

DEVELOPING EMERGING LEADERSHIP
FOR THE ASSOCIATED CHURCHES OF THAILAND
IN BANGKOK

By

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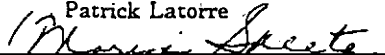
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ABSTRACT

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1999 **“Developing** Emerging Leadership for the Associated Churches of Thailand in Bangkok.” Fuller Theological Seminary, School of World Mission. D.Min. 125 pp.

The main purpose of this Ministry Focus Paper, **“Developing** Emerging Leaders for the Associated Churches of Thailand in Bangkok,” is to present a strategy for leadership development in the Associated Churches of Thailand in Bangkok.

According to the most recent research, Bangkok consists of about .05 percent Christians. These Christians live in the city and worship in 150 churches. This focus paper will be dealing **the** Associated Churches of Thailand in Bangkok (ACTB).¹ OMF International has been involved in church planting ministry in this city for a couple of **decades**.² Currently ACTB is working with **twelve** young **churches** in the area, most of which were planted by OMF. The average membership in these churches ranges from **twenty-five** to sixty. Many of the churches are led by young, inexperienced leaders.

These young churches face many great challenges in Bangkok's society and culture, and they find it **difficult** to develop leadership adequate to meet the challenges. One of the most serious challenges is dealing with the reality of spiritual warfare in an

¹ Associated Churches of Thailand in Bangkok (ACTB) is an association of the new churches started primarily through the ministry of OMF International.

²OMF is formerly known as China Inland Mission (CIM) founded by Hudson Taylor.

area **booming** with spirit worship. The main concern of this paper is to design a culturally relevant strategy for developing emerging leaders for these young churches.

This paper will be divided into two parts: The first part of the paper will offer a brief historical background of the Thai church, the ministry of OMF International and the birth of ACTB. It will discuss the initial stages of growth in the OMF related churches in Bangkok and the major issues of leadership development in the church.

The second part will deal with the biblical principles of leadership development related to the Thai context. It will reflect upon the life and **ministry** of Jesus and the ministry of the apostles in the early church as a model of Christian leadership training. It will discuss how leaders are being selected and developed and will set forth a strategy for selection of leaders and development of leadership that allows emerging leaders to grow in their ministry context. It will also give models for leadership development in urban Thai cultural settings.

Mentor: Pat Lattore

346 words

ENGLISH LANGUAGE DISCLAIMER

As a non-mother-tongue speaker of English, I realize that there may be places where the English is not as clear as it could be. The primary purpose of this work is to acknowledge leadership models appropriate to the Thai **church** context and provide strategies for implementing those models in the Thai church. Despite problems with the English language, I have attempted to make the meaning clear. I appreciate the editorial assistance various individuals have given, but take full responsibility for this work.

DEDICATION

This project is dedicated to
my wife, **Ching**, and my children, Khup and **Nem**
with love and gratitude.

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PART I

THE HISTORY OF **LEADERSHIP IN** THE THAI CHURCH

CHAPTER 1

HISTORICAL BACKGROUND OF THE CHURCH

Bangkok, the capital city of Thailand, has been a main target for missions over the past hundred years. Now the city is becoming one of the most populated and modernized mega-cities in the world. The city's effect on the community life of the Thais has been tremendous. Because of its fast development, sudden changes have taken place in many areas of peoples' lives affecting people's outlook and leadership. Life in the city is **dominated** by Thai society and multicultural leadership. Today about one out of every eight Thai live in the city of Bangkok (Rutherford and Bell 1996:115). His Majesty the king most influences the Thai society. He does not govern **directly, but serving as a** beacon of high moral standards, he has considerable influence on the corporate life of the Thai society. To develop a Christian leadership relevant for Bangkok's context, it is important to know the background of the church in this society.

Socio-Political Background

In order to understand the church in Bangkok and the surrounding environment of the church, one must study **Bangkok's** socio-political background. Bangkok is the capital of Thailand. It is not only Thailand's administrative, economic and cultural center, but it is also one of the major commercial and transport centers of the South East. Thai refer to Bangkok as "**Krung** Thep," which means City of Angels. The word "Thai" means free and "Thailand" means land of the free. The national pride of the Thai is in the fact that no European powers have ever dominated the kingdom

Population

By early in the 20th century, Bangkok was an overwhelmingly Chinese city. The Chinese immigrants outnumbered the Thai. Nevertheless, today the city's population is over ten million and is primarily Thai. The most prominent people groups in Bangkok are the Ethnic Thai (Thai-teh); Chinese Thai (**Thai-jin**); and Chinese and North Eastern migrants (**Isaan**). Within Bangkok, there are several significant minorities: Indians, Arabs, Malays, Europeans, and Americans. Apart from Thais, the Chinese have a great influence on the social and economic life of the city. In fact, the Chinese at times have dominated the trade and commerce of the country.

Most urban societies like Bangkok are **quite** different from rural society. According to Timothy Jeng, a Thai church leader and the principal of Bangkok Bible College and Seminary, urban society is marked by power (*pradet*), whereas rural society is marked by grace (*prakun*) (1983:14). Therefore, the leadership styles in rural and urban areas are different. It is not easy for leaders to adjust their leadership style from the city style to the rural style.

Education

Bangkok is Thailand's center of culture and education. It is the seat of major universities like **Chulalongkorn**, **Thammasat**, Ramkhamhaeng, **Silpakorn**, Kasetsat and **Mahiladol**. Many of these universities' prospective students are from other provinces.

Religion

Buddhism is the state religion. There are four main religions: **Buddhism**, **Islam**, Confucianism and Christianity. Under **Thailand's** monarchy, the king is the defender of Buddhist faith, and he is highly respected in both religious arenas and political arenas. In Thailand, ninety-four percent of the people are Buddhist. In Bangkok, the home of the

famous Buddhist Emerald Temple, the percentage of Buddhists is higher than in other parts of the country.

The **constitution** of Thailand not only allows Buddhism to be the state religion, but it actively promotes it. In 1990, as a part of a celebration of the King's 50th Coronation Anniversary, about 300 million Buddha images were erected in the different parts of the kingdom. As Bangkok is the center for Thai social, political, economic and religious life, nationalism is very strong. A prevalent attitude among the Thai-tes is, "I am Thai, therefore I am a Buddhist" (Caleb Project 1988:41). To them, to change faith from Buddhism would be unfaithfulness to the Thai community. Consequently, most Thai people have made a strong **commitment** to the Buddhist religion.

In Bangkok, the percentage of Christians is about .05, and it is much less in other parts of the country. In **general**, the Chinese are more responsive to the gospel than the Thai. Some years back a pastor in Bangkok said, "Over 90 percent of the pastors in Bangkok are Chinese or Chinese Thai" (Caleb Project 1988:55). Today most of the new converts in Bangkok come from a large, mixed population. **The** extreme influx of **Isaan** people (who are from quite different cultural **backgrounds**) from the North East challenges both outreach and leadership development in the church.

Community Concept

The concept of community is very strong in Thai society. The phrase "We are real Thai" (*Rau Pen Khon Thai*) is common. To be "real **Thai**" means to be polite, honest, pleasant, humble and well-behaved. The saying "Sabay, sabay, **khun** Thai-teh" which means, "easy and beautiful is the life of a Thai" **encapsu**lates the Thai-teh attitude (Caleb Project 1988:43). In Thai society, there is no class system; however, most of the Thais are conscious of superior or inferior status. In **general**, it is a **loosely** structured society. In Thai communities, elderly people and officials are given respect.

In this context, the leadership style has been strongly influenced not only by secular concepts but also by religious beliefs, namely Buddhist religious beliefs. Because of this, the churches in Bangkok face a serious challenge to develop young Christian leaders. In response to leadership challenges, the churches and several mission agencies have begun various leadership development programs. **Culturally** relevant leadership development is the main issue to be addressed in this paper.

History of the Church in Bangkok

Protestant mission in Thailand was established in the 19th century. The first Protestant missionary entered Thailand in 1828. Living in a strong Buddhist **kingdom**, the Thais, also called Siamese, have been and are very resistant to the gospel. The evangelization of the Siamese started with John Taylor Jones' translation of the Siamese New Testament, which was completed in 1839 and lacked Hebrews and Revelation. The first translation of the Bible was followed by a literature ministry. The city of Bangkok was the main target for evangelization. Four Chinese believers were baptized by Jones. These four believers along with some other missionaries started the first Chinese church in 1837. Today this church is called **Maitri** Chit Church (A.G. Smith 1982:2).

In general, the work of missionaries is always more effective and fruitful in parts of the country other than Bangkok. As far as church growth is concerned, the North East and other provinces of the country experience more growth. Being a primarily Buddhist country, the Protestant Christian percentage is less than one percent despite its one and half century of mission work. Christianity is looked at as a Western religion. Most Christian congregations are still small. A church with three hundred members is considered a large church.

Leadership Development in the Thai Church

Throughout the history of the Thai church, leadership development has been a great challenge. Pioneer **missionaries** began working in Thailand during the period of **1828-1858**. With their effort came a period of Christian expansion, which was followed by a period of decline during World War II.

During the period of restoration (1946-1980), the Thai church, with the increase of national leaders and the inflow of missionaries, expanded entering every region of the country. No doubt, this period of growth and expansion resulted from the joint effort of both national leaders and overseas missionaries. However, it was a time of confusion as far as leadership development was concerned. The overseas missionaries came to Thailand with their own **curriculum**, styles and methods. They brought staff trained to work only in their home context. At the same time, Thai Christian leaders were becoming increasingly aggressive in their efforts to reach their people and train them. Since the beginning of its history, the Thai church has experienced this type of critical confusion and disunity in the area of leadership. As Samuel I. Kim declares "The basic and most difficult problem of the church of Thailand is leadership training" (1980:143). Kim believes that one of the failures of the church in Thailand is its lack of theological education. There have been theological institutions in Thailand since the early 1900s. Unfortunately, most of them have failed to produce successful leaders in the Thai context. Many of their students lack respect for Thai **leadership** traits such as age, seniority, politeness, and so on. Achan Wichean expresses his experience of disrespect saying that whenever he makes a trip to Chiang Mai and visits the seminary campus, the students pass him or watch him without showing any respect in the Thai style of *wai*. The students ignore and are indifferent to their own church leaders (Kim 1980:147).

Today there are many theological colleges and seminaries in Thailand. Programs such as Bible study groups, leaders meetings, training sessions during revival meetings,

seminars, apprenticeships and internships for leadership development are conducted in local churches and mission facilities. However, many of these programs do not meet the needs of the leaders. Most of the training programs have their own values and agendas in some way or another. The basic needs of the church's **ministry** remain to be addressed. Some of the most important issues are the **followings**:

First, the Thai church lacks **contextualized** leadership development. It inherited its concept of leadership and its leadership development from foreign churches. Most of its resources are from other countries. Raymond William Merry writes,

Doing research in the library of Thailand's **largest** university (Ramkhamhaeng) revealed that most of the books available in the areas of leadership are in English from western countries or they are translations from books published in these countries (1997:37).

This imported curriculum and imported formal training in the institutions does not necessarily produce effective leaders for Thai churches. **Jeng** says that he did not see even a single book written by a Thai dealing specifically with leadership training (1982:ix). The present non-residential, informal programs such as seminars, workshops, Theological Education Extension and so on are not acceptable, as they are duplicates of imported materials.

Second, theological institutions have not met the need to develop Thai leadership values in their training processes. In the Thai culture, leadership is ascribed. The personal integrity of a leader, his or her family life, age, and experience should be the most important aspects of a leader. Unfortunately, most theological institutions are academically oriented or focused on ministry and they fail to deal with the personal values of a leader in his or her context.

Third, the Thai church fails to develop lay leadership. Developing lay leadership **might** be a very effective strategy for building the Thai **church**. Through lay leadership those who are already recognized as leaders can be trained in an appropriate way so that

they can minister effectively and mentor other emerging leaders. The existing leadership development programs in the churches do not focus on effective leadership development. The Thai church leadership in Bangkok is also challenged by the secular environment of the city and the **non**-Christian spiritual environment. The city is full of idols and spirit houses. There is very strong evidence that the city is dominated by demonic powers. Foreigners, especially those who lack experience with demonic powers, have difficulty understanding the situation in Bangkok.

History of OMF International in Thailand

OMF International missionaries started work in Thailand in 1951.¹ In the beginning, they decided to work among tribal groups in the hills of the North, among the unreached peoples of the central rice plains, and among the Muslims in the South. OMF remains one of the leading missionary agencies working in Thailand today.

In North Thailand, OMF missionaries have reached seven tribal groups, as well as the Shan and Thai. Recently **OMF's** work expanded to the **neighboring** countries, such as Cambodia, Laos, **Myanmar** and Vietnam through the Springboard **program**.² In South Thailand, OMF concentrates on its ministry with Malays **and** Thais, doing outreach, literature ministry, leadership training and student ministry. In Central Thailand, OMF is involved in church planting, leadership training and offering medical aid through hospital **ministry**.

OMF focuses on church planting, committing itself to plant new churches in every province, which means presenting the gospel to every person. It was difficult for

¹ The original name was China Inland Mission (CIM), and that was changed into Overseas Missionary Fellowship (OMF); now known as OMF International.

² The Springboard is a new program developed by OMF to reach closed countries through tentmaking ministry.

OMF to plant churches in Bangkok before 1972. In 1978, just four churches associated with OMF had **been** planted in Bangkok. At that time, there were twenty-seven organized churches and fifty unorganized churches in North Thailand, and there were fifteen organized churches and sixty unorganized churches in Central Thailand (A.G. Smith 1982:243). The statistics show that the city of Bangkok was not reached with the gospel as early as other cities were; consequently, the churches in this city are relatively small. Today, the number of organized churches related to OMF is twelve. These twelve churches have seventeen full-time church workers.

OMF Ministry in Bangkok

In 1952, OMF began its ministry in Bangkok with the establishment of OMF Publishers House, which eventually became Kanok Banasan (Scott 1991:6). At this time, OMF also began a mission home in the central part of Bangkok. OMF's work in the city was a general ministry (as it was called) not a church planting ministry. However, as **Bangkok** is the central venue for the Thai community, it has been an ideal place to reach the Thais. The impact of the city of Bangkok on the life of the nation is great. As the city has become the center of Thai national life, the multicultural community has expanded, making it more challenging to reach Bangkokians with the gospel and more challenging to develop their leadership.

In 1965, OMF started a study house at which new missionaries could study the Thai language and culture. In 1971 under the leadership of Henry Breidenthal, OMF missionary, the Bangkok Bible College was started as a joint project with Christian and Mission Alliance (CMA). In the meantime, some missionaries like Breidenthal, Merry and others started a student **ministry** at Makasan, and consequently, the first church of OMF was born in 1972 (Cunningham 1979:1; Scott 1991:6). The student ministry was

continued at Huamark Hostel to reach university students. Then the **Huamark** church was established in 1981 (Scott 1991:6) and the **Prachanivet** church in 1984.

Formation of the Associated Churches of Thailand in

Bangkok

As more new churches were born, it was realized that the churches needed to have a common fellowship and needed to do ministry together. In March 1989, the Associated Churches of Thailand in Bangkok (ACTB) was formed. Until this point with the exception of the Bangkok area, this association had been in existence throughout Thailand for churches related to the OMF ministry. At that time, there were a few small ACTB churches in Bangkok, such as **Khlongchan**, **Huamark**, **Prachanivet**, **Pracha Uthit** and **Sachatham** churches. In December 1989, OMF formed a Thai church planting team and a general ministry in Bangkok. New churches were planted. Today there are twelve young OMF related churches in Bangkok (see appendix A). They are **Burapha** church, **Huamark** church, **Life** church, **Pantakit** church, **Pantasanya** (Covenant) church, **Prachanivet** church, **Pracsila** church, **Rangsit** (**Bansuk Kasem**) church, **Rodanan** church, **Ruampraphon** church and **Sachatham** church. Most of these churches are still very young and have between twenty-five to sixty regular members. Some of these young churches have their own buildings. Most of them have young pastors or full-time staff members. Today these twelve churches have a cumulative membership of about 440, and approximately 390 attend Sunday meetings each week.

When OMF started outreach ministry in Bangkok, it was primarily initiated by individual efforts. The next step was the formation of a church planting team in Bangkok. A team was formed, and it began to work with others nationally to help the local churches grow. In 1995, I took a position as field leader. Soon the church planting

team began to **strategize** for each area, forming smaller missionary teams in different parts of the city. The missionaries continue working together with the churches.

As a missionary organization, OMF always encourages **local** churches to promote missions. As a result, the ACTB churches are not only committed to fellowship and outreach, but they also send missionaries overseas to Cambodia **and** Macau in China.

The Genesis of OMF Leadership Development Programs

When OMF started its **ministry** in Bangkok, the need for leadership development in the churches was quickly recognized. Consequently, several steps were taken to develop leaders. The 1970s were a landmark time for ministry development in Bangkok. Many changes were made in this period. The Vietnam War ended and Communism took over the adjacent countries of Thailand. The US troops left Thailand, and Thailand became a haven for refugees, who flooded in. There was a feeling of insecurity and spiritual emptiness in the life of the people of Thailand. People were more open to the gospel and more responsive to it for a while. There was also an increasing development of nationalism. In church related ministries there was evidence of this nationalism with more Thai leaders emerging and taking part in the outreach.

In the meantime, OMF changed its administrative system making Bangkok a field with its own director separated from other parts of Thailand. OMF then began leadership development programs in the churches in the city (Scott 1991:6).

The leadership development began with a church growth seminar held in 1970. From that time on there was more awareness of church growth **principles** and more stress placed on field strategy, goal setting and leadership development. Also, there was a tremendous national increase of workers in the church and an **increase** of involvement in national Christian joint programs. It was the right time to train leaders to start indigenous **programs**.

In 1971 the Bangkok Bible College (now the Bangkok Bible College and Seminary) was established under the leadership of **Breidenthal** (Scott 1991:5). This institution became a foundation for leadership development. The Bangkok Bible College and Seminary has produced several graduates who have served not only in Bangkok but also in other parts of Thailand in different areas of leaderships. Today this college and seminary is one of the most important theological institutions in Thailand.

