to continue, but due to the difficulty encountered at this stage of discipleship the mentor must also employ high supportive behavior. Commitment plummets at the DR2 level due to the difficulty in dealing with sin in the mentee's life; thus, encouragement is required. This encouragement results in two-way dialogue in which opportunity is provided for clarification. Dialogue and clarification are key distinctives of the DR2 style of mentorship. In dealing with tasks, a key difference between S1 and S2 is that in addition to answering who, what, when, where, and how, the mentor also answers the why questions. In dealing with a mentee in the purgation stage, the question of why will continually arise. The two-way dialogue allows for the mentor and mentee engaging these questions appropriately. Consequently, answering why questions is a key difference between S1 and S2 styles. The mentor seeks to obtain consent from the mentee through

persuading, while at the same time encouraging the asking of questions. The increasing competence of the mentee in making the spiritual journey results in the mentor continuing to provide high direction in order to enable the mentee to continue to grow in competence. Small successes need to be reinforced by the mentor, thus providing high supportive behavior. Clarifying and explaining are also important attributes to the relationship at the stage of purgation. Ineffective mentor styles include being manipulating, preaching, defending, and rationalizing. Instead, appropriate efforts to emphasize how to accomplish the tasks are far more appropriate to Christian mentoring.

Mentoring Style 3: Encouraging

Disciple Readiness Level 3, illumination, is marked by the disciple having gained significantly in competence in the processes of the journey to Christian discipleship. Commitment is likewise rising as the disciple has begun a heartfelt effort at dealing with sin. Coming through the stage of purgation and into the stage of illumination, God is recognized as immanent and transcendent and sovereign, omnipresent and self-limiting, the sovereign of history and at the same time incarnate and crucified (Fowler, *Faith Development* 72). This understanding results in the person becoming open to his or her deepest self including a new reclaiming and reworking of one's past. The mentor should understand that at the stage of conjunctive faith the mentee may have a deep sense of aloneness with which the mentor may be able to assist through the use of the S3 Style.

In moving to Mentoring Style 3, the mentor is engaged with a disciple who is becoming highly competent as he or she continues the journey of faith. Commitment is rising after the slough of despair that occurs with purgation. Matching Mentoring Style 3 to Disciple Readiness Level 3 requires a significant shift in direction by both individuals.

For the mentor, DR3 requires reducing his or her task or directive behavior while at the same time maintaining the high level of supportive behavior required with a mentee in the stage of purgation. The mentee has become able in his or her journey but following the stage of purgation insecurity occurs as the disciple refocuses on the journey ahead. The mentor encourages input from the mentee at this stage and does so through active listening, a strongly supportive behavior. Strong two-way communication and involvement occurs with the mentor supporting risk taking on the part of the mentee. Any apprehensions of the mentee should be discussed in an effort for the mentee to resolve them. Appropriate praise based on true accomplishments will assist the mentees to gain confidence as they continue the journey of faith. At this point, empowering the mentee to take a leading role in the relationship becomes important. The mentee slowly understands that the relationship is developing into one of collaboration with the mentor serving in a facilitating role. High relationship and low task behavior are important for the encouraging mentor style. Ineffective styles include taking a patronizing or condescending approach, both of which are inappropriate when considering Paul's principles of Christian leadership. Likewise, placating or pacifying the mentee results in inappropriate responses and is detrimental to the relationship. Utilizing Mentoring Style 3, encouraging, will assist the mentee to move forward toward the stage of union.

Mentoring Style 4: Empowering

Disciple Readiness Level 4, union, continues with the individual's progressive self-awareness as he or she develops a consciousness of and participation in God's actions and intentions. To this point the individual has been passing through a process of the decentralization of the self, and now an emptying of self, a form of kenosis, occurs

that results in the person becoming a Christian colonist in the kingdom of God. Union is Disciple Readiness Level 4 and is marked by disciples reaching a high level of competence in their Christian journeys. Commitment to the process is also high as disciples move into oneness with God and lives of holiness. Individuals at this stage are able and confident and fully engaged in the journey. At this point in the mentoring process, a significant shift occurs in the relationship. High competence and high commitment call for a form of mentorship that utilizes low task or directive behavior, as well as low supportive behavior, and is the point at which delegation by mentors can occur. Direction about where, what, when, or how is no longer necessary because mentees now have the ability to determine the answers to such questions. Mentees have developed to the point that being able and confident they have a comfort level without mentors having to provide direction. Mentors are engaged in empowering mentees to continue the journey of faith solely in relationship with God. At this point of disciple readiness, union with God is the goal.