A few years ago, the Bangkok Bible College and Seminary developed an extension program for the theological education. The focus of this program is to develop both clergy and lay leaders who do not have a chance to participate in formal theological training programs. This program is currently under the **leadership** of some OMF missionaries.

The Home Bible Seminary was begun in 1979 to **develop** local lay leaders in the Associated Churches of Thailand. Roland Bell completed the initial writing of all the materials in 1986. Presently the editing and revising of the Bible study materials continues (Scott 1991:6). These materials will be used in a course of that will take four to five years for participants to complete. OMF is researching this program to make it more relevant and effective. There is a great hope for its improvement. However, **according** to our experience this program does not address to the needs of the leaders in Bangkok. Most of the ACTB churches used this program at one time, and no church is using it at present.

In order to provide better facilities, OMF developed a training site at **Hangnam** in March 1980. At this site, both missionaries and national workers can conduct **their** leadership training programs, seminars and camps. The **training** site is in a very convenient location for all who live in Central Thailand or Bangkok. However, the programs at this center are typical programs similar to **training** programs in different organizations.

A second center was built in the early 1990s in Nokhon Sawan. This center is not a normal residential institution but rather an institution that provides a venue for informal training of both full-time workers and lay leaders. The purpose of this center is to train leaders who do not get a chance to participate in formal training. As this project is new, it is still necessary to figure out what kind of training could be offered to make the program most relevant for Thais.

OMF is also strongly committed to supporting young leaders in their personal development and leadership development. OMF fully supports leadership development. Not only are several missionaries involved in leadership training, but some missionaries are also involved in the physical and financial support of young leaders. The main need of those who work with young leaders is to make a paradigm shift in their approach to leadership development.

OMF is working with other organizations and institutions in partnership to train people for leadership and ministry development. Their most important programs are the Sowers, Evangelism Explosion and cell group leadership training. For this training, OMF provides facilities, personnel and support, but usually **the** programs are conducted by someone from outside the organization; and sometimes the **programs** are led in other countries like Australia and Singapore.

Apprenticeships and internships are the **most** effective ways of developing emerging leaders in OMF's ministry as well as in the ACTB churches (Conner 1996:384). These two methods have the potential to be extremely effective in Thailand. Their success is dependent on the commitment of the mentors and students and the method of the mentors. Unfortunately, many missionaries are not doing well with this kind of training due to their lack of cultural understanding and adaptation.

Local Church Leadership Development

Presently some ACTB churches regularly organize non-formal leadership development programs for evangelism and outreach, like the Sowers and the Evangelism Explosion, for their own local churches. In addition to these programs, the ACTB churches organize joint meetings once a year dealing with leadership in evangelism and outreach. The small group leadership training is one of their most appropriate programs. However, most of these programs are organized by outsiders, and consequently they are duplicates of other cultures' materials.

Like in other churches in Bangkok, in the history of ACTB churches leadership development has always been a challenge. One of the main problems is that most of the programs implemented in ACTB churches are foreign or imported rather than creatively designed for Bangkok's context. These programs have not brought total failure, but neither have they brought great success. Regarding leadership development in ACTB, it is necessary to evaluate the following areas.

The Rapidly Changing Cultural Context of Bangkok

Originally, OMF laid foundations for ACTB to develop its leaders in several stages. Unfortunately, the environment of Bangkok is changing so rapidly that these stages and methods designed by OMF are no longer relevant. In 1996, the a major Bangkok newspaper reported that about one thousand people move to Bangkok everyday to get jobs, to do business, or to study. Most of the influential Thai people are living in Bangkok. The **Isaan** people from the North East and the Malays from the South also **influxed** into the city in great numbers. Since the last decade **Bangkok** has become one of the main centers of East Asia and one of the **world's** business centers. Modernization and the development of technology have greatly changed the lifestyle and leadership

styles of **Bangkokians**. In this changing situation, the **church** has to reevaluate its leadership development strategy.

Missionary Involvement in the Local Churches

OMF International is a missionary agency working with missionaries in many different cultures and countries. It is obvious that each country has its own leadership style and management style. OMF trains and teaches **missionaries**, but its training and teaching is not always relevant for the target country. Moreover, most OMF missionaries move to a new location after three or four years in an area; and they often are not sure what they have accomplished during their time at a place. The **programs** that they try to implement are sometimes confusing for the young churches **with** young leaders. I came to realize this problem when I was invited to a meeting of the Evangelical Fellowship of Thailand (EFT) leaders and **churches** in Bangkok in 1992. I was the only missionary there who represented a small church. They did not recognize that I was a foreigner because I look Thai in my appearance. During the meeting, they discussed the aspects of foreign **missionaries'** ministries that they do not appreciate. At last they said, "Who will correct them?" This was an open question. A common mistake of missionaries is a failure to listen to the local leaders. Missionaries need not teach everything; rather they need to learn from the locals in some areas (**Erion 1997:4**).

Traditional Belief about Leadership Development for Ministry

Traditionally, it is accepted that graduates from theological institutions are qualified leaders. Most leaders are trained through theological institutions, and they do well as leaders. However, most of the institutions have been initiated by missionaries and do not provide **relevant** materials for the Thai context. The missionaries bring their own

staff and materials, which they translate or modify. The material becomes mere duplicated material from other contexts. Unfortunately, this system does not necessarily develop the Thai values of leadership that produce **effective** leaders in the Thai context. Institutions must begin producing their own materials relevant **to** their context and provide qualified Thai teachers and contextually aware teachers to train leaders. Contextualized leadership development is a great challenge; but **contextualized** leadership is necessary because leadership programs can be effective only when they are relevant to their context.

In this section, we are considering the present situation in Bangkok, which is different from the situations in other parts of the country. ACTB churches have attempted, as have other organizations, in and outside of the country to develop leadership in the churches. However, the leadership situation has not improved as it should **have**

In the previous section, I discussed the leadership development programs in the Associated Churches of Thailand, including the Associated Churches of Thailand in Bangkok. These programs are generally effective in Thailand, but the relevance of these programs for urban churches, especially in Bangkok, needs to be considered. Bangkok is very unique; its leaders are much different from those in the rest of Thailand. For example once we had a meeting for OMF missionaries in Thailand. The weather was hot as usual. Most people like to relax with casual dress in hot weather. Surprisingly, at this **meeting** all of the men missionaries from Bangkok wore socks with their shoes and trousers, whereas others wore short pants with sandals. Proper dress is very important for leaders in Bangkok.

In the past, the leadership programs of OMF have had a tremendous impact on the lives of individuals and on the churches in Bangkok. However, in the changing environment of Bangkok, it is necessary for missionaries to make a paradigm shift in

their leadership approach. One should anticipate that Bangkok will continue to change. Bangkok has experienced change not only as a result of internal cultural influence, but also as a result of international trade and commerce. Bangkok is favorably located for international trade and commerce, especially for East Asian countries, which consequently have a tremendous impact on the society. Bangkok will continue to require different and evolving leadership **styles**. Ministry may also **continue** to change. In an annual report, one of the missionary lecturers at **Bangkok Bible College and Seminary** said that at the college level, fewer students are applying from Bangkok's churches (**Erion** 1997:21). If this is the case, both the churches and the theological institutions need to evaluate their existing leadership development **programs**.

Conclusion

In this chapter, I dealt with the historical background of the church showing historical aspects of the church that have had a great influence on the development of leaders. Studies on leadership have revealed that leadership styles vary from culture to **culture**. Some of these leadership values are demonic, but others coincide with the basic core of biblical truth that has to be adhered to in developing principles for Christian leadership.

Unfortunately, according to most research on leadership development programs for Thai churches, the programs have not yet been designed in such a way to be relevant for Thailand's cultural context. The challenge is to design a program for leadership development to train emerging leaders to meet the needs of the churches. It is true that leadership development finds its relevance in its context; however, churches also need to apply biblical principles to leadership training programs as they practice the ministry relevant to their **changing** environment. The main question is whether churches have relevant Christian leadership development programs for their young leaders. In his **1997**

annual report at the Thailand Church Planting Conference, OMF's Field Director of Thailand, Robert **Erion**, challenged the missionaries saying,

Strategies, visions, and ministries that relate more closely to the associations need to be worked through and we need to listen to the existing church even more in the days to come. **Leadership** training and developing of national pastors, elders, deacons and leaders is an open door before us, yet we need credibility to **be** able to offer the church development in this area (1997:4).

This is an urgent challenge for cross-cultural trainers and missionaries as well. We need teamwork and partnership to achieve our common goal of developing leaders. As we are developing leaders of **God's** people, we cannot remain the same. We must move ahead to meet challenges. Both churches and theological institutions need to evaluate their leadership development programs in the midst of the contemporary changes. In the next chapter, I will be dealing with the needs of and obstacles to developing leaders for local churches in the Associated Churches **of** Thailand in Bangkok.

CHAPTER 2

NEEDS FOR AND OBSTACLES TO LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCHES

One of the most painful experiences of the churches in Thailand is a failure to develop effective leaders. Like most other churches, in spite of their small sizes, the Associated Churches of Thailand in Bangkok experiences **leadership** problems in their **community**. These problems are the result of changes in life, changes in culture and changes in environment affecting the ministries of the church. The church needs to change its ministry and leadership approach, basing them on biblical principles and values, to meet the challenges. Especially in urban cities, such as Bangkok, the rapid changes in modern technology and culture directly challenge the ministry of the church.

The gap between the past and the present is growing; and the cultural gap among city dwellers in the city of Bangkok is growing. There is increasing isolation and insulation. A great diversity exists in the economic living standards of the people in Bangkok. As previously stated, in late **1996**, a major Bangkok newspaper estimated that about **one** thousand people immigrate to Bangkok every day. The leadership of the church must prepare to welcome these people and discover **how** to minister to them effectively. Most importantly, the churches must equip leaders through appropriate training programs.

Stephen **Neill's** assessment of the ministry of the church is notable.

No church has yet succeeded, at any large scale, in holding its own . . . in making the Gospel, seem relevant to it (urban society), or **in** finding the new vessels into which the wine of Gospel can be **poured**. No church

in the world can claim that it has made of the industrial **world** a successful mission field (1964:569).

The identification and application of the biblical values is an ongoing concern for the church in every age and place (Elliston and Kauffman 1993:64). **Gilliland** writes,

True theology is the attempt of the church to explain and interpret the meaning of the gospel for its own life. By its theology the church seeks to answer questions raised by the Christian faith using the thought, values, and categories of truth that are authentic to that place and time (1989:9-31).

The urban environment does not encourage the emergence of Christian **leadership**. Like other urban areas, Bangkok does not provide a favorable environment to develop Christian leadership.

In developing emerging Christian leaders, some important issues are the leaders' calling, character, commitment, competence for discernment, relationship with God, and so on (Elliston 1992:167-168). Since culture has a tremendous influence on people, the most effective leader of a group of people is one from the people's culture. Church leadership development is a part of **contextualizing** the gospel. "Until the leadership patterns and structures of the church fit the contemporary situation and measure up to the biblical standard, the process of **contextualization** is not finished" (Elliston and Kauffman 1993:64).

In this chapter, I want to discuss the needs for and present obstacles to developing emerging leaders in the Associated Churches of Thailand. The church needs a paradigm shift to move its local leadership ahead to meet the needs at a grassroots level. It is not **possible** to discuss all the needs and Obstacles; however, I will try to select those that are most related to the young churches in Bangkok with special reference to ACTB churches.

I will discuss the need for homegrown leadership in these churches and the need for leadership development programs and **transcultural leadership** development programs in the context of the church. These programs are **nonformal** and informal programs and

are not intended to replace the existing ones such as those in institutions and seminars. Rather they will focus on other areas of leadership development based on a church's community life.

Need for Homegrown Leaders

A leader who is responsible for a specific group of people always influences people through character, integrity, commitment, and sacrifice. J. Robert Clinton rightly said; "A leader is . . . a person with God-given capacity and with God-given responsibility to influence a specific group of God's people toward God's purpose for the group" (1988:197). This definition has validity in most cultures including the Thai culture, and it can be seen in scripture as well. When God called Moses from the burning bush (Ex. 5:20), he called him to go back to the people of Israel to whose nation Moses belonged. The Lord Jesus himself called his disciples to work with him in their context (of course at a later time they went out to other parts of the world). The disciples maintained integrity, adaptability, acceptability and accountability in their leadership. Jesus gave a practical test Phillip when he saw people **coming** towards them and said; "Where shall we buy bread for these people to eat?" (Jn. 6:5). Phillip was a local person of Bethsaida (Jn. 1:44). Jesus asked Phillip, who knew the situation better than the other disciples in that context, because he was a local. Of course, Jesus knew what he should do, but he **tested** Phillip (Jn. 6:6). Jesus did not expect Phillip to provide food for those people, but he encouraged him to participate as an emerging leader. God always selected leaders in **the** appropriate context. The apostles followed the same principle and appointed local leaders and worked with them (Priest 1994:186-187).

In his book *Effective Church Leadership*, Kennon L. Callahan mentions that when leaders develop in a suitable environment, they develop especially relevant values in **their leadership** (1990:153-175). A suitable environment in the Thai context includes

objectives, continuity, competence, and local development. First, Thai people learn leadership best in a leadership environment of objectives, not activity. The leader forms leadership attitudes intentionally and **directionally**. Second, a leader can learn best in an environment of continuity rather than discontinuity. Continuity is important because the character and qualities for leadership are learned over time. When emerging leaders are trained in different environments and work in different situations, moving from one place to another, there is not growth. Continuity allows working in a team environment and gives a leader time to develop his skills in the ministry. In the Associated Churches of Thailand in Bangkok newly trained persons come to Bangkok **from** other provinces and begin working without much guidance from mature Christian **leaders**. Leaders who are sent to Huamark, **Prasila** and Pantasanya churches without guidance might have an especially difficult **time** because the churches consist of **educated** people and university students.

Third, competence is one of the most important homegrown leadership qualities. People learn leadership best in an environment of competence. People are most competent in the context to which God calls them. One of the mistakes in our churches is we assign any one to a job who is willing to do the job, not **those** who will do the job well. The art is to look for someone who will do a job well, not anyone who is willing (Callahan 1990:165).

Fourth, local development might be one of the most important aspects of leadership development. People learn leadership best in **an** environment of local development. “**Local** development creates leaders; centralization creates **bureaucrats**” (Callahan 1990:170). In order to have local leadership development a church must have a community life that encourages teamwork through which emerging leaders can be developed.

As emerging leaders are developed in the appropriate environment, they develop leadership values, integrity, commitment and sacrifice. Leadership commitment and credibility are the most important leadership values. People talk about the decline of the work ethic and inadequate training programs but the problem is a commitment gap (**Bennis** and Nanus 1985:8). Leadership commitment is fundamental to fulfilling leadership purposes.

The Main Obstacles in Developing Homegrown Leaders

Homegrown leadership has not been developed enough to meet the needs of the church since the beginning of mission in Bangkok. Although the city was reached early by Protestants, Bangkok outreach has never been well received. Consequently, it remains one of the most unreached **cities** of Thailand and of the **world**. Evangelism has by necessity been the focus of missionaries and of local churches at the expense of leadership development. Daniel **McGilvary** was one of the most prominent pioneers of the missionary movement in Thailand. McGilvary Seminary was established in Thailand in his honor. Out of his rich experience, he wrote:

I frankly confess that our greatest mistake has probably been doing too much of the work ourselves, instead of training others to do it and working through **them** . . . For the ultimate establishing of the church, and to meet the demands of the age, we must have workmen thoroughly equipped (1912:416).

At present more than **ninety-five** percent of the ACTB churches' full-time workers are from other provinces. The majority of them are graduates from theological institutions in Bangkok, Phayao, or other cities. Most of them are doing very good work in spite of several challenges in their lives and ministries. However, it is not **easy** for them to adjust to different cultural contexts with different leadership styles. The Thai leadership style in urban areas is different from that of rural areas. Urban society is

characterized by *pradet* (power structure); rural society is characterized by *prakhun* (grace) (Jeng 1983:14). It is not easy for leaders to move from one style to another. In order to move from one leadership style to another, young leaders need a lot of time and support to adjust.

In the book *Developing Leaders for Urban Ministry*, Edgar Elliston and Timothy Kauffman say the concern of Christian leaders as they equip others to be urban church leaders is the implications of city characteristics such as, "**individualism**, immigration, **pluralism**, technological changes, educational challenges, alienation, anonymity, dysfunctionality, poverty, and significant differences between traditional and **rural**, for equipping of emerging leaders who will be called to serve in this urban world" (1993:122). It is not only the failure of emerging leaders but of training mode's as well. With God's help, new methods and structures can be found to meet these immense **challenges** (1993:138). After serving for a period, emerging leaders return to **their** provinces discouraged and feeling that they have failed. This loss of leaders is always a discouraging experience both for the young leaders and the churches.

The Need for Community Based Leadership Programs

There are several formal and informal training **programs** in Bangkok. These programs have their own place in the development of church leaders. The main issue is whether these programs meet the current needs of the ministry in its local context. There are many different types of leaders:

Over-functioning leaders (those who try to do every **thing** and decide every thing) are discouraging the development of Christian leaders in many churches. Non-functioning leaders are allowing churches to die. Underdeveloped leaders are not leading to the potentials in many churches. **Over-trained** leaders are discouraged and discouraging some churches. Inappropriately trained leaders aspire to leadership and misuse power. Drop-out leaders continue to fill the ranks of government and private business (Elliston 1992:10).

The type of leader one becomes depends on one's **training**. In a changing society, leadership training must be approached from biblical principles and values. If it is not approached in this way, the training facilities will stand by themselves and fail to meet the needs of the church. Training programs must focus on both personal development and field experience together through the training programs. Input **in-ministry** experience, dynamic reflection and spiritual formation are very important (Perschky 1988:17).