The appropriate behaviors for mentors with mentees at the DR4 level include allowing mentees to provide updates of where God is leading. Mentors must resist any effort to overload mentees because autonomy is being encouraged. The conversations are now being initiated by mentees rather than by mentors and mentors need to reinforce this form of communication. Due to mentors delegating various activities to mentees, mentors' efforts are expended by providing support and resources. Mentees must have the freedom to take risks. Effective styles of mentoring include delegating, observing, assigning, and entrusting. Mentees' tasks are clearly delegated since mentors are now working with mentees on big picture issues. Since so few individuals reach the stage of

union; likewise, few individuals who are mentoring Christian disciples will do so, also. As a consequence the situation may occur where mentees have moved beyond their mentors, a situation that can result in ruptured relationships if both individuals are unaware of this possibility. Mentoring relationships now change significantly as mentors and mentees begin to move apart, which is a normal part of the relationship. Therefore, both individuals need a high level of awareness in order to resolve the situation by continued friendship with mentors remaining accessible to mentees. Ineffective behaviors on the part of mentors include abandoning or dumping mentees. Mentoring relationships may turn sour, so mentors need to be aware of the possibility and refrain from avoiding mentees or withdrawing from the relationships. When the time is ripe for an appropriate dissolution of the relationship, both persons should work to accomplish the task with grace and dignity having reached a point where their relationship becomes one of Christian friends.

CHAPTER 6

DISCUSSION

The origin of this project can be traced to a leader's desire to understand the tenets of Christian leadership and to apply them to the mentoring process of new Christian disciples within the context of the local church. As a member of Hope Springs Community Church, a church committed to being engaged with persons who have not been in a relationship with God in Jesus Christ, I have been concerned that our failure to mentor new Christian converts may result in their drifting away from faith. When personal relationships occur between members of the congregation and new disciples, an informal mentoring process may occur on occasion. However, none of the mentors in these informal relationships have been trained in any form of mentoring process. As a result of my longtime use of Situational Leadership® in the work situation, as well as my understanding that this model of leadership most closely mirrors my understanding of the leadership style of Jesus and Paul, I developed this project with the idea that the Situational Leadership® model would have the potential to serve as a basis for developing a Christian style of mentoring new disciples for Jesus Christ.

Situational Leadership® has been used in the variety of settings for more than thirty years. Its creators have continued to develop the model during the years since such that it has taken on a richness in its theoretical underpinning as well as breadth in its approach to meeting the needs of the follower. Both Situational Leadership® and SLII® are effective models for leading people, and in this study efforts were made to bring both together in the model of Disciple Readiness because both aid in explaining the needs of the mentee. The letters of Paul were examined to develop an appropriately Christian

approach to leadership in order to support the project with a biblical base. A theological basis for Disciple Readiness was developed using Fowler's stages of faith, Wesley's *Ordo Salutis*, and the classic four stages in discipleship to undergird the project. The lack of empirical evidence to support the outcome is a weakness of the study. However, intuitively one can grasp the need to develop a process to train individuals to provide appropriate Christian mentoring to individuals in need of it. The use of a form of situational mentoring has the capability of meeting the needs of individuals on the journey of faith.

Evaluation and Interpretation of Findings

The project demonstrates that Paul's letters are filled with information that assists twenty-first century Christians with an understanding of Christian leadership. A careful reading of the letters plus an understanding of their Greco-Roman worldview context produces a clearer comprehension of Paul's personal understanding and use of leadership in relationship to the churches he planted and served. Applying Paul's principles to the mentoring process is an extension of the literature surveyed. Mentoring, also, is a form of leadership, and Paul's principles of leadership can be appropriately applied to the process. Power and power relationships are clearly understood differently based on context and worldview. In the twenty-first century, leader/follower, mentor/mentee, pastor/parishioner, and many other relationships are fraught with the opportunity for misunderstanding as well as outright abuse. The result, however, is the need to have a Christian approach to mentoring when working in a Christian context. For a professing Christian using a Christian approach to mentoring in such relationships is appropriate. Amalgamating a leadership approach based on a twenty-first century worldview with that