Leadership must be developed based on the model of Jesus. This will be discussed in the next chapter. Effectiveness in ministry is very much dependent on one's quality of character in relationship with others. **Jeng** says that in the Thai culture, leadership is either ascribed or achieved. Most leaders are ascribed based on the quality of their character. The institutions that select young people **to** be trained do not always have the best strategy to develop leaders (1982:11).

In the context of Thai society, leadership qualities can be developed in community-oriented programs in relationship with one another. The most **effective** programs could be informal and **nonformal**. Mentoring efforts should be focused on developing emerging leaders in the church. This will be discussed further in the last two chapters of this paper.

Lay leaders and emerging **leaders** must form a community of teamwork supporting one another. In recent years lay involvement in the Thai church has been realized more practically (Merry 1997:75). Teamwork in the church encourages members to focus on the future of the church (**Barna** 1996:38). Most emerging leaders need support and encouragement to pursue their **leadership** perspectives. Through teamwork leaders must share their vision and give perspectives for emerging leaders.

Apart from the existing formal institutions, the churches need non-formal and informal programs to develop leaders in a church context that allows the emerging

leaders to identify their **giftedness** and develop their leadership values in the community. The following are some of the greatest obstacles to developing such programs.

While theological institutions lay a very good Christian foundation for leadership development, the academically oriented institutions do not necessarily meet all of the leadership development needs in the churches, especially those related to cultural context. Kim says that a shortage of pastors and lack of trained leaders in the Thai church is not only a contemporary problem; historically it has been a thorn in the flesh. According to **Kim**, the Thai church has been brought up without trained **pastors** (1980:206). Samson **Shou-Shan** Kao divides church development into four levels: **biological, material, psychological and spiritual parenting**. He says that the Thai church has only achieved the first two levels: biological and material parenting (numerical growth and physical establishment). It has not reached the third **and** fourth levels: psychological and spiritual parenting (1996:6). To balance these levels of development in the Thai church leaders must focus on the need for leadership development first.

According to Kao, **psycho-spiritual** parenting of God's children is the **most** important aspect of developing believers. Psycho spiritual parenting includes the development of spiritual life, spiritual gifts, and spiritual leadership. In order to produce both good pastors and lay leaders, we need good spiritual parents who can influence others to know the living God, his presence and his power to care and save fallen souls. Christian education and leadership development should not occur inside classrooms but rather **in** the field through on, the job training (1996).

Through my reading, research, and experience I have discovered that the weakness in leadership development programs in the Thai churches is their failure to meet the needs of **the** leaders or the expectations of the trainers. Churches must have church-oriented programs to train their the emerging leaders. To design urban church training using urban training programs, urban anthropology, urban sociology, a rural

perspective, a traditional theological education perspective, or any other perspective that does not include a high level of participation with the particular church to be served will likely fail (Elliston and Kauffman 1993:149).

When evaluating leadership development in these churches, some weaknesses can be found. J. Oswald Sanders made an outline from Paul's teaching in 1 Timothy 3:2-7, for Christian leadership qualifications. According to Paul's teaching, a leader's qualifications must be above reproach in the society. In a leader's moral life, he or she must be blameless with his or her spouse. In his or her mental quality, he or she must be prudent, sound minded. In his or her personality he or she must be pugnacious, but genial and gentle, hospitable, not lover of money. In domestic life, he or she must demonstrate his or her ability to rule his or her home in a godly way. Last he or she must be a mature person in his or her spiritual life, which is indispensable in Christian leadership. This will be discussed in more detail in Chapter 5. Our current **programs** provide mental development; however, they lack in guiding leader's character development.

Second, the **traditional** concept of the church does not favor the development of leadership in the community. The church is regarded as an organization. In Thailand, several people asked me the difference between a church and a company. Especially those who are not Christians think that the church is a company.

The idea of God's people and community life must **be** truly understood in a biblical sense. Several Thai churches need to understand this concept practically. In most of **the** local churches, there **is** a gap between clergy and lay people. The gap is partially a social gap. There are three different levels in the society: rich, middle income and poor (Caleb Project 1988:47-49). In this context for the Thai the term '**lay**' is generally understood as the bottom level and as incompatible or inefficient to do the ministry. Potential lay leaders remain recipients; isolating themselves from the ministry

of the church. A **strong** and common feeling of the members is that leaders must be paid workers holding some kind of position in the church to do ministry in the church. This concept pushes lay members away from ministry. However, the biblical concept of lay leadership and lay ministry is practiced in some churches.

The traditional concept of church and the **prejudice** against lay people **has** suppressed young Thai leaders who are not assertive and who do not naturally come forward until they receive encouragement and support (Caleb **Project** 1988:63). **Gifford Pinchort** says, "Effective leaders use the tools of **community** building to create an environment in which many leaders can emerge. They contribute inspiring descriptions of a shared vision to align everyone's energies" (**Hesselbein**, Goldsmith; and Beckhard 1996:27). People learn leadership best in a favorable environment where there is a local community to provide leadership activity (Callahan 1990:152).

The lack of a concept of lay leadership in the church not only blocks the development of emerging leaders but also makes teamwork impossible. In the present situation, young churches do not cultivate teamwork yet. Traditionally the church is looking for graduates to be the leaders as full-time workers with positional responsibility and status, advocating a pyramid form of leadership. Elliston says:

Many churches suffer from a general passivity of the people of God. In these churches often nearly all of the leadership functioning is delegated to the paid staff

The paid staff members are expected to be "**multi-gifted**" and are "**hired**" with that kind of set of qualifications in **mind**. Such a problem greatly **inhibits** every form of growth in the church and often blocks the multiplication **of new churches** (1992:20).

A church's needs cannot be adequately met through the employment of seminary trained leaders if they continue to neglect of lay leadership. Lay leadership and **teamwork** is not only biblical but is also relevant in the Thai culture. Especially in

Bangkok, people groups like **Thai-teh**, **Thai-jin** and **Isaan** need to form a group dynamic in the ministry of the church (Caleb Project 1988:57).

Jeng writes that in Thailand, most **training** institutions are upgrading their academic standards, and, as a result, the gap between residential schools and local church leaders is becoming wider. The local church on the **grassroots** level is largely neglected (1982:21). Most churches are still dependent on the existing formal training institutes. Ultimately, if the churches do not develop leadership programs or the institutions do not modify their **curriculum**, there will be no growth in the local church.

Need for Transcultural Leadership

There are many cultures and sub-cultures in the **world**. The cultures of the East are distinctly different from cultures of the West. The Thai **culture** is unique as well. It has strong leadership traits and values. Some of the most common leadership traits of effective Thai leaders are integrity, **servanthood**, teamwork and godliness (Merry 1997:77).

Jesus was able to develop disciples who came from **different** backgrounds. Simon Peter, Andrew, James and John were fisherman; Matthew was a tax collector, who faithfully served the Roman government; and Simon the Zealot was a patriot, fighting the government. In his teaching and ministry, the **Lord** Jesus gave us the spiritual foundation for transcultural leadership. Jesus focused on the purpose of **his** mission. In the same way, the apostles developed leaders across various cultural barriers. Paul trained Timothy, who was from a different culture; Timothy's mother **was NIV note, Acts 19:1; and his father was a Greek (probably not a Christian, according to Ti. 1:5).**

In **multicultural** situation, it is necessary to understand and apply scriptural principles. Universal traits of leadership are found in **the** infallible scripture (Merry

1997:83). The life and model of Jesus Christ is relevant and applicable for all **culture**. Fortunately, I had the privilege of working with a military officer, Colonel **Surasak Banjukew**, (who is our chairman in the church), for the last ten years. He told me that he met his counterpart, a Russian military officer, just after the fall of the communist regime in Russia. The Russian officer asked Surasak about Christian leadership principles. He wanted to apply Christian principles to his leadership, as the communist principle of leadership was no longer effective in his country. The scriptural principles are universal and eternal. They are given for all human kind. Ultimately God is the source of all **leadership**.

Stephen Covey says that in cross cultural ministry situations the key to success is interdependence between leaders and followers with the building of emotional support and understanding of each other (1991:191). In his book *Communicating Christ Cross Culturally*, David **Hesselgrave** writes "a missionary **seeks** to identify with his correspondents. With a high degree of identification, the receptor feels what the missionary feels and vice-versa. From there comes a **certain** unity of understanding" (1978:88-94). When understanding is established relationship grows between people of different cultures. Paul understands the Christian community as parts of the body that function together. **Although** there is diversity, the parts function as a body and they are equally important (1 Co. 12:12-31). No part is dispensable from the body; they need one another.

In a multicultural setting, there should be no ideas of hierarchical leadership; all must function as a **community**. Paul provides the following important **principles**. First, the corporate body and individuals share a common objective as a community. Individuals use their different gifts for the benefit of the community.

Second, Paul insists upon equality and **subordination** within the relationships of a **community--relationships** such as husband and wife and Christ and the church (Eph. 5:25,28).

Third, Paul encourages mutual obligation. Paul says servants are to give honest labor and masters are to be just and equitable. The principle of mutuality is a very important leadership ethic in multicultural situations.

Fourth, unity in diversity is one of the most **important** principles. This principle is particularly significant among those of different genders and social status. The apostle addresses the principle of unity in diversity in the area of ethnicity, socio-economic status, ministerial position and even gender (Petersen 1992:64). Jim Petersen writes, "apostolic refers to **'team.'** They (Paul and his team) were aggressive, focused pioneers who crossed cultural and social boundaries for the sake of the gospel" (1992:206).

Some Basic Obstacles for Leadership Development

In multicultural situations, there are some obstacles for developing leaders based on cultural appropriateness. Elliston writes, "Inappropriate cultural leadership models often trouble the church" (1992:11).

The weakness of leadership development in churches is also a cultural issue. There is a lack of common leadership style and harmony in **work ethics. In these young** churches, missionaries still play a very important role in developing leaders. There has been a great attempt by cross-cultural missionaries to develop leaders in the Thai churches. In the past, the emerging leaders have not had many mature Christian leaders to be their models apart from missionaries. However, there are at least **some** leaders who can be models in the Thai cultural context. It is quite obvious that missionaries' leadership models may not always be relevant for the Thai church because of cultural differences. The most serious problem is not imparting cultural values that are relevant

for Christian leadership in the lives of emerging leaders. Ellison warns the cross-cultural trainers saying that unintentionally, too often naively, we institute inappropriate and disruptive leadership models (1992:11).

Another common weakness of training programs is that most of them are imported and are introduced by missionaries (Jeng 1982:11). In several cases, there is a lack of **contextualization**; mainly, the curriculum is not designed for Thais. Kao said that from a parental, developmental perspective translating **foreign mission** to indigenous

Thai churches are similar to leaving an emergent parent without preparation (1996:6). It is obvious that imported models may not be effective enough to produce the needed leadership value unless they are made culturally relevant. Some of the church leaders may not be ready to accept and practice leadership models if they do not see **their** relevance to their cultural context. **Prasit** Pongudom said **that** there were complaints that the Thai church leaders imitate their forerunners' ways of thinking and their work is not done in the Thai way (1984:131). When considering training needs in developing nations, it is important to understand the imported training approach may not be the best strategy.

One of the most important issues to be considered in developing the emerging leaders is environment. In their book *Developing Leaders for Urban Ministries* Elliston and Kauffman write,

The place of training is critically important. The leadership environment is one-third of the basal element trilogy (**leader-follower-situation**) without which leadership will not occur. The obvious choice for leadership development is in the environment where the leadership will occur and with the people whom the emerging leader will be seeking to influence. In other words, the place of choice for the training for urban **ministry** is "on the streets." While logistics, resources, timing, or other variables may present constraints, the general principle is that the venue should be as similar to the projected ministry environment as possible and with the people to be served, if possible (1993:161-162).

When leadership selection and its development is not supported by its environment, it tends to be dysfunctional. One of the most critical issues in the development of leadership in the ACTB churches is surrounding environment, not only the religion and social environment but also the multicultural environment itself. Bangkok's contemporary multicultural leadership is one of the most critical issues in selecting and developing **leaders** in the local churches.

In the predominantly Buddhist culture of Bangkok, where Buddhist influences contradict biblical values of leadership, churches are looking to other churches for models of leadership supposing that other churches' leadership models are biblical. Churches face a number of problems because of the way they approach leadership and leadership development. Churches are often overly influenced by secular models and other church models. It is not easy for young church leaders to develop appropriate leadership in this multicultural environment.

These young churches are continually encountering multi-mission leadership. Such encounters will continue until local leaders are developed in the local churches. Because these young churches need a lot of support and **help** from missionaries, the involvement of missionaries in developing leaders is a must. However, missionaries must realize that they should allow the local leadership to grow freely in the local churches without any domination or discrimination. Callahan says people learn leadership best in an environment where they get compassion not legalism (1990:167). These young leaders do not need anything other than compassionate caring to develop their leadership.

A difficulty at this moment is leadership **delegation**. A transfer of leadership with authority always becomes the most critical issue in a growing church. The fact is that a church will not survive if leadership is not given to the national leaders. Development of national leadership is priority for the growth of the church. However, this transfer of

responsibility and authority is not always done in the smooth way. One of the main reasons is cultural misinterpretations or cultural misconceptions regarding leadership behavior. Lets look at the Thai *kreng chai* attitude that dominates several areas of Thai behavior.

One of the most important Thai concepts is *kreng chai*. Naturally Thais are not aggressive and they want to maintain no conflict relationship (Mole 1973:81). They are polite, cool hearted (*chai yen*), and maintain a "never mind" (*mai pen rai*) attitude. Thais do not want confrontation with others. They try to maintain a *kreng chai* attitude towards others. H. Holmes and S. Tangtongtavy explain in their book *Working with the Thais*:

The term "*kreng chai*" refers to an attitude whereby by an individual tries to restrain his own interest or desire, in situations where there is potential for discomfort or conflict, and where there is a need to maintain a pleasant and cooperative relationship (1997:46-47).

The *kreng chai* attitude is a part of their cultural behavior. Even the most respected Thai social leaders like Anand said that self-effacing humility and non-directive leadership styles are important in Thai leadership (Merry 1997:39). It is very crucial to know and understand the cultural leadership attitudes of the Thais to develop emerging leaders. The Caleb Project researchers report what they have found Thai people look for in leadership.

A Thai style of leadership has **distinctives** all its own. Thais look for a leader who is humble, even self-effacing, and **non-directive**. He must demonstrate that he has the interests of others at **heart**, and is not thirsty for power or personal gain. He will generally be somewhat non-directive of others. A Thai will not easily put himself forward for leadership. This reserve should not be misinterpreted as disinterest or lack of motivation on his part, but as humble, polite behavior. For a Thai it is not self-assertion which validates one's leadership capability, **but** the recognition and affirmation of others (1988:63).

This report gives some idea of the Thai attitude **towards** leadership responsibility. The trainers must understand how Thais commonly react when they are approached to be

leaders, otherwise trainers will become discouraged. The *krèng chai* attitude is always misinterpreted by foreigners as a **sign** of cultural **inefficiency** and inability, and the foreigners begin to distrust the emerging leaders. Leaders do not develop in a distrusting environment. Rather leaders learn leadership best in an environment wherein there is a high delegation of authority, not responsibility (Callahan 1990:154). Trust is a primary need for Thai leadership development. Also, it is important to keep a principle of "**First** to understand, then to be understood." This involves careful listening to what other people say and mean in their cultural context (Covey 1991:237-239). However, emerging Thai leaders may need to develop an attitude of openness and aggressiveness, especially when they work together with multicultural teams.

As a field leader leading a missionary team that came from more than ten countries, I realized that most of the missionaries on our team had their own **leadership** styles. For example, the Korean approach to leadership is quite different from Americans, Indians are different from Singaporeans, and so on. As missionaries are changing, emerging leaders may become confused. However, leadership too is intangible. It is a performing art. Leadership is something we experience in interaction with other human beings (Kouzes and **Posner** 1993:11). Differences can be a positive dynamic in leadership development if both national emerging leaders and cross-cultural trainers work together according to biblical values and **principles** to develop leaders. In the ministry of the kingdom everyone has a dynamic place. The apostles understood this concept and they worked together effectively. Roger **Greenway** and Timothy **Monsma** write,

Scripture suggests that Paul was a natural leader even before his conversion (Ac. 9:1-2; Phl. 3:6). Yet it was undoubtedly the case that as far as apostolic leadership was concerned, Paul went through an apprenticeship under the tutelage of Barnabas when they worked together in Antioch (Ac. 11:25-30) and during their first missionary journey (Ac. 13-14). Among other things Paul learned at **Antioch** that the key to

developing strong and effective churches is local leadership. Imported leaders like Barnabas and himself had an important role to play in getting the churches started. But then they must move on, leaving the new church in the hands of local leader (1994:39-40).

It is important to work together as a team and delegating emerging leaders to develop their leadership.

Conclusion

Learning from the history of the churches in Thailand, we can identify some related obstacles to developing leaders in the Associated Churches of Thailand in Bangkok. The main hindrances of leadership development in these young churches come from both the inside and the outside. In some cases the churches in Bangkok shared a common problem in development leaders with other churches of the world as a result of outside training methodologies. A few of these hindrances are lack of response, lack of appropriate local training programs and external influences. These obstacles are, however, a challenge for leadership development. Training programs implemented by several institutions have had a great impact on leadership development; although, they have not met the needs of local church leadership adequately. These churches need a paradigm shift for developing biblical community leadership in local churches. The most important step is to form a team leadership in the community to develop homegrown leaders.

PART II
BIBLICAL MODELS OF LEADERSHIP AND STRATEGIES
FOR DEVELOPING LEADERSHIP IN THE THAI
CHURCH

CHAPTER 3

BIBLICAL PRINCIPLES AND LEADERSHIP DEVELOPMENT

In this chapter, I will be applying some important biblical foundations shown in the **ministry** of Jesus to leadership development in the context of Thai churches. In his life and ministry Jesus served as the perfect leadership model. I will show how Jesus' models are relevant for the Thai church with special reference to the Associated Churches of Thailand in Bangkok. Most of these young churches are still small and need help especially in developing the local leadership.

One of the focuses in the ministry of the Lord Jesus was developing people. He came not only to save us, but also to give us a model for our lives. As we study his life and ministry, we will see how Jesus spent time with his disciples and ministered to others. The Lord Jesus served with full commitment to God the Father, people and the world; Christian leadership is a **commitment** to serve **God**, the church and the world (**Dennison** 1989:16). Jesus was a great teacher who taught **others** through his practical everyday life and being. When Jesus called his disciples to follow him, it was a very practical **calling** to imitate him (Mt. 4:19). In order to comprehend his model of leadership, we must take his **practical** life and teaching into consideration. The main issues to be addressed in this chapter are the biblical **principles** and values of leadership development shown in the model of Jesus Christ and the way these principles and values can be used to develop emerging leaders in the Thai church.

Using the Model of Jesus to Select Leaders

When the Lord Jesus called the apostles it was not something that happened by chance; it was a **careful** selection after spending time alone. Leroy **Eims** writes, "Jesus did not hastily rush out and grab the first people who showed **interest**. To Him this was a momentous decision that would have far-reaching consequences" (1978:29). Jesus selected his disciples foreseeing their future ministry and becoming apostles. Mark said, "Jesus went up on a mountain side and called to him those he wanted, and they came to him. He appointed twelve designating them apostles that they might be with him and that he might send them out to preach" (Mk. 3:13-14).

Selection of leaders has always been a critical issue in the ministry of the church. We need leaders of integrity who are mature spiritually, accountable to the Lord, and responsible in the overseeing of people (B. Smith 1974:26). **The** Lord Jesus himself took leadership seriously, spending time in prayer before calling his disciples (Lk. 6:12).

The Selection Model of Leaders

When the Lord Jesus started **his** ministry he gathered **the** twelve disciples to be with him (Mt. 4:18-22). The people whom he chose were ordinary people like fishermen and tax collectors. Jesus was not concerned about their social status, their education, or their social power. As A.B. Bruce writes, "some of the disciples were comparatively obscure and inferior men; but the obscurest of them may have been the most useful witness for Christ" (1908:38). Jesus selected a few people, whom the Bible calls "those he wanted," to gather around him.

Integrity of the Heart

The disciples were not selected on the basis of their education or acquired skills. No doubt, they were people of all types and personalities. However, Jesus knew who

they were and chose them (Jn. 15:16). Jesus saw the integrity in peoples' hearts, not their outward appearance and performance. Bruce said in his book *The Training of the Twelve* that "the eye of Jesus was single as well as omniscient; He looked on the heart and respected solely the spiritual fitness" (1908:19). Jesus is interested in people; and specifically he is interested in the "being" of people.

In leadership selection God maintains the highest quality in history. The Bible says that, "The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart" (1 Sa. 16:7b). When the Lord called Joseph, Joshua, David and others he was responding to their integrity. Jesus saw one thing in common among his **disciples--integrity**. His disciples were special people called out of the many to enter the highest stage of **discipleship** (Bruce 1908 12). Jesus developed the character of his disciples to be like his character as demonstrated through his personal life and ministry. Robert E. Coleman says that Jesus did not ask anyone to do or to be anything which he first had not demonstrated in his own life, thereby not only proving its possibility but also its relevance to his mission (1996:80). The apostle Paul also encouraged excellence of souls (1 Co. 4:20). The integrity of a leader is a value demanded of leaders in almost every culture. In secular leadership, integrity is rarely found. Most leaders are pursuing their own interests rather **than** being committed to the good of others. In Thai society, as well as in the church, **people** of high moral integrity are widely respected (Merry 1997:78). High moral integrity is not merely a great challenge, but is also a demand for emerging leaders in the Thai society, a society in which few leaders have demonstrated this quality.

Sacrificial Commitment

Second, Jesus required a sacrificial commitment of leaders. He told the parable of the Good Shepherd saying "The good shepherd lays down his life for the sheep" (Jn.

10:11). He modeled sacrifice by giving himself as a sacrifice for the whole world. He left us an example that we should follow (Sanders 1967:17). He also said, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Mt. 16:24; Mk. 8:4; Lk. 9:23; 14:27). In response to his call, the disciples left everything they had and followed Jesus (Mt. 4:19-22). When God calls leaders, his challenge is always focused on individual commitment. Moses deliberately refused to be the son of **Pharaoh's** daughter and accepted being mistreated along with the people of God. He said, "But whatever was to my profit I now consider loss for the sake of Christ" (Phil. 3:7). God is always searching for a leader who has a single heart and will **commit** to him wholeheartedly. He is searching for an **individual**, not a group (Sander 1967:15). Christ demands full commitment of those who follow him. Jesus said to a teacher of law, "Love your God with all your heart and with all your soul and with all your strength. The second is this 'Love your neighbor as your **self**'" (Mk. 12:30). Love for God, love for people, and denying self are unique characteristic required in God's ministry. In secular leadership, self love and self protection are the focus, and they are completely inappropriate in Christian leadership.

In the context of Bangkok, where everyone seeks their own benefits, it is extremely difficult for a leader to seek good for others **first**. Moreover, Christians who have a small income compared to others in the society experience a great challenge in ministry if they do not make a full commitment to the Lord **and** the ministry. Personal sacrificial commitment is the main challenge for emerging leaders in these **small**, young churches in Bangkok.

Selection for Purpose

God calls people for specific tasks. Jesus called the disciples, "Come follow **me**." Jesus said, "I will make you fishers of men" (Mk. 1:17). God called Moses to lead the

people of God out of Egypt (Ex. 3:10); Paul was called to preach the gospel to the Gentiles and the kings and the people of Israel (Ac. 9:15). God calls people and then provides the tools for the work. Spiritual gifts enable each believer and leader to serve effectively in his or her task (1 Co. 12; Ro. 12; Eph. 4). These gifts provide initial and ongoing empowerment of the Holy Spirit in the ministry. "They are the Spirit's authorization to use spiritual power for God's purpose in the Church. They may be seen as part of the Spirit's legitimation of His election process" (Elliston and Kauffman 1993:75). Christian leaders should be selected for a **particular** purpose based on the person's calling and demonstration of commitment and competence (Elliston 1992:68).

Leadership selection is one of the most difficult issues everywhere including in Thai society. Most leaders are becoming leaders because of what they have done rather than what they will do. Many church leaders are appointed because they have a degree or special training. However, their degree or special training often does not relate to the ministry to which they are assigned.

In biblical leadership, a leader is always selected to do a specific task for which God equips him or her according to the task he assigns (1 Co. 12:11). Leadership is a God-given spiritual gift for the mutual benefit of the body of Christ (1 Co. 12:7,28).

Models to Develop the Leaders

When the Lord Jesus trained the disciples, he used the **most** practical teachings of life and service. In his earthly ministry, Jesus closely associated with his disciples to develop them. In this section, I will try to select some of the most relevant models of the Lord Jesus to develop emerging leaders in the Associated Churches of Thailand.

A **Servanthood** Model

A servanthood model of leadership is uncommon in **the** church; yet, it is one of the most important models. Jesus said, "For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many" (Mk. 10:45). The nature of Jesus' ministry was servanthood. His incarnation was not a matter of taking human form but of taking the very nature of a servant (Phil. 2:7). One of the most explicit examples of servanthood that he gives is the washing of the feet of his disciples. After washing their feet, Jesus said, "You call me '**Teacher**' and '**Lord**' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set an example that you should do as I have **done** for you" (Jn. 13:14-15). Robert **K. Greenleaf** expresses the importance of servanthood:

The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to **serve--**after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings **and** blends that are part of the infinite **variety** of human nature. The **difference** manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served (1977:13).

Jesus served his disciples out of his compassionate love as a servant. Jesus taught us the most important qualification of a leader through his **servanthood**, which is opposite to the worldly concept of leadership. According to Jesus, leadership is service, which requires the most humble work. Theodore Williams, who was the founder of the Indian Evangelical Mission, said that when he started a Bible college in South India, his first task was to clean one of the toilets in a small building. When **Judson** Taylor prepared to go to China as a missionary, he began with a very simple life; he even slept at night without a mattress. The servants of God must do servant work with love. As Jesus said, "whoever wants to become great among you must be your servant, and whoever wants to

be first must be your slave" (Mt. 20:26-27). As people need care and love, **servanthood** is the most needed leadership trait. John Naisbitt and Patricia **Aburden** say that the role of a leader is a servant's role; supporting his people, **running** interference for them, and creating an atmosphere of understanding and love for them (1983:53).

In Thai secular society, this is quite unknown because leaders are the bosses and they are supposed to be served by others. Moreover, the **servant**hood leadership model of Jesus is far beyond the Thai concept of service, especially "**washing** of the **feet**."¹ Like in other societies, the idea of servanthood leadership is very unpopular in Thai secular society. Leadership is characterized by the concept of a master with authority and powers that tends to puff up leaders rather than humble them to serve. Secular leadership is motivated by money, power and authority. This concept is contrasted with the biblical view of servanthood leadership.

In the Thai society, His Majesty the King **Bhumiphol** might be the highest model for serving the needy and the poor. The royal family is called "the Working **Royal**," for their diligent service to their citizens (Rutherford and Bell 1996:65-69). They work hard and spend about eight months in a year helping the needy. The King's attitude towards his citizens is highly respected in the society. He example provides a great challenge for all Christian leaders. However, the only servanthood model we can see as Christians is the model of Jesus Christ: his humility, sacrifices, commitment and servanthood (Phil. 2). Being the Master, he performed the most humble work (Jn. 13:5). J.R.W. Stott writes,

Jesus introduced into the world an all together new style of leadership and expressed the difference between the old and the **new**. . . . Among the followers of Jesus, leadership is not a synonym for lordship. Our calling is to be servants, not bosses; slaves, not masters (1985:3).

¹ Among the Thai the foot is considered one of the most unclean parts of the body. They do not use feet to point to things or to move others' property. Washing others' feet is almost impossible in this culture.

A servant has no power over himself, rather the master has the power over him. A leader must be able to respond simply with humility in faith and **obedience** (Elliston 1992:55). This type of leadership is Christlike.

The attitude and opinion of emerging leaders towards the people of God affects how leaders serve. Politicians see people as dynamic voters; businessmen see people as potential customers; but as the Lord Jesus sees people as sheep without a shepherd, the servant leader must have an attitude like Jesus'. In a pagan society, Christian leaders must show servanthood leadership in the light of the **teaching** of Jesus Christ. This quality of servanthood leadership is seen in the lives of most of the successful Thai church leaders (Merry 1997:63-74). They have a concern for their followers and serve them when needed. They demonstrate what it means to be a servant-leader. Most effective Thai leaders show their concern for people, meeting their needs especially in times of crisis. When these leaders visit their followers, they take gifts like fruit, snacks and so on. The value of their gifts is not the point; their expression of concern through the gift is the point.

Team Model

Mark says that when Jesus called his disciples, "He appointed twelve designating them apostles that they might be with him" (Mk. 3:14). In training his disciples, Jesus used a **principle** of teamwork. Jesus presented the very important dynamic team model. He formed a team of twelve **people--a** small community—to work with him. Sometimes Jesus sent them out in smaller teams of two to preach the **gospel** (Mk. 6:7).

In team building, the Lord Jesus makes love relationships his main concern for his disciples. One of the most important things Jesus did in **training** his disciples was to make their love relationship real by communing with them (Jn. 15:5). He repeatedly asked Peter whether Peter truly loved him (Jn. 21:15f). Peter's true love relationship with

Jesus was his qualification to feed the lambs of the master. There are two important love relationships in this context: **Jesus'** love relationship with each one of his disciples (Jn. 15:1-5); and the love relationship of his disciples with one another (Jn. 13:34). Until their **relationship** with him was **real**, they could not be effective in the mission that he set before **them** (Jn. 15:4,12).

This love relationship model of Jesus with his disciples is a great model of leadership for the Thai church. The Thai concept of relationship between leaders and followers, which is **patrimonial**, expecting some sponsorship from the leader needs to be loving and biblical. People follow leaders who love, care (Merry 1997:74) and maintain good relationships with them more vigorously and consistently than they follow leaders with administrative efficiency.

Empowerment Model

The Lord Jesus **Christ** empowered his disciples through his life and **ministry**. The impact of his influence upon the life of the disciples as well as on the lives of millions today is tremendous.

Not only did Jesus empower the apostles through the active example of his daily life, but he also empowered them through the teaching of the Word. Jesus said, "You are already clean because of the Word I have spoken to you" (Jn. 15:3). His word is powerful and living (He. 4:12). In his earthly ministry Jesus **was** known as a "rabbi" (Jn. 3:2); he taught with authority and wisdom unlike the teachers of the law (Lk. 4:16).

In his ministry, Jesus gave special attention to teaching his disciples. Sometimes he took them away from the crowd and taught them (Mt. 5-7; Jn. 13). They were empowered by the living Word of God; of course, sometimes they misunderstood Jesus. Peter said to Jesus, "**Lord** to whom shall we go? You have the words of eternal life" (Jn. 6:68). As they listened to the teachings of Jesus the disciples were greatly empowered

and equipped. The word of **the** Lord is always vital in the life of a leader. God commands leaders to keep his Word in their lives (Jos. 1:8; Ps. 119:11). **Dwight L. Moody** said that the Word of God was not given primarily for the increase our knowledge, but to **guide** our steps (**Eims 1978:77**). It is Gods desire that His word be lived out in the daily affairs of life; the Word of God has become flesh and blood to find expression in His people (**Eims 1978:78**).

As a missionary, I teach the Word of God to Thai people, and I discover that many believers including emerging leaders do not have enough time to study the Scripture. They need to know the Scripture and practice it in their daily lives. It might not be easy for them to grasp the real meaning of the Scripture because of their social and religious backgrounds; however, they need a solid foundation of the **Word**. The Word of God is their weapon to stand against evil. The devil knows it is a weapon and tries to stop them from reading. Once while I was teaching the Bible to a young man, the young man suddenly could not read. When I gave him a newspaper to read, he read very well, but not the Bible. I realized that the evil one had attacked him directly. The Word is a sword for Christians; even the Lord Jesus used the Scripture when he was tempted by the evil one (Mt. 4:4,7,10). As the work of evil spirits is quite evident **in** the lives of the people in Thailand, it is not possible for Christian leaders to stand in the ministry without a firm foundation in the Living Word of God in their lives. Christian leaders must use the Word of God, which is the Sword (Eph. 6:17), as the Lord Jesus **used** it to fight the temptation of the Devil.

On the Job Training

The teachings of Jesus came forth from his being. He did not teach any theory prior to practicing it. He trained his disciples on the job and put them in the ministry. They did what they saw Jesus do, and they were involved in a practical way in Jesus'

work. The disciples might not have fully understood what their leader taught them. In the Scripture, we see that **Elisha** decided to follow; Elijah and Joshua worked with Moses. As **Eims** writes,

The Old Testament gives ample evidence that **on-the-job** training was not a new idea in **Jesus'** day. When Jesus approached the twelve disciples with the idea of all that would be involved in that practical **ministry** to preach, no doubt were delighted and honored to be chosen. Later, as Christians developed under their leadership, the **procedure** was continued (1978:32).

In the training of the twelve for the work of the **apostleship**, hearing Christ's word, seeing his work and sharing in his work occupied an important place (Bruce 1908:40). In order to develop **and** empower the disciples for **ministry**, Jesus sent them out to preach the Kingdom of God (Lk. 9:2; Mk. 6:7). They began to practice what they had learned from their master's word and daily examples. Moreover, Jesus **sent** the disciples to practice their faith in the most practical way. He instructed them to take nothing for their journey except a staff; they took no bread, no bag, and no money; they wore sandals, but no extra tunic (Mk. 6:8-9). Following these instructions was a practical exercise of their faith. Jesus and his disciples went through a wild **storm**, which was a very important test of their faith (Lk. 8:22-25). Jesus' presence with the disciples in these situations serves as a model for our apprenticeship learning situation.

Jesus sent the disciples to preach the Kingdom of God by themselves; however, he received reports from them when they returned (Mk. 9:28-29). The Lord Jesus trained **them** through **communing** with them until he left for heaven. In Jesus' model, involvement is a two way street. In developing leaders, a leader naturally wants to see emerging leaders become involved with him or her in his or her ministry. But there is a catch, a hidden factor, which Jesus **modeled--Jesus** was involved with them first (Lk. 1:69). The principle, then, is this: Where there is no involvement, there is no real training

disciples. However, they stayed with Jesus with sacrificial commitment. The disciples even dared to die for him because the Lord Jesus had given them perspective in their lives (**Barna** 1996:38). They were no longer mere fishermen who spent their time mending their nets and moving around the Sea of Galilee. Rather they became fishers of men, witnessing in **Jerusalem**, in all Judea and Samaria, and even other parts of the world (Barna 1996:59-60). They were trained to train others and to cast divine truth into the sea of the world (Bruce 1908:13).

Before Christ called the disciples, they were normal people, uneducated and simple; but after being called they knew that they would be preachers of the gospel. They were excited, challenged and motivated by the vision Jesus gave them. Their faith became real and their lives had a purpose. Real perspective and vision challenges leaders for full commitment in their ministries (cf. He. 11).

In several cultures, such as Thai culture, it is **difficult** for young leaders to see their futures as Christian leaders because they are predominantly under the influence of other religions like **Buddhism**. However, some are fortunate enough to be following leaders who are able to articulate their visions clearly (Merry 1997:80). Young leaders greatly need envisioning through which they can be encouraged and challenged as other Christian leaders were encouraged and challenged in the history of the people of God.