of the first century could be dangerous. In the current case, Situational Leadership®, although originating in a secular context, has at least one Christian creator (Ken Blanchard). Although this model of leadership is secular in nature, at its core it has a Christian conception of turning the relationship between the leader and follower upside down, giving it a decidedly Christian feel. In this project the result is an extrapolation a secular model into an engagement with Paul's principles of leadership to produce a Christian approach to mentoring Christian disciples.

In this project the performance readiness of Situational Leadership® was evaluated from the perspective of developing what has been termed Disciple Readiness in the Christian mentoring process. In order to develop these readiness levels, the four classic stages of Christian discipleship were examined and found to match the performance readiness levels of Situational Leadership®. Wesley's *Ordo Salutis* with four manifestations of God's grace intersected with the four classic stages of Christian discipleship. Fowler's stages of faith, although developed by a Christian, apply to a person's development of a general faith. In this project the attempt has been made to utilize them as a basis for developing a theological approach to the design of Disciple Readiness levels with which to engage a Christian approach to mentoring Christian disciples. The combination of these three approaches resulted in the theological underpinning for the Disciple Readiness levels of the Christian mentoring model. It should be recognized that Situational Leadership® has been utilized in a variety of settings including using it in the mentoring process of doctoral students writing dissertations as well as training medical and nursing students in leadership.

Limitations

This project is limited by its nature; it is not empirical by design but is a theoretical approach to modeling Christian mentoring. To determine its effectiveness as an approach to mentoring Christian disciples would require a major study consisting of a large group of trained mentors working with an equally large number of Christian disciples over a significant period of time. The four classic stages of Christian discipleship represent a process, a journey that encompasses a lengthy period of time. Such an endeavor is outside the scope of this project.

Unexpected Observations

At the outset, I did not anticipate that all of the pieces described in this study would fit together in the manner in which they did. To arrive at the outcome took multiple iterations in the design of the study. A key to the endeavor was the engagement of the Research Reflection Team. Their assistance as a sounding board resulted in a significantly improved project. Without their wisdom and encouragement, the project may never have been completed.

Practical Applications

The development of the Christian mentoring model based on Situational Leadership® has practical applications in local churches, such as Hope Springs Community Church as well as others.

Hope Springs Community Church

The study was designed based on the needs of Hope Springs Community Church and should play a role in the development of Christian disciples in that specific context. While developing new Christian disciples, the practices of a life in Christ must be

fostered, such as the commitments found in the Hope Springs servant leadership covenant—devotional living, relational strengthening, and vocational serving. Ron Bennett developed four traits or indicators of spiritual maturity—commitment, competence, character, and conviction—applied to the Christian life stages of child, adult, or parent in the faith. A child in the faith has a commitment to God's word as truth and to identity within God's family. Competence at this stage is demonstrated through fellowshipping with God through Scripture and prayer and by sharing one's faith story. Character is based on sensitivity to sin and love for Christ while conviction is understanding that the person is loved by Christ and that Scripture is reliable and authoritative. Growth in spiritual maturity occurs as the disciple develops and as a parent in the faith is committed to the discipling of others and having a heart for people around the world. Competence is demonstrated through the use of one's God-given gifts while character is a form of Godliness and self-sacrifice. The parent in the faith knows the worth of every individual and the value of a spiritual heritage (31).

Dallas Willard finds that spiritual change follows a reliable pattern. "Spiritual formation in Christ is the process by which one moves and is moved from self-worship to Christ-centered self-denial as a general condition of life" (77). The general pattern of personal transformation is illustrated by the work of Alcoholics Anonymous and Celebrate Recovery®, both of which envision a new state of being in which an intention results in a decision to change. Both programs use a twelve-step approach to change. Because Celebrate Recovery® is consciously Christian in nature, the process of recovery is virtually identical to developing Christian disciples. For Willard the individual's vision encompasses living life in the kingdom of God with the intention to be a kingdom person.