Releasing Gifts

Jesus knew the **strengths** and weaknesses of his disciples. He also was fully aware of their need for empowerment to fulfill the great task ahead of them, which was to "go into all the world and preach the Good News to all creation" (Mk. 16:15). It was impossible for the disciples to take up the task of the **Great** Commission without the enabling presence of the Holy Spirit. Jesus empowered his disciples developing **their giftedness** to do his ministry. He empowered the disciples through their gifts, including

both natural abilities and acquired skills. No doubt when Jesus sent out the seventy-two to preach, they needed evaluation and feedback. They preached and it was a part of their practical training to communicate with people (Lk. 10:1f). Jesus' interaction with his disciples gave better relationship and maturity in their spiritual lives. Empowerment comes through relationship (Maxwell and Dornan 1997:186). However, J. Robert Clinton and Richard W. Clinton write that it is accountability that puts teeth into a deliberate mentoring relationship (1991:2-18). As Jesus spent over three years empowering the disciples, it is quite obvious that they greatly increased in their ability to preach the gospel.

The most important empowerment is the gift of the Holy Spirit. The disciples of the Lord Jesus Christ could develop their talents, abilities and skills for ministry; however, the giftedness and skills they possessed were incomplete without the enabling presence of the Holy Spirit. The work of the Holy Spirit is always active in the lives of God's appointed leaders. Jesus said to the disciples, "You will receive power when the Holy Spirit comes on you" (Ac. 1:8). Encouraged by that promise, they waited upon the Holy Spirit until the day of Pentecost (Ac. 2). As they were empowered with the Holy Spirit, they began to preach the Word of God, and they performed miracles to heal the sick (Ac. 3:7).

To every person God has given a skill or ability that needs to be cultivated and developed through training and practice. Most people do not look beyond their raw skill and ability. Emerging leaders should be guided and encouraged to cultivate their abilities and skills to empower them as they grow as leaders in the churches. Emerging leaders must also understand the importance of receiving power and authority from the Holy Spirit to do ministry (Maxwell and Dornan 1997:191). In Thailand, the work of evil spirits is quite real. Evil spirits often have their own spirit houses. Many people keep idols in their living rooms. In this demonic society it is impossible for leaders to stand

without the enabling power of the Spirit of the living God. In church ministry a direct confrontation with the work of the evil spirit is common.

Empowerment through Delegation of **Authority**

Empowerment of a leader to do his or her job with authority is one of the **main** issues in leadership transaction. After his resurrection, the Lord Jesus declared openly that he had the authority and power to send his disciples to preach to the whole world. He made an official delegation to them of power and authority saying,

All authority in heaven and on earth has given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit and teaching them to obey everything I have commanded to you. And surely I am with you always, to every end of the age (Mt. 28:18-20).

The Lord Jesus knew that his disciples were not perfect even after he spent more than three years training them. They were discouraged when they knew that their master was going to leave them (Jn. 14:1f). Even their integrity was shaken. Most of them left when Jesus was arrested (Mk. 14:50,72). However, the Lord Jesus built a love and trust relationship with them. He delegated authority and power **that** the disciples might be able to carry the Great Commission (Rinehart 1998:146).

As the apostles continued the ministry of the Lord Jesus Christ, they developed community leadership to empower leaders (cf. 2 Ti. 2:2). Empowerment through delegation with authority is quite rare in secular **leadership**. Moses empowered and delegated to Joshua giving him responsibility as the leader of Israel (Deu. 34:9). Elijah was empowered by his master **Elisha**, and even Elijah did great works through the cloak of his master (2 Ki. 2:14).

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The real heart of empowerment is the transfer of authority and influence to the people we are developing. Many people are willing to give others responsibility. They

gladly delegate tasks to **them**. But empowering others is more than sharing the workload. It is sharing the power and the ability to get things done. No executive has ever suffered because his subordinates were strong and effective. People become strong and effective only when they are given the opportunity to make **decisions**, initiate action, solve problems, and meet challenges (Maxwell and Dornan 1997:191). By empowering they are challenged to do the ministry by themselves.

The term empowerment is not commonly used in the ministry of the Thai church. Yet it is one of the most critical **concepts** for developing emerging leaders. When leaders are empowered appropriately, their needs are met and they are motivated, challenged and equipped to become more effective in their ministries. When appropriate empowerment is provided, leaders can release their **giftedness** and move towards maturity. The act of empowering others changes lives. John Craig remarks, "No matter how much work you can do, no matter how engaging your personality may be, you will not advance far in business if you cannot work through others" (Maxwell and Dornan 1997:184).

As a missionary with a leadership position, I find several of the missionaries in OMF and other mission agencies do not do well with transferring authority and delegating to young leaders. The main issue is the need to address mutual trust and build relationships to create an environment **in** which delegation is possible. Christians should trust fellow believers because it is the power of the Holy Spirit that is working in them to fulfill his purpose in our lives.

Conclusion

In light of the biblical principles of leadership development, the Associated Churches of Thailand needs to focus on the life and ministry of Jesus Christ to develop emerging leaders in the local churches.

First, it is necessary to apply the principles of Jesus' ministry to select leaders in the churches. Team leadership in the community is a great need for developing young leaders to cultivate and develop their spiritual gifts and ministry skills.

As they cultivate their leadership skills, they will develop their leadership values. Leadership development programs must focus on Christian leadership values, such as character, the "being" of the leader, **spirituality** and ministry empowerment. The character development of the leader must be given priority in leadership development. The development of the person is still a major issue in these churches. High morality of leaders is highly respected everywhere, including in the Thai church and society.

Empowerment is also very much needed in the Thai churches. Emerging leaders need existing leaders to empower their lives and ministry. This empowerment can be done in a community leadership development program. Community leadership will allow the emerging leaders to grow together through their mutual relationships and interactions developing biblical leadership values relevant to their context. The relevancy of these models in Thai churches is eagerly anticipated.

CHAPTER 4

A STRATEGY FOR THE SELECTION AND DEVELOPING OF EMERGING LEADERS

This section will focus on the selection and **developing** of emerging leaders using Jesus as a model. The importance of situation and **environment** to developing leaders has been discussed. Effective and healthy leadership **development** emerges in a conducive environment in which leaders can grow and mature as leaders among the people whom they will eventually lead (Callahan 1990:152). I will try to select some of the most important principles in the life of Jesus and apply them to the Thai emerging leaders in the Associated Churches of Thailand.

A Concept of Leadership

Before considering the strategy for selecting and developing emerging leaders, it is important to know the concept of leadership that is to be addressed in the following sections of this paper. When discussing leadership it is easy to get caught up with the traditional concept of leaders, which tends to advocate positional leadership. It is necessary to go beyond the organizational concept of leadership to see the true biblical leadership principles in the life of Jesus (Kouzes and **Posner** 1997:45-48). If we look at the leadership of the Lord Jesus, he was not holding any position for any organization, yet he was accepted as one of the greatest leaders of the world. He accomplished many more works than anyone else. The ability of one person to influence others is leadership (Sanders 1967:19).

I am not focusing only on the leadership of full-time workers in the churches, but also on emerging leaders in the community of the believers. I am trying to include all the leadership in the fellowship of believers that influences through the exercising of spiritual and moral authority in the life of the church through human relationships (Gangel 1989:208). This is leadership in the community of the believers.

Leadership Selection

Leadership selection is one of the most difficult tasks of leaders. John C. Maxwell emphasizes the importance of discernment in knowing the right leaders and their ability to develop leadership. He says there is something much more important and scarce than **ability--the** ability to recognize the ability of others (1995:37). Failing to develop the right values in a leader sets the leader back in his or her life. As a result, in spite of his or her hard work and sacrifices, his or her ministry fails to be effective. **One** of the many steps to developing emerging Thai leaders will be applying the model of Jesus in selecting and developing them in their cultural context. Thai culture is predominantly Buddhist. Like other countries, many of their cultural values **are** not only **un-Christian**, but are opposite to Christian values.

Common Difficulties in Selecting Leaders

First, the influence of society makes selecting leaders difficult. There are different ways of selecting leaders according to the cultural context. In democratic countries the leadership selection process in churches often leads to the selection of the most popular person (Conner 1996:309), even when the person is not qualified. In Thailand as it is a constitutional monarchical form of government, most leadership selection tends to be a choice for the most popular candidate. This governmental process of selection always influences the selection of leaders in the **churches**. In Thai culture,

like other Asian cultures, a person may have to wait to be selected as a leader even if he or she is considered experienced and mature enough physically, mentally and emotionally. Gender, family background, status and education are important factors in secular leadership. In the Thai culture, young leaders are **unable** to meet the expectation of the community (Perschky 1988:99).

In many situations, selection is based on relational ties and academic qualifications. Sometimes, it is based on a person's traits, character, size, achievements, status, humor, intelligence, cooperativeness, relationships with people, openness, and so on (Jeng 1983:14).

The influence of tradition in the local church and in missions also affects selection. Most mission agencies, aware of the need for leadership development in local churches, try to develop leaders. However, intentionally or unintentionally, most missionaries introduce difficult issues into the process of selecting leaders, primarily because of their traditional backgrounds. Ronald Peschky discussed this problem in connection with the ministry of the Bonds of Fellowship Churches in Thailand and OMF Thailand, he writes,

The denominational agencies have exported western methods of selection and leadership training. This has involved the selection of young untried men and women and sending them off to residential Bible schools for two or three years. On completion of a heavy academic orientated **program**, howbeit at a low standard, the student is placed out into a church (1988:78).

Some people believe that when emerging leaders finish their academic course work, they are fit for leadership in the church. Some of emerging leaders are invited to be leaders because they have academic qualifications and other abilities. Definitely, these are good qualifications. But those who have knowledge, skills and abilities without spiritual guidance can lead people in the wrong direction. Knowledge, skills and abilities are important, even when looking for qualified spiritual leaders. The Scripture warns

against "zeal without knowledge" (Pro. 19:2). But skills and abilities without spirituality is nothing; **giftedness** without character is lethal. Stott says that we must not assume that Christian and non-Christian understandings of leadership are identical. Nor should we adopt models of secular management without first subjecting them to critical Christian scrutiny (1985:3).

The Jesus Model of Leadership Selection

In the Scripture there are several places where the writers mentioned God's calling. These writers used a variety of words to describe the acts or the process of selection for leadership. The Hebrew word ***bachar*** is used for selection of leaders. ***Bachar*** means "choose after testing." In the New Testament, writers **frequently** use the word ***kaleo*** (call) and a related word ***prokaleo*** (call to/toward). Often this calling **indicates** a selection or choice (Elliston 1992:45). God's selection of leaders is prior to human appointment. However, as good leadership is the concern of God, he gives the gift of leadership to those whom he chooses. It is an important responsibility of God's **community** to identify those to whom God has given a leadership gift (Elliston 1992:116). The Psalmist understood that leadership comes directly from God. He said "Promotion **cometh** neither from the east, nor from the **west**, nor from the south. But God . . . putteth down one, and setteth another" (Ps. 75:6-7).

As we consider the biblical principles to select leaders, I want to look at the Lord **Jesus'** selection of his twelve disciples. First, Jesus spent time in prayer before he chose his disciples. The Scripture said,

One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When the morning came, he called his disciples to him and chose the twelve of them **whom** he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus,

Simon who was called the Zealot, Judas son of James, and Juda Iscariot, who became a traitor (Lk. 6:12-16).

Prayer is the most important thing to do when selecting leaders because God is the one who gives leaders for his ministry. God selects leaders; he assigns them and equips them to do his ministry (Elliston and Kauffman 1993:79). Sanders quotes a beautiful prayer of George Liddell's, in which Lidell asks God for a leader who can serve God in faithfulness and integrity (1967:23).

This prayer could be prayed by Christian leaders prior to selecting new leaders. I believe this prayer applies to both men and women Christian leaders.

Give me a man of **God--one** man,
Whose faith is master of his mind,
And I will right all wrongs
And bless the name of all mankind

Give me a man of God-one man,
Whose tongue is touched with heaven's fire,
And I will flame the darkest hearts
With high resolve and clean desire.

Give me a man of **God--one** man,
One mighty prophet of the Lord,
And I will give you peace on earth,
Bought with a prayers not with a sword,

Give me a man of **God--one** man,
True to the vision that he sees,
And I will build your broken shrines
And bring the nations to their knees (Sanders 1967:23)

When Jesus left the apostles they began trying to select a leader to replace Juda Iscariot. They followed the principle of the Lord Jesus Christ. They all joined in prayer (Ac. 1:14); then they selected two persons (vs. 23); then they prayed again asking God whom he selects for the leader (vs. 24). They did not ask God to select whomever they liked, but they asked God to appoint for them a leader. **One** of the greatest mistakes in the history of Israel was their choosing a king whom they liked, Saul, and rejecting God

as their king (1 Sam 8:6-7). Leaders are appointed by God. Leadership selection is initiated by God himself. Jeremiah was called by God even when he was born in his mother's womb (Jer. 1:5). God called Jeremiah to leadership to do a specific ministry as a prophet of the nations. Biblical leadership selection is not positionally oriented but ministry oriented; it comes from God who is the source of leadership.

When the Lord Jesus called the disciples, he identified them. Jesus directly approached each of the disciples. He said, "Come, follow me . . . I will make you fishers of men" (Mt. 4:19). There were no further questions from the disciples; they just followed him. In the same way when God called Moses, he spoke to him directly in the burning bush (Ex. 3:2-10). Paul was called directly on the Damascus road (Ac. 9). Those of the early church sought the guidance of the **Holy** Spirit; however, they identified the leaders among them by casting lots (Ac. 1:26). Selecting leaders in a community requires discernment (Elliston 1992:116).

In some cases, God uses other leaders to identify his **selection**, like in the case of David. God sent Samuel to anoint David and make him the king (1 Sam 16:12). Joseph's leadership developed through circumstances and was ultimately identified by people in the jail and the king Pharaoh himself. Sometimes it may take a long time to identify capable leaders (Elliston and Kauffman 1993:75-78). The advantage of community life and teamwork is they provide an opportunity for everyone to participate in the ministry. Through this teamwork potential leaders can be identified.

The Lord selects leaders based on character and integrity. The Lord looks at a person's being rather than at other qualifications (1 Sam. 16:7). Bruce said that Jesus chose simple, sincere and energetic men of Galilee to be the apostles. Jesus was content with his Choice and was devoutly thankful to his Father for giving him these men who were honest and full of integrity (1929:38). When the apostles elected a leader, they chose one of the men who had been with **them--one** whom was well-recognized and who

was committed to their witness for the gospel of Christ (Ac. 1:21-22). They were looking for a man who had integrity and was faithful. Jesus had warned his disciples that the one who comes in from the wrong way is not the true shepherd (cf. Jn. 10:1). Jesus trained his disciples **well** enough that they were able to partake **of** his character, his integrity (Bruce 1929:30).

Leadership is positively influencing others. Without integrity, leaders cannot influence other people positively. To become a person of integrity it is necessary to go back to the fundamental principles. A leader's actions must conform to principle; principle does not conform to actions. Integrity serves as the foundation of **trustworthiness** (Elliston and Kauffman 1993:73). People with integrity are always blessed by God. For example, Joseph and Daniel were blessed by God because of **their** integrity. When integrity is established, people put their trust in leaders. Integrity and trust are indispensable leadership qualities. **Greenleaf** expresses the importance of trust that comes from integrity saying that, "**Trust** must come first. Trust is first. A serious error of generations was to, put administration first which is largely a skill, and **skills** are secondary" (1977:88). Paul taught integrity by living above reproach as a requirement for the elders, bishops and overseers (1 Ti. 3:1-13).

The concept of spiritually based authority in leadership is rarely considered in a secular circle. There are various levels of authority found in leadership. The spiritual form of authority comes to a leader through his or her relationship with God. Leadership requires a life characterized by humility. Moses was recorded as the most humble of leaders in the Scripture (**Num.** 12:3). With humility, Moses did great and wonderful miracles through the power of God (Deu. 34:10-12). When leaders have personal experiences of God's power working through **them**, they have experienced the highest form of authority that they are responsible to exercise. It was not surprising that Jesus chose a people with humble work like fishermen and tax collectors. They were humble

knowing that they did not have anything to boast of. This criteria for selecting leaders in the church should be used with pastors, elders and deacons. Spiritual maturity is needed by all to exercise the power of the Holy Spirit (**Barna 1997:103**).

A spiritual leader is always greatly different from a secular leader in his or her focus and purpose. Harris W. Lee said that spiritual leaders **primarily** focus on building and nurturing people, while secular leaders focus primarily on building an organization. The focus of the spiritual leader is to help people grow, whereas secular leaders organize people to get a job done (**1989:180**). A spiritual leader also humbles himself or herself before God like Moses did; humility is the basis of a leader's **powerfulness**. Jesus calls for humility in leadership (Mt. **23:8-12**).

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In selecting leaders, the spirituality of the emerging leader is critical. In his article "What Makes Leadership Christian," Stott gives five **distinctive criteria--vision**, industry, perseverance, service and discipline (**1985:1-4**). Christian leadership calls for service and discipline in humility. A leader's spirituality **determines** his or her effectiveness in ministry. Emerging leaders must keep their **spirituality in** humbleness to God. **J.R. Clinton** writes:

Plateaued leadership and leadership which set aside (disciplined by God) usually can be traced back to problems in **spirituality**. While there are of course some leaders who fail in leadership due to lack of **ministry** skills it is probably more true that the majority of failures in **leadership come** due to **failure in** the area of **spirituality** (1989:23).

Character of Potential Leaders

There are several characteristics of leadership. However the most profound leadership characteristic can be found in the **life** of Jesus Christ, who is the only Good **Shepherd** (Jn. 10:11).

Love is the central theme in the teaching and incarnation of Jesus. He demonstrated his sacrificial love by giving his life for us (**Phil. 2:8**). Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep" (Jn. 10:11). Giving one's life for others is one of the important qualifications for leadership. It is a sacrifice of self and ego. We can see this quality in God's great leaders. Moses demonstrated the love of God in his leadership. When God was going to punish the people of Israel for their sinful worshiping of the golden calf, Moses asked God to blot out his name from the book rather than punishing his people (Ex. 32:32). Moses showed true love for his followers.

Christian leaders must be characterized by an unfeigned love for God and other people. A deliberate good will for others must be obediently and faithfully displayed with unquestionable integrity. Love serves as the primary guiding and constraining value for Christian leaders. **It** drives one to **act** for another (**Elliston and Kauffman 1993:73**). Good leaders have a heart for God and other people. Jesus always demonstrated his love and compassion for people. When the people spent three days with him, Jesus had compassion and fed four thousand people (Mt. 15:32f). With **compassion** Jesus reached out to a man with leprosy and healed him (Mk. 1:41). Jesus was captivated by love in his ministry.

The love of God is inseparable from love for his people. Patricia Brown explains that the Greek word for love *boskein*, which Jesus used for feeding the sheep (Jn. 21:15), **refers** to nurturing people with love (**1996:105**). Christian leaders must be characterized by true love for God and humanity. Love has its primary place in our relationships with one another. The Lord Jesus repeatedly asked Peter how much Peter loved him (Jn. 21:15-18). There are two extremes the leadership attitudes: love and fear. Followers **follow** their leaders out of love or fear. Napoleon **Bonaparte** said, "Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our

genius depend? Upon force. Jesus alone founded **His** empire upon love, and to this very day millions would die for Him" (Haggai 1986:44).

In the Thai church there some effective leaders who have a deep love and concern for people (Merry 1997:72-73). These leaders have a great impact on the life of the churches in Thailand.

Another important characteristic of the leadership of Jesus is **service--serving** followers with an attitude of servanthood. Serving others is seldom found in secular leadership. In the secular environment, leaders are served by others. Jesus introduced a completely new style of leadership and expressed the difference between the old and the new, saying,

You know that the rulers of the Gentiles lord it over **them**, and their high officials exercise authority over them. Not so with **you**. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served but to serve, and give his life as a ransom for many (Mt. 20:25-28).

In this context Jesus did not emphasize the authority of leadership, but rather service in humility as we see humility in great leaders like Moses. Most great Christian leaders serve the Lord with humility knowing that only God is to be exalted. Ben Wati was the founder of the Indian Evangelical Fellowship and served as its general secretary for twenty-five years. He was Chairman of the Board of Directors in one of Asia's largest evangelical seminaries (Union Biblical Seminary). He is one of the most respected Christian leaders in India. I saw Wati bringing small gifts for students from **their** families when he came to the seminary board meetings. He went around the dorms to give the students their gifts. His humble service was the **most** impressive thing I have ever seen in him as a leader.

As we have discussed, Jesus not only served but took the form of a servant (Jn. 13:5; Phil. 2:7). Among the followers of Jesus, leadership is not to be identified with

position and power. Our calling from Jesus is to be servants with humble obedience. Every leader needs some kind of authority; however, as Stott says the authority that "Christian leaders should practice is not power but love, not force but example, not coercion but reasoned persuasion. Leaders have power but power is safe only in the hands of those who humble themselves to serve" (1985:3).

Integrity of character, as demonstrated in the life of Jesus, is one of the most important qualities of leadership (Sanders 1967:82). **Integrity** is the highest call of leaders (**Barna** 1997:77). Jesus found integrity in the hearts of the disciples. However, the disciples had many things to learn from their master. Bruce says that Jesus stayed long enough with the disciples to impart his character (1908:30). In his life, Jesus was tempted by the devil several times as the devil tried to divert his life's purpose and ministry. The first time was in the wilderness just before Jesus started his **ministry**. The devil took Jesus to a high mountain and tempted him to turn the stone into bread, to throw himself from the top of the temple, and to worship him in exchange for his kingdom (Mt. 4:1-11). Yet, the Lord Jesus with his integrity never gave up his mission. When Peter tried to persuade Jesus not to die on the cross, Jesus said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men" (Mt. 16:23). Jesus never tried to avoid his **mission** "to give his life as a ransom for many" (Mk. 10:45).

Leaders must have strong determination to fulfill their purpose in life (Sanders 1967:160); determination is a part of integrity. As we see in the life of the Lord Jesus Christ, there were leaders who had integrity to pursue their goal with uncompromising hearts. Joseph went through several trials in which his integrity was checked. When he was in the house of Pharaoh, he was tempted by the **king's** wife to sin (Gen. 39:7). Because of his faithful heart to God he was put into **prison**, yet he did not give up his integrity. God rewarded him greatly, and later he became the ruler of Egypt (Gen.

41:41). In the same way, Daniel kept his integrity for God; he did not defile himself by the king's food (Dan. 1:1 1f); he did not deny God even against the king's order, rather he prayed to God as usual (6:10). God exalted Daniel because of his integrity, and Daniel became the most trusted leader of the king (6:28). Integrity brings trustworthiness. Without integrity no leaders can serve others. A leader's commitment to his or her purpose in life can be seen through his or her integrity and discipline.

There are several values that people consider leadership values. Real leadership values come from the inside of a person not from the outside. No number of titles, degrees, awards or other credentials can be substitute for basic, honest integrity when it comes to the power of influencing others. Emphasizing the importance of character, Alfred Decrane said,

At different times, leaders are judged on what they seek to do, how they pursue their goals, and what they accomplish. More than anything, these criteria are outgrowths of the fundamental measure of a leader: the content of **his/her** character. And **even** though the personalities and goals of leaders vary widely, I have observed constants in their character. . . . Real leaders are fair and honest, and not just because of laws **and** regulations; they are ethical, open, and trustworthy. The basic roots of character, perhaps more than any others, garner the respect that is needed in order for an individual to be called a leader (Hesselbein, Goldsmith, and Beckhard 1996:251).

The development of leadership characteristic takes more than the practice of external disciplines, for it involves the heart, not just habits. Integrity keeps the focus on responsibilities and builds a legacy for the future.

Process Developing of Leaders

After careful selection, the Lord Jesus Christ started training the disciples whom he had chosen to be apostles. In the process of developing **leaders**, Jesus took time to pray, to meet them, and to call them by name.

The Lord Jesus formed a team called the apostles (Mk. 3:14). It was and it is the divine **principle** of working as a team that Jesus used in training his disciples. In the Old Testament, we see Moses working with Joshua and Caleb and Elijah with **Elisha**. In the same way, Jesus worked with others. Leighton Ford said Peter and other fishermen knew that by fishing without good teamwork they could go broke. Jesus used teams. Leadership developers need to know the power of teams (**Barna 1997:128**). While it is important to work with individuals, individuals must be united in groups where strengths and weaknesses can be balanced and visions can be shared. When Jesus called the apostles he also started a **community** that could help **them** grow together. This community idea became an important model for the churches in the early New Testament.

After Jesus left, the apostles continued the ministry of **discipling** believers. They led according to the needs in their local contexts. The principle of the Lord Jesus to train leaders in the community was continued by the apostles in the local churches of Asia minor. However, as the believers grew in number (Ac. 2:14; 4:4; 5:14; 6:1; 9:31, 35, 42; 11:21; 14:1, 21; 16:5; 17:12) their leadership styles had to be adjusted. The apostles' approach to leadership was community oriented; they *so*lved problems through the participation of others (**Gangel 1989:51**). As Joseph A. **Grassi** wrote,

A community concept of Paul is **sonship** in the Epistles to the **Thessalonians**. The expression, "brother" or "brothers" is used twenty-eight times; in all the epistles over a hundred and twenty times. It was a common term used to **designate** a fellow Christian. Yet it was more than just a designation: it reflected the deep responsibility and concerns for one another that was characteristic of those who shared the Spirit of Christ (1978:161).

The apostles lived as a small community with commitment and fellowship (Ac. 4:32-36). With such support, the apostles were able to develop leaders in the local context using teamwork. When persecution broke out, the early believers formed small

communities of support in their areas. As they developed leadership in their small communities, the apostles strongly encouraged community leadership. In his ministry, the apostle Paul visited many cities. His strategy was to focus on urban cities like Antioch, Thessalonica, Berea, Corinth and Ephesus (Priest 1994:161). His main task was not only to preach the gospel to the unreached people but also to develop local leaders in the communities, helping them form teams. His approach to leadership was more than individual leadership; it was a community leadership. Community leadership with the participation of everyone is important (Priest 1994:55).

Second, the Lord Jesus developed the disciples through empowerment by the Word. In empowering his disciples, Jesus taught the Word, and he involved the disciples in the work. He sent them out two by two (Lk. 13:10). Jesus' training involved the Word and the work. Leighton Ford says:

Jesus chose His inner core of leaders both to be with Him and send them out (see Mark 3:13ff). His leadership development process had a rhythm to it. First, His **leaders-in-the-making** were called to be close to Him, observing **Him**, **watching** Him and listening to Him. He taught them by example, by word, by question, by rebuke, by encouragement, by correction and by stories. His word was the seed of growth He planted in their minds and hearts. It is not an overstatement to say that Jesus created leaders by putting His mind in them and by changing **their** way of thinking (Barna 1997:143).

The Lord Jesus used the principle of association to develop his disciples, mentoring them and shaping both their character and **ministry**. The teaching of the Word of God takes a primary place in the ministry of Jesus (Mt. 5:1ff; Jn. 15:3,7), and through the practice of his word, the apostles' lives were changed. The disciples did what they saw the master do. They were not perfect, however, they showed the likeness of Jesus Christ in their lives and character. As a result, they were called Christians (Ac. 11:26).

Apprenticeship is a training model that allows a learner to participate actively in the learning process (Priest 1994:160). Jesus allowed his disciples to be active

participants in his ministry throughout their learning process through apprenticeship (Bruce 1908:30). The apostles looked to the Lord Jesus as their **model**, and they themselves became the model for others by demonstrating what had been demonstrated to them by Christ. The teacher models, instructs and **evaluates**, while the learner imitates and practices. Paul took Timothy (Ac. 16:1-3) and Titus (Gal. 2:1) under his wing, in the same way Barnabas took John Mark under his wing (Ac. 15:39). This relationship is an apprenticeship. When Paul said, "Follow my example as I follow the example of Christ" (1 Co. 11:1), he was trying to impart his skills and maturity in a Christ-like manner. **J.R. Clinton** and **R.W. Clinton** write, "the **apprenticers** teach by doing, showing, explaining and allowing the learner to do while being closely watched" (1991:1-14). The leader becomes a discipler, coach and teacher. In apprenticeship the trainer does, while the trainee observes; the trainer explains the course of action, answers questions asked by the trainee, and allows the trainee to observe him or her doing actual ministry (Priest 1994:168). The **tentmakers Priscilla** and **Aquila** served as spiritual tutors to **Apollos** at Ephesus. Later **Apollos** became one of the early church's most powerful spokespersons for the gospel (Ac. 18:1-3, 24-28).

This type of leadership development is needed in the community of the believers. Through participation, the **giftedness** of the emerging leaders is released and developed. The Lord Jesus Christ demonstrated the work. He let the disciples be involved in the work, and he equipped them through the power of the Holy Spirit to do the work. However, they were not given the power to do the work until they began (Ac. 2). The anointing of the Holy Spirit is the work of God only.

Emerging leaders in the Associated Churches of Thailand need mentors. Godly Christians can mentor these young leaders helping them to grow (Merry 1997:48-70). Apprenticeship mentoring is one of the most needed ministries in the Thai churches. The emerging leaders need mentors whom they can ask ethical and spiritual questions.

In leadership selection, these churches must seek the will of God in earnest prayer because God is the One who selects leaders. As we see in the model of Jesus, it is important to recognize a person as an individual acknowledging his/her qualities. It is important to select a person of integrity and love who has a serving spirit of humility and faith. Knowing the need for integrity, Jesus developed the character of the apostles through association with them and by letting them be involved in the ministry. On the job training is a great model for the Thai churches to use in training leaders to be effective in their culture and context.

CHAPTER 5

MENTORING AND COMMUNITY

In this chapter, I want to discuss a leadership **model** for community. We will look at some of the models in the early Christian community. There is a great difference between community leadership and individual leadership. In community leadership, people are sharing their responsibilities, and there is a strong connection based on relationship. In individual leadership, a leader's efficiency is the central force keeping the work going, which is not biblical. Community leadership is most relevant for the young Thai churches for several reasons, which I will present in this chapter.

There are different definitions of community. **However**, in this section I want to discuss the biblical concept of community that allows emerging leaders to develop their leadership skills. Pat Lattore said in a lecture at Fuller Theological Seminary:

Christian community is a gathering of spiritually connected people who share a story in Christ along with common core values and culture; where the attitude of service, personal support, trust **and** unity, team work, intimacy and love prevail. A place that incorporates diversity to build **wholeness** (1998).

A Christian community is **a** community in which the **redeemed** people of God can function as a team following the model of Jesus Christ. A Christian community is the body of Christ. The body is meant to live in community. Community is not based on physical proximity; it describes the inter-working of our lives **together**. We rejoice in and **accept** the fact that we need each other. We are friends and **a** part of the spiritual family

of God. Stacy T. **Rinehart** says, "Community is mysterious **dynamic** of believers that makes the whole greater than the sum of its parts" (1998:98).

Community Leadership

In a **healthy** community, leadership **can** be developed to its full potential because its environment allows emerging leaders to develop through **participation**. **The apostolic** concept of community leadership in the church was extremely important and is quite valid for today's Thai church. Throughout history, as churches grew and spread to different regions, their leadership styles became more **community** oriented as is seen in the ministry of the apostles. As it is written in the book of Acts, the churches started strategically in cities: **Antioch** (13:50), Thessalonica (17:5), Berea (17:13), Corinth (18:6), and eventually **in Ephesus** (19:10). Paul seems to have used synagogues to give lectures. **Hesselgrave** suggests that Paul's primary concern in synagogue may not have been the physical descendants of Abraham alone. His target group, the gentiles, was represented in the Synagogues by the God-fearers, the devotees, and the proselytes (1980:173). As was his habit, even after his **conversion**, Paul used those platforms to develop leaders in a community settings (2 Ti. 2:2). This leadership development in a community is a very good model and relevant to **the** Thai church context because an intimate relationship, *khun koei*, is a very important for networking people and coordinating activities in the Thai society (Conner 1996:162).

The apostles taught the believers that everyone should be involved in the ministry of the community according to his or her gifts (1 **Co.** 12). There is no evidence of that a concept of lay leadership or clergy existed within the community of uniquely gifted believers. The apostles developed leaders and worked together. Peter was not the only one who made decisions when questions arose about the welfare programs for the Hebrews and the Hellenistic widows; rather the community made decisions (Gangel

1989:51). Leadership **in** the community and the ministry of the church functioned around the gifts of the Spirit. This idea can be seen in the role played by Paul and Barnabas in the Jerusalem council (Ac. 15:2-4). They were not given official leadership positions, as is the practice today, but rather they were unofficially **accepted** as leaders.

Rinehart says in community leadership, there is a fundamental perception about spiritual leadership. Leadership patterned after the New Testament model does not rely on one central authority figure (as **in** the days of Moses and David) because Christ provided a new basis for relationship, power and growth. The new relationship was based on mutual interdependence. The new source of **power** was the Holy Spirit. Because of the Holy Spirit, we are not dependent on human leadership. As every believer makes gifted contributions to the growth of the healthy body of Christ, there is growth for each individual and the furtherance of the Kingdom of **God** (1998:103-106). Community leadership is important and relevant for Thai churches for at least two reasons.

Barami is a central concept in Thai leadership patterns. **Barami** is a charismatic style of leadership that calls for devotion, support and submission to one person, who is recognized as the leader of a movement (Caleb Project 1988:63; Conner 1996:310-312). **Barami** is important, but leadership must be community oriented not oriented toward one person. A people-person leader works in a favorable environment to develop his or her leadership in association with the people. The emerging leader can be empowered by other leaders as well in association with people. Maxwell said, "a person can impress potential leaders from a distance, but only from up close can he impact" (1995:34). Community is the most suitable venue for leaders to grow. A leader cannot be isolated from his or her people, rather he or she must be one of **them**. The effectiveness of homegrown leaders depends on how well the leaders are adapted with the culture and its style of leadership. Thais prefer interpersonal relationships which depend on trust and

open commitments (Mole 1973:81). **Thai** people love leaders whom they can reach without reservation. In this context, an emerging leader must develop his **or** her relationship with the people in the community of believers.

There are some very important community leadership models for young Thai churches. Community leadership is not only **biblical**, but in **the** context of these young churches, it is necessary because mutual support is essential to their stability. Believers and emerging leaders are not **only** a small minority in the **society**, but they are a neglected minority. They are neglected even by their relatives and friends who are not Christians. Some even have to leave their families because of their **faith** in Jesus. Most emerging leaders are still young, inexperienced and in need a lot of support in their lives and ministry. These young churches are not strong enough **to** give moral, spiritual and financial support to full-time workers in the city where everything is more expensive than in other parts of the country. Community leadership is the most suitable for these young churches because it allows every believer to contribute his or her gifts to the work of the **team**.

Teamwork

Teamwork is not just the service of a group of people **who** come together. The idea of teamwork is found in the ministry of Jesus with his disciples. In teamwork, there are some important characteristics: a common goal, cooperation, communication and commitment to the team (Maxwell 1995:135). In **teamwork**, there is potential growth for leadership and a dynamic to work.

Apostle Paul was a strategist; he knew that by reaching the most strategic cities he could develop leaders. It is possible that Paul was following a strategy to train an increasing number of emerging leaders to work as a **team**, not just as converts. Dennis Free **writes**,

The Gentile God-fearers and the proselytes who had been converted to Christ in the Synagogue ministry had ready access and entry to the Gentile population of Asia. It is just as true to say that Paul formed an evangelistic "commandos" as it is to speak of his having planted congregation. These commandos were **effective--in** a short time the whole province of Asia heard the message (Priest 1994:159).

First, one of the most important models of the apostolic ministry is teamwork. The apostles learned teamwork from the Lord Jesus. Apostles usually developed teamwork in their community (Ac. 6). They appointed elders who were the leaders of the local churches (Ac. 14:23.). Their leadership was centered in the community and they were empowered in the body as a community. Doug Lucas writes:

There was another reason Paul was so effective at moving on to new frontiers. He had good co-workers. Paul's greetings and closings are filled with **mentionings** of his colleagues and cohorts . . . Paul clearly worked as a team player, both in starting and in carrying out his ministry (Priest 1994:186).