He emphasizes that the individual's intention involves making a decision to be a disciple of Jesus Christ through the means of spiritual transformation (85-90). Both Willard and Bennett engages in developing the practices of Christian discipleship. In order to become a practicing Christian, the new disciple must grow developmentally as well.

At Hope Springs Community Church, efforts have been made to establish the practices of the Christian life through programs such as small groups, servant leadership, and Celebrate Recovery®. In order to develop new disciples, small group leaders, Celebrate Recovery® sponsors and accountability partners, and leaders/mentors require an understanding of the readiness of disciples and training in Christian mentoring techniques. This Christian mentoring model can be implemented with an initial four-hour training program for local church mentors. Once mentors have completed the initial training program, they will be able to be assigned to new Christian disciples based on natural affinities for such a relationship. In addition to a basic understanding of the mentoring model, the new mentors will require additional periodic training, not only with the model but with the acquisition of others tools necessary to engage the new disciple in continued growth in Christian faith. The trained mentors will need the support of an equipping team as well as mentors of their own in order to meet the needs of their mentees. Mentoring new disciples is a new task in which few Christians have been engaged, thereby requiring Christian mentoring themselves in order to be successful. As in Stephen Ministry, where each Stephen minister requires continued training and supervision by all the church's Stephen ministers, so newly trained mentors require both training and supervision. Stephen Ministry supervision deals not with the issues of the person being assisted but with the issues of the Stephen minister. The same will be the

case for the mentors—supervision will deal with their issues and how the relationship with the mentee is impacting the life of the mentors. Mentoring Christian disciples will be a time-consuming effort with concomitant demands on the mentors' lives. The mentors will be able to assist each other because many of the issues that each encounters will be encountered by the others. Mentors trained by Hope Springs Church cannot be left on their own but will need the continued support of the church staff, both clergy and laity.

Other Local Churches

Other local churches who have significant numbers of new Christians or Christians engaged in the journey of faith may find the mentoring model developed in this study to be a useful tool in assisting their people to continue on the journey to union with God. This model is easily exportable to other churches in different contexts.

Recommendations for Further Study

The mentoring process outlined in the study has application to recovery ministries, such as the Celebrate Recovery® program at Hope Springs Community Church as well as ten thousand other churches around the globe. Sponsors and mentors are fully engaged in mentoring individuals who are recovering from addictive behavior. The twelve recovery steps can be appropriately divided into four readiness levels to which the Christian mentoring process can be applied using Situational Leadership® principles. Further study of this mentoring model is warranted in this arena.

Summary

Christian mentoring of disciples of Jesus Christ in the local church is rarely accomplished. Local churches are engaged in assisting unchurched individuals to enter a

saving relationship with Jesus Christ and to embark on the journey to discipleship. Few churches, however, have developed an explicit approach to assisting such individuals on that journey. As a result many individuals fall away from faith when the issue of sin in their lives becomes apparent and the need for resolution becomes real.

Although the use of a secular model for mentoring new Christian disciples may seem strange, this study compares Situational Leadership® to the leadership principles of the Apostle Paul as means of demonstrating its efficacy as a method for mentoring new disciples. In order to develop a model for mentoring Christian disciples, James Fowler's stages of faith, John Wesley's *Ordo Salutis*, and the four classic stages of Christian discipleship are used in determining disciple readiness. The names of these four levels of readiness—awakening, purgation, illumination, and union—are based on the four classic stages of discipleship. Wesley's four forms of grace—prevenient, convincing, justifying, and regenerating—are involved in leading the Christian disciples into the four stages of discipleship. Fowler's stages of faith, synthetic-conventional, individuative-reflective, conjunctive, and universalizing, provide the socio-psychological basis for developing the disciple readiness model.

The matching mentor styles of behavior have been named forming, guiding, encouraging, and empowering. The mentors engage the mentees based on their readiness as would be expected from the Situational Leadership® model with the result that Style S1: Forming is used with level DR1: Awakening; Style S2: Guiding with level DR2: Purgation; Style S3: Encouraging with level DR3: Illumination; Style S4: Empowering with level DR4: Union. This mentoring model for new Christian disciples may be

effectively used in local churches in an effort to assist individuals on their journey of faith.

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