In the beginning, the community of the early Christians was ideal, healthy and suitable for developing leaders. Luke said, "All the believers were in one heart and mind. No one claimed that any of his possession was his own but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus and much grace was upon them all" (Ac. 4:32-33). It was a dynamic community with full commitment and the keeping of holiness and **purity** in their lives (Ac. 5:1f). There was evidence of the works of the Holy Spirit. The **qualification** for leadership was to be "full of the Holy Spirit" (Ac. 6:3). They gave their assignments according to their **gifts--some** served the table, and others taught the Word (Elliston 1992:65). Those who were elected for the service of the table were Philip, **Procorus**, Nicanor, **Timon**, **Parmenas**, and Nicolas. Barnabas (whose name means encouragement) exercised his gift as an **encourager** among the church leaders. The leadership dynamic of the early church was relational and was supported by community life.

The biblical principle of team ministry is relevant in most contexts. It has been a common emphasis in both secular and sacred ministries. Unfortunately, teamwork is not **well** known in the Thai church. Merry writes,

This may be surprising to many who know Thai society. The Thai people are not known for teamwork. Those interested in sports will know that the Thai are very poor team players. They rarely, if ever, win in international competitions in any team sports. But individuals win in events like Thai boxing. There are Thai churches that have grown quite large because of one gifted man. But these churches often have problems. Young leaders are not given responsibility. **Problems** develop and often splinter groups break off (1997:80-81).

A few years back began a paradigm shift in the **ministry** of the church through small groups. Small group **ministry** is well known in neighboring countries like South Korea, Singapore and Malaysia. Some of the Thai leaders began to realize the need for teamwork through small groups.

There are at least two important principles to **developing** leaders in a team situation. The first one is understanding the cooperate nature interwoven with God's unique design for each believer. C.S. Lewis once said that when an individual is wholly God's, he or she will be more himself or herself than ever before (**Rinehart** 1998:133). In his statement, he captured the essence of why in the equipping process, one must respect the uniqueness of the individual. Paul's understanding of **individuality** and everyone's place in the ministry must be understood in its biblical **sense**. He taught this principle in relation with spiritual gifts (1 Cor. 12). No one is isolated; rather, all work together as a body. Each of us has been given spiritual gifts, which means! **we** all have a part to play and a contribution to make to the whole. Spiritual leaders **who** want to serve Christ's people need to help others identify and maximize the gifts God has given them. There are no insignificant contributions (**Rinehart** 1998:97).

The equipping process enables the people of God **as** a community not just as individuals. According to the apostles, the leadership of the believers is leadership as a

body (1 Cor. 12:12). An equipping process should involve helping people grow in **their** relational abilities as they learn to minister together as a team (Rinehart 1998:134).

Mentoring as Leadership Development Thrust

As the apostles maintained very strong relationships, **their** main thrust in developing leaders was the mentoring relationship. Mentoring requires relationships of interdependence between mentoree and mentor. The apostles had solid relationships that made mentoring possible. As Larry Griffin has written, "the believers were literally brothers and sisters in a new family, and each one placed his or her loyalty in a common authority, the King of kings Jesus Christ" (Priest 1994:33). Intimate relationships between the believers as well as between the apostles tremendously aided in developing emerging leaders in their community.

Mentoring is a relationship between people in which daily life and ministry is shared. Mentoring is a relational experience **in** which one person empowers another by sharing God given resources (Stanley and J.R. Clinton 1992:33). Mentoring is a relationship that has the specific purpose of developing people. However, mentoring is a very broad ministry that deals with different areas of need. **In** the early church, apostles used mentoring as a tool to develop leaders in local churches. **I** find the mentoring model is quite relevant for the Thai church for developing emerging leaders. At present theological institutions, training seminars, **discipleship** training and other formal and informal programs are conducted for leadership development as well as foundational steps for Christian growth in Thai churches (Jeng 1982:12). Through discipleship, there is a better understanding of the basic values of the Christian life that are foundational for leadership building (Eims 1978:45-46). Two types of mentoring are especially relevant to the young Thai churches.

Intensive Mentoring

Intensive mentoring is relational process involving active training of the mentoree. The mentor serves as a type of coach imparting his or her own skills to the mentoree while cultivating the **mentoree's** unique gifts. Mostly the mentor should take responsibility for initiating and maintaining accountability with the mentoree (Stanley and J.R. Clinton 1992:44). In this type of mentoring there is a strong relationship between the mentor and mentoree. The mentoree is actively working as an apprentice.

Moses prepared Joshua to lead Israel into Canaan (Deu. 31:1-8); Priest Jehoiada helped Joash who came to the throne of Juda when he was **only seven** years old and learned to rule according to godly principles. However, later Joash turned away from the Lord after Jehoiada died (2 Ch. 24:1-25). Paul invited Timothy to join him during one of Paul's

missionary journeys. These relationships are all examples of **intensive** mentoring.

In intensive mentoring, as mentor and mentoree work together, a close intimacy develops between them. By connecting with people, the **leader** can mentor them. In the book *Becoming a Person of Influence*, Maxwell and **Dornan** write,

Connection is a very important part of the process of mentoring others. And it's absolutely critical if you want to influence people in a positive way. When **you** navigate for others, you come alongside them and travel their road for a while, helping them handle some of the obstacles and difficulties in their lives. But when you connect with them, you are asking them to come alongside you and travel your road for your and their mutual benefit (1997:165).

Emerging leader's relational habits should include sympathy and the sharing of feelings. The expression of love is difficult and expressing to others **that** they are cared for is not always easy, especially during painful times and times of tragedy. However, relationships must be maintained to keep mentoring effective. This sharing, caring character is found in several effective Thai church leaders (Merry 1997:54-70). These

leaders mentor people in their ministries and have strong **connections** with them. The types of intensive mentoring are Spiritual Guidance and **Coach** mentoring.

In spiritual guidance, a mentor provides unique kinds of empowerment. Some of the general ways that the **spiritual** guide empowers is through development of character, skills and values. The mentor points out areas of strength and weakness in spirituality and provides perspectives and helps the mentoree to take initiative (Clinton and Clinton 1991:4-28). One's state of spirituality carries no permanence since mature Christians are called to restore gently and guide young and sinning brothers and sisters (Gangel 1989:45). Paul felt that he was the spiritual father of **the** Corinthian and Galatian believers (1 Co. 4:15; Gal. 4:19) responsible to guide and correct them. Paul guided an emerging leader, Timothy, and trained him as his spiritual child. "A spiritual guide is a godly, mature follower of Christ who shares knowledge, skills, and basic philosophy on what it means to increasingly realize **Christlikeness** in all areas of life" (Stanley and J.R. Clinton 1992:65).

The apostle taught the believers to understand the enemies (**1 Pe. 5:8**); to use the armor of God (Eph. **6:10-18**); and to live as Christians in this pagan society (Rom 12-13; Eph.4:4-6:9).

To **develop** emerging leaders, mature Christian leaders must offer spiritual guidance. Emerging leaders **frequently** experience spiritual integrity checks. In these times, they need someone to stand behind them to give them advice. In Thai, they call the person whom they can approach as their own elder brother or sister **philiang**. The following are some of the roles a spiritual counselor can fill:

- helping emerging leaders assess their own development.
- pointing out areas of strength and weakness in spirituality.
- helping identify needs and take initiative for change and growth.
- providing perspectives on how to develop growth and depth.
- providing accountability for spiritual maturity (Stanley and J.R. Clinton 1992:67).

Unfortunately, several Thai Christian emerging leaders do not have strong Christian backgrounds. Many of them come from strong Buddhist family backgrounds. They need mature Christians leaders to guide them in their spiritual lives, **especially** in the first part of their ministry in the new situation.

A mentoring coach is particularly important when emerging leaders step into new responsibilities or a new environment. A coach **empowers** a mentoree through motivation, skills, and applications needed to meet challenges or complete tasks. Most coaching is initiated by a mentoree as he or she becomes aware of his or her needs in the ministry (Stanley and J.R. Clinton 1992:82).

Young Thai leaders need mentoring coaches especially when they go to work in a city like Bangkok. They might need a coach who can impart ability to communicate with others (Conner 1996:382). The most important functions of the coach are as follow:

1. To impart skills such as public speaking and evangelism in the cultural context and to provide understanding in the use of those skills. The mentor and his mentoree may need to sit and analyze skills together.

2. To impart confidence in the use of those skills. The coaches must make the mentoree comfortable by encouraging his or her use of the skills. Coaches motivate the mentoree trying to bring out the best in them and encourage them to go beyond what they think they are capable of.

3. To guide the mentoree to important resources. **Since** the mentor cannot relate everything to the mentoree, the mentor must point the mentorees to other appropriate resources.

4. To observe the mentoree in action and evaluate his or her performance to develop it.

Occasional Mentoring

In occasional mentoring, the mentor and the mentoree do not engage formally on a scheduled basis. The mentoring is completely informal. From time to time people need the Divine guidance in their lives and God brings someone across their path at the appropriate moment to **help** them. This kind of ministry **was** very common in the life of the apostles. The apostles became guardians and counselors to many believers including many leaders. Occasional, informal mentoring is one of the most needed types of mentoring in the context of the Thai church. In this type of mentoring, counselor mentoring and sponsoring are the most needed for emerging leaders in the Thai churches.

A counselor-mentor makes special developmental contributions to a mentoree at the appropriate time. From time to time, God brings across a leader's path people who help him or her with specific needs. Moses was **overloaded** as the sole leader of the Israelites. His father-in-law, **Jethro**, gave him timely advice to delegate his **people** to share his responsibilities (Ex. 18:19-22). Moses did it as Jethro advised him. A counselor-mentor must give specific advice to the mentoree when **needed** (Conner 1996:275). The central thrust of a counselor is timely advice and an impartial perspective on the **mentoree's** view of **self**, others, circumstances, and ministry (Stanley and J.R. Clinton 1992:89). Some major empowerment functions of a counselor-mentor are as follow:

1. Encouragement: A counselor can help a mentoree develop realistic expectations and can give him or her hope. It is an encouragement for the mentoree to see the work of God in the mentor's and his or her own life **and** ministry.

2. Guidance: As a counselor-mentor listens, he or she must present the broader framework of **life's** stages and give sound advice.

3. Linking: A counselor-mentor must link the mentoree with needed resources that can help him or her solve problems.

4. Perspective: A counselor-mentor is responsible to provide perspective through inner healing.

Sponsor mentors provide occasional mentoring. A sponsor mentor offers a hand in the **mentoree's** times of need. One of the most important functions of empowerment that sponsor mentors do is linking mentorees with resources (Clinton and Clinton 1991:8-14). The apostles frequently served as sponsor mentors **in** the early church. They supported and guided others as needed. Even after Paul's conversion, believers who had witnessed his persecution of Christians were afraid of him. But Barnabas sponsored Paul and introduced him into the fellowship of the believers (Ac. 9:27). Later the two worked together (Ac. 13:1; 15:36). Paul sponsored **Onesimus**, telling to **Onesimus'** master to provide for **Onesimus'** needs (Phil. 8-11). The mentor usually finds joy in his or her success with his or her mentoree (Hendricks and Hendricks 1995:71). Sometimes the mentor provides practical help with a mentoree's physical **needs**, as was common in the life of the early church. Paul asked Philemon to accept Onesimus again in his house to provide for his physical needs (Phil. 15-16). The Thai emerging leaders need someone who cares and gives moral, spiritual and even physical support when needed.

In the context of the Associated Churches of Thailand in Bangkok, sponsor mentoring is one of the most needed ministries. When emerging leaders start their ministry in this city, one of their main difficulties is that they find themselves isolated. Many of them are neglected by their families and friends. They need a community, most **importantly** a sponsor counselor who can help, support and encourage them. In our church, a young believer wanted to study at seminary. He came from a Buddhist family. There was no way for him to get support from his family. However, through the help and arrangements of his mentor, the Lord provided for his training needs. The following are some important functions of the sponsor mentor for empowerment:

1. Selection: Selection is one of the most **important** functions of the mentor. An emerging leader who possesses a leadership quality to fulfill his or her purpose, who is confidence building, and who has sense of uniqueness **should** be chosen.

2. Imparting of skills: A mentor imparts skills of leadership such as relational skills. A leader demonstrates how to use leadership skills, authority, influence, and so on (Conner 1996:387).

3. Linking: A mentor is a link between a mentoree and the needed resources, like education, training, finances and even people.

4. Perspective: A sponsor has an overall picture of the **ministry--its** short and long-term implications. He provides a mentoree a perspective to make decisions that guide the ministry.

5. Encouragement: Encouragement is one of ways to empower an emerging leader so that he or she becomes confident. A mentor must trust and believe in the **mentoree's** ability to accomplish things.

Peer Mentor

Mentoring is a relationship that takes different forms. As Stanley and Clinton write, peers are the most available source of relational empowerment, but the least developed (1992:169). However, I think peer mentoring **is** one of the most relevant in the context of ACTB churches for the following two reasons: First, most of the emerging leaders are of the same age group, and they understand each other and are friends (Conner 1996:381-382).

Second, there are not many mature leaders around the emerging leaders to mentor them. Peer mentoring or co-mentoring is necessary for these leaders to empower each other. In the Scripture, Jonathan and David are an outstanding example of peer mentoring. Jonathan and David remained loyal to each other during the troubled days of

Saul's (Jonathan's father) declining reign, even though Saul tried to kill David (1 Sam. 18:1-4; 19:1-7; 20:1-42). Paul and Barnabas were good examples of peer mentoring:

Barnabas opened the way for Saul to associate with the church after the Damascus Road recovery (Ac. 9:26-30; 11:22-30).

Peer mentoring has many advantages. Peers **have** a common ground, which enables them to empower one another. "As iron sharpens iron, so one man sharpens another" (Pro. 27:17). There is mutual sharing. There is mutual commitment. There is mutual ground of experience through which to understand one another. Some of the Biblical foundations are the following:

Love one another (Jn. 13:34-35; 1 Jn. 3:11); Restore one another (Gal. 6:1-2); Build up one another (1 Th. 5:11); Encourage one another (He. 3:12-14); Stir one another to love and good works (He. 10:24-25).

Spiritual Discipline and Accountability as Imperative for Mentoring **j**

There are not many people who can mentor others. Leaders need to be spiritually **disciplined--one** of the most important qualifications for mentoring. Apostle Paul's strong point was his spiritual leadership. Great leaders always have self-discipline. Unfortunately today our societies seek instant gratification and fail to develop self-discipline. Epictetus said, "No person is free who is not **master of himself**" (Maxwell 1995:56). Freedom can be attained through spiritual power only.

Spiritual **discipline** is one of the most critical **issues** that both leaders and emerging leaders face in their personal lives and ministry. Every Christian leader needs to grow in his or her spiritual life as he or she advances towards the purpose of God in his or her life. Paul's advice to young Timothy was to keep upj his **spiritual** discipline. He compares the disciplined life to the life of a **soldier**, athlete and farmer (2 Ti. 2:2-7) However, the Scripture does not say that a **spiritual** leader must be a perfect person, but

he or she must be a correctable person. Paul named several important qualities for a leader: good reputation; moral purity regarding sex and money; humility and teachability; and discipline as well as management in family life, the community of the church and the community of the world (**Barna 1997:84**). Paul said that a leader must have a good reputation with those outside the church (1 Tim. 3:7). In the context of Paul's advice to Timothy, there are several areas in which a Christian **leader** must discipline himself or herself to be able to mentor other leaders. In the book *Leaders on Leadership*, Gene Getz gives lists thirteen spiritual principles (**Barna 1997:84-104**). These principles are quite relevant for Thai churches with special reference to the **Associated** Churches of Thailand in Bangkok. Of course, I believe these principles must be relevant for the people of God everywhere, as they are the truth of God given for all human kind.

A leader should live an exemplary **life--the** high standard of which should be obvious to both Christians and non-Christians. The related spiritual principle is a leader must be above reproach. The percentage of Christians in Bangkok is just .05 percent, which is a very insignificant percentage. A leader must **keep** his or her integrity as a Christian leader among both Christians and non-Christians in this pagan society.

A leader should be morally pure, **maintaining God's** standard of righteousness. The related spiritual principle is a male leader should be the husband of one wife. The city of Bangkok is known for its sex industry. There is **little morality** in family life. Many men have more than one wife, which is common **in this** society. A husband with a single wife is considered an **upright** person.

A leader should walk by faith, demonstrate hope and manifest true **biblical** love in relationships. The related spiritual principle is a leader should be a temperate Christian. In Thai society, interpersonal relationships are very strong (Conner 1996:380). Relationship is more important than administrative efficiency.

A leader should be wise, discerning and experienced. He or she should reflect humility and be disciplined by God's grace to live a godly life and to be a person of prayer. The related spiritual principle is a leader should be a prudent person. People have a high respect for godly people with humility **and** discipline. This quality of leadership is a model for leadership in the church.

A leader should live a well-ordered life that makes the gospel attractive to unbelievers. The related spiritual principle is a leader must be a respectable Christian. A leader with integrity is respected by both Christians and **non-Christians**.

A leader should be unselfish and generous, willing **to** open his or her home for ministry and to share his or her earthly blessings with both **Christians** and non-Christians: The related spiritual principle is a leader should be hospitable. Hospitality in Thai society is important. It is a great challenge for Christian leaders to be hospitable. Leaders who are open to others are followed and accepted as leaders (Merry 1997:74).

A leader should be able to communicate in a non-argumentative, non-defensive and non-threatening **way--demonstrating** gentleness, patience and teachability without compromising the message of the Word of God. The related spiritual principle is a leader must be able to teach. Thais are naturally polite and **gentle**. They do not like confrontation, and they avoid arguments. A leader must be example of this in his or her life and teaching.

A leader should not be in bondage to any sinful **cravings** of the flesh; furthermore, a leader should carefully consider the way his or her freedoms in Christ might lead others to sin. The related spiritual principle is a leader must not be **addicted** to wine. Thais enjoy entertainment. Drinking wine is a common practice in entertainment. A Christian leader must keep himself or herself pure and noble.

A leader should be able to control angry feelings, never expressing these feelings in hurtful ways nor allowing them to linger indefinitely. The related spiritual principle is

a leader should not be pugnacious. The Thais **normally** do not show their negative feelings easily (chai yen). A leader of **quick** temper cannot **mentor** another.

A leader should be able to demonstrate strong convictions and directness in taking a stand for righteousness, but also balance these attitudes and actions with a loving spirit. The related spiritual principle is a leader should be gentle. This might be one of the most difficult spiritual principles. Normally, Thais do not approach issues with directness. However, a leader needs to learn how to stand for **righteousness**' sake uncompromisingly.

A leader should relate to others using a style of **communication** that does not make them feel controlled, manipulated or defensive. The related spiritual principle is do not be contentious. Most effective Thai leaders are not aggressive, defensive or direct. A leader must be disciplined to relate with others well.

A leader should be a generous Christian, giving regularly, systematically, proportionately and joyfully to the Lord's work. The related spiritual principle is a leader must be free from the love of money. Generosity is one of the marks of effective Thai church leaders. They not only give to the Lord, but they also provide for the needs of others. This quality is common even in secular leadership.

A leader who is also a parent should have good **relationships** with his or her children, giving proper direction for the family unit. The related spiritual principle is a leader should manage his or her household well. Broken families are quite common in Thai society. To be an exemplary Christian family provides a great challenge for leaders. This is one of the most important qualifications for leaders who are going to mentor emerging leaders.

Spiritual leadership has an impact on both the life of the church and the society. In most cases, Christian leaders fail to be active spiritually in the life of the society due to lack of discipline. Gene Getz writes,

Paul **wanted** Timothy to appoint leaders who not only had a good reputation in "the believing community" but also in the pagan community: Consequently, he culminated his character profile for elders and pastors by stating that every spiritual leader "must have a good reputation with those outside the church" (Barna 1997:85).

This is one of the most relevant topics needing to be addressed in the life of the church in Thailand. Several leaders fail to accomplish their purpose as leaders due to lack of spiritual **discipline--not** because of their lack of ability, skills or academic qualifications: It is sad to see some of the church leaders are no longer in the **ministry** due to failure in their spiritual lives. In order to provide mentoring as leadership development, leaders need spiritual discipline in their lives.

Conclusion

In this chapter, I discuss the need for a new model for developing emerging leaders in the Associated Churches of Thailand in Bangkok. Only a few leaders mentor others at present. At this time, the most relevant model for the ACTB could be mentoring in the community of the believers because so many **emerging** leaders come from Buddhist backgrounds and need guidance in their leadership journey. Also, interpersonal relationships are highly valued and are very strong in this Culture, making mentoring an appropriate option. Moreover, the Thais, like other Asians, maintain a group-oriented society in which mentor and mentoree can act as a team, allowing them to develop biblical and cultural leadership values through personal and group interactions. With special reference to the young ACTB churches, mentoring is quite relevant as they keep a very close fellowship in their small Christian communities. Discovering how to implement this model in the community will be addressed **in** the next chapters.

CHAPTER 6

FORMATION OF **LEADERS**

It is a great task to identify potential leaders, however it is no less important to develop, nurture, equip and empower the leaders appropriately. In this chapter, we will discuss **leaders'** development in spirituality, ministry and strategy. A leader needs to balance empowerment in at least three areas. The empowerment of the leader is a development of leadership character, leadership skill on leadership values. Effective Christian leaders are those who are influencing people through the balancing of all the three formations: spiritual formation, ministerial formation and strategic formation. These formations help to build a leader's ability to influence.

J.R. Clinton writes:

Over a lifetime spiritual formation develops leadership character. Ministerial formation develops leadership **skills**. Strategic formation develops leadership values which increasingly become a ministry philosophy. Development in any one or two of these formations can be arrested while there is limited progress in the **other(s)**. The most common of these aberrant patterns is leadership character and leadership values. A **gifted** leader can still have an effective ministry even with character defects or unbalanced values, at least for a limited time. However, such unbalance will eventually catch up with a leader (1989:402).

First, spiritual formation is one of the most **challenging** areas to empower the leaders in these churches. **Jeng** says a lack of spiritual formation in Thai churches is one of the churches' weaknesses (1983:21). In the following, I want to adapt these three types of formation from **J.R. Clinton's** book *Leadership Emergence Theory* (1989:387-402). I find these three basic formations are quite relevant to developing the Thai emerging leaders.

In spiritual formation, I will be dealing with the importance of character formation, taking the Lord Jesus as our model to empower the emerging leaders in their leadership development process. I will try to select **some** of the most practical and current needs of the emerging leaders in the Associated Churches of Thailand in Bangkok.

Spiritual Formation

Spiritual leadership formation is one of the most critical issues in Christian leadership development. The main purpose of spiritual formation is to form a Christlike character. Jesus is the key to Christian spirituality in several senses. Lawrence O. Richards writes, "Jesus is our leader: his example shows us **that** spirituality is expressed in human life in this world. Jesus is our source: only union with Jesus provides the power for the spiritual. And Jesus is our model: the New Testament consistently directs us to become like him" (1987:56).

In the life of Jesus, we can see the deepest spirituality of Christian life. Jesus became man to show us how we can become like him in our lives. Apostle Paul **challenged** the Ephesian Christians to imitate Christ (Eph. 5:1). Christian spirituality is **incarnational** in that Christ is really in us. As we live in and by the Spirit, growth in **Christlikeness** takes place (Richards 1987:59). The leader must imitate the life of Christ to become like him. The spirituality that Jesus Christ modeled forces us to ask the question, "On what basis can we live a spiritual life?" The best answer is "by doing what Jesus did." By imitating the life of Jesus, we can become more like him. Some of the most important areas a leader needs to develop in his or **her** spiritual life are discussed below.

Leaders must be humble. Jesus entered our world through birth; he assumed a truly human nature (Phil. 2). In taking on humanity, Jesus also became accountable to

and for others. The life of the Lord Jesus demonstrates humility. A leader must follow this example.

In Jesus' earthly life, he always associated with **humble** people. Bruce said that in taking the little children, Jesus taught us to be humble like these **children**, without thinking of position, and by disregarding ranks for **simplicity**. The next lesson Jesus taught was the duty of receiving little ones. Little ones refers not merely to children, but also to the weak, the socially insignificant and the **helpless** (1929:202-203). Secular leaders tend to associate with people who keep good standing in the society, but not Jesus. A leader must learn how to mix with people who are in need of help and who are weak. Jesus met weak, sick, people, even sinners such as Zacheaus, a tax-collector. People accused Jesus of being with sinners (Lk. 19:7).

Jesus said that he came to serve not to be served (Mt. 20:28). The Lord Jesus came not only in human **form**, but in the nature of a servant to serve others (Phil. 2:7). Jesus showed the real character of his servanthood by washing the feet of his disciples. He fed the five thousand people; he healed the sick and did **many** things to help others (Mk. 1:29-2:12). The heart of spiritual leadership, then, is **servicing people--looking** out for what is best for them rather than using them as a **means** to a larger end (Rinehart 1998:112). His servanthood in humility is one of our greatest models of leadership. A leader must be available to help others that he or she may fulfill his or her leadership and become like Jesus the Master.

Leaders should work with leaders who are humble and imitate their Christlike character. Paul said, "Imitate me" (1 Co. 4:16). Imitation is **not** a bad thing as long as the person whom we imitate is good and spiritual. A leader must learn from Jesus as well as from people who really follow Jesus Christ faithfully. Reading the biography of faithful Christians leaders like Hudson Taylor is important too.

To live a **human** life means not only to suffer but also to touch the lives of many sufferers. Brown said that when we open ourselves "we are formed by the Spirit and conformed to the **image** of divine love. This is known as spiritual formation" (1996:74). As long as we live in community, we need to reach others **through** compassion. People naturally are selfish. Richards writes, "when I find myself creating inner barriers to emotion, I have to remember that Jesus did not live this way. Christ looked at the crowds and at an individuals, and he felt their suffering. Jesus let his heart be filled with a compassionate love which led him to caring action" (1987:188). In order to grow in the love of Christ, a leader must see others through the eyes of **Jesus** Christ.

Leaders must be able to see other's needs, and he or she must have a sense of their pain and must have compassion for them. When the disciples asked Jesus for food, they were thinking of their physical needs; however, the Lord Jesus looked at the Samaritans who approached him with compassion seeing their spiritual **needs** (Jn. 4:31-32).

Leader must learn to visit ones those are suffering. Through visiting suffering people, a leader can understand and feel what they feel. Christ touched the blind and other sick people **and** healed them (Mt. 11:15). A leader must learn how to meet the needs of others. A leader must initiate exposing himself or herself to the community of the poor. A heart that is moved by love and compassion to **help**, to give, and to visit is needed. The loving attitude **of** a Good Samaritan is needed (Lk. 10:33-35). Slum areas in the Khlongtoey and Laksi areas are good places to visit and help poor people. A leader needs to learn from Jesus and people who really **demonstrate the** love and compassionate life of Christ.

No leader will be followed unless the leader himself or herself is obedient. Jesus Christ clearly demonstrated obedience in his life. Paul said, "And being found in appearance as a man, he humbled himself and became obedient to **death--even** death on the cross" (Phil. 2:8). The Lord Jesus himself is our prime example of obedience. The

leader must study the obedient life of Jesus and practice what Jesus **practiced--obedience** unto self-sacrifice. It is good for an emerging leader to study the life of Joseph who was obedient to his human father and to **God**, even when he did not understand them (Gen. 37). He obeyed God without reservations. A leader needs full commitment and discipline in his or her life. Barna said,

A **leader's** character will never rise beyond the flow level of his obedience to the Holy Spirit's dealings with the **heart**. Although our standard of character is outlined in **God's** Word and expressed through the person of Christ, the substance of character is fashioned by the accumulated responses of the heart to the Spirit's refining work (1997:70).

A leader needs to analyze his or her life to know how God is dealing with him or her. God calls leaders through incidents and circumstances of their lives that they may hear the small voice of him in their lives. It is good for a leader to draw a time line marking the critical incidents through which God has called them (see appendix C).

Consistency of character and the presence of integrity are the measure of true leadership. It is important to look at each person in the **different** roles he or she occupies in following Christ. Integrity is the integration of lifestyle and belief so that they become one.

A leader must learn from the life of Jesus. Jesus had integrity and yet was human. Jesus was never unfaithful to God his Father, and he fulfilled all of God's commands yet was human (Jn. 4:34). A leader needs discipline to study, to practice the character of Jesus Christ and to keep a consistent learning posture. As **this** is a lifelong process, it cannot be done in a single seminar or in three or four years of **seminary** life.

A study of the life of Job serves as a great lesson for a leader. Job was a man who kept his integrity even when he was in the most difficult circumstances losing all of his possession. All his children died and even his wife **accused** him of being unworthy to live. Yet, he kept his integrity with God. In all this, Job did not sin (Job 2:10).

Those who **want** to live Christlike lives must **suffer** many things even in **their** physical lives (2 Ti. 3:12). The underlying principle is of suffering like Jesus. Lattore says the Christian leadership development process is like a mining of diamonds. In order to get a precious diamond, a process must be gone through. **It** takes time and a lot of hard work **to** reach the precious stone. As a diamond is precious and rare; so are good leaders. The leader needs good discipline to keep up his or her spiritual vitals and form his or her character (2 Ti. 2: 3-7).

Mentoree's Discipline **j**

The success of a **leader's** ministry comes out of his or her "**beingness**" rather than "**doingness**" (J.R. Clinton 1989:390). Spiritual development of a leader primarily relates to character development. Spiritual development refers to the inner life of a leader reflecting Christlike characteristics in his or her personality and experiencing the presence of Christ in his or her daily life (J.R. Clinton 1989:387). Development of a leader does not come without discipline to form the character **of** the leader.

A Discipline to Study the Word

A personal study of the Word and application of the Living Word of God that empowers the life of an emerging leader is essential. Paul advised young Timothy as an emerging leader to study the Word, to handle it rightly, and to practice it in everyday life, (2 Ti. 2:15). Sanders writes,

Reading is one of the habits of great leaders, **like** Paul and William **Tyndale** devoted the days before martyrdom to the study of the parchments. . . . The man who desires to grow spiritually and intellectually will be constantly at his books. The lawyer who desires to succeed in his profession must keep abreast of important cases and changes in the law. The medical practitioner follows the constantly changing discoveries in the field. Even so the spiritual leader must master God's Word and its

principles, and know as well what is going on in the minds of those who look on him for guidance (1967:95).

In the book *Prepare for Battle*, Neal and Yvonne Pirolo emphasize the importance of the Word of God saying that the "Sword of the Spirit, which is the Word of God is a powerful weapon, not to be reckoned lightly. Let all of the spiritual nutrition of its life-giving words strengthen you" (1997:87). Leaders must do the following: read the Word daily; study the Word consistently; meditate on the word day and night; and practice the Word in daily life.

The Christian's knowledge should affect the way he or she lives. Knowledge produces holiness and all such virtues (cf. Col. 1:9-12) (J.R. Clinton 1998:14). A leader needs to have a study on a regular basis consisting of the following: core work, familiarity reading, character and situational studies. Table 1 presents a way in which Bible study can be approached.

TABLE 1
PROGRAM OUTLINE FOR STUDYING THE WORD

CORE BOOK STUDY (Daily)	CHARACTER STUDIES (Weekly)	SITUATIONAL STUDIES (Occasionally)
Joshua	Joseph	Thanksgiving
Psalms	Daniel	Christmas Message
Philippians	Timothy	World Missions

A Discipline of Prayer J

A leader's prayer life is vital. Through the power of prayer, Joshua took kingdoms (Jos. 10:12-13). The prayer of the righteous person is powerful, effective, and

avails (Jas. 5:16). Sanders said that in nothing should the leader be ahead of his followers more than in the realm of prayer. And yet, the most advanced **Christians** are unconscious of the possibility of endless development in their prayer life. They never seem to feel that they have attained a successful prayer life. Mastering the art of prayer, like any other art, will take time; and the amount of time we allocate to it will be the true measure of our conception of its importance. There is no way to **learn** to pray except by praying (1967:75-76). Prayer is not an easy task; it demands a lot of **discipline**. It is extremely important for the leader to make sure that he or she spends enough time with God doing the following: personal devotion; family prayer time; group prayers; occasional prayers; visitation prayers; pastoral and intercessory prayers.

Prayer is an intimate relationship with God. Prayer is a fellowship with **God**, sharing feelings and joys. Prayer is a communication of power between God and another to stand against evil (cf. Eph. 6:18).

A Christian leader's influence and power in a spiritual battle depends on how much he or she prays to **God**, in other words how intimate he or she lives with God. Eugene B. Habecker writes that thousands of Christian workers in the world have no great influence because of the prayerlessness of their **service**. It is nothing but the sin of prayerlessness causing the **lack** of a power spiritual lives (1996:227).

A Discipline to Live a Christlike **Life**

Godly discipline involves a discipline of both the spiritual and physical life, like praying, reading and studying the Word. Paul instructed Timothy to be prepared for hardship in his life (2 Ti. 2:3). Timothy joined the ranks of **those** who suffered hardship as a faithful soldier of Jesus Christ. An emerging leader **must** be willing to go through the difficulties in his or her life to be like Jesus. Stott writes,

Enter discipline, the final mark of a Christian leader. j Not only self-discipline in general (in mastery passions, time, and energies), but in particular the discipline with which one waits on God. The leader knows his weakness. He knows the strength of the opposition. But he also knows the inexhaustible riches of God's grace (1985:4).

A leaders' discipline is not just doing something or not doing something; but it is a control of the whole personality and life. The life of Joseph, Daniel and his friends are the most practical examples to follow for young leaders. How can a leader discipline himself or herself to fulfill his or her obligations as a leader?

The discipline of the body is one of the most difficult parts of a Christian life. Paul said, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship (Rom 12:1). The functions of parts of the human body such as eyes, ears and mouth need to be controlled. A leader needs to discipline his body to please God submitting to the authority of Christ.

The discipline of the mind is another area of discipline. The human mind is very active, and it is a target of the evil one to destroy God's people. Pirola and Pirola write, "All those negatives thoughts concerning regrets of the past, frustrations of the present and anxieties of the future can be brought into captivity. His Word declares it" (1997:256).

In all these areas, the evil one tries to attack the human mind. So, Paul said in 2 Corinthians 10:5 "we take captive every thought to make it obedient to Christ." Paul challenges us to fix our minds on honorable things, "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable if anything is excellent, or praiseworthy--think about such things" (Phil. 4:8). As the devil always watches for a chance to capture the minds of humans through thoughts and imagination, a leader must be careful (cf. 1 Pe. 5:8). A leader must fill his or her heart with the Living Word of God by meditating and witnessing in his or her daily life.

A discipline to do good works is another practical exercise for a **leader**. No one can do good works at all times; although, of course, we **want** to. Doing good works requires a lot of discipline. Good works are not always **spontaneous**. The Scripture urges us to participate actively in doing good works through the **renewing** of the mind (**Rom. 12:2; Eph. 2:10**). In order to do good works a leader needs the formation of attitude to do good works, the ability to initiate good works, and a **position** to work in relation with others. The Good Samaritan is an excellent example (Lk. 10:33f).

In these areas of his or her life, a leader must see **that** he or she keeps good discipline in his or her daily life to do the will of God. Paul says, "For physical training is of some value, but godliness has value for all things" (**1 Ti. 4:8**). In several areas, a leader needs to have physical training and discipline; however, the most important characteristic is "godliness" keeping spiritual discipline.

Ministerial Formation

The emergence of a leader is one of the most important stages of development for his or her effectiveness in ministry. Identification of leadership abilities, giftedness and spirituality is the beginning of the leadership development process. **J.R.** Clinton writes,

Ministerial formation is defined as that development; of a leader which relates to effective **leadership--the** capacity to influence followers **and** to minister to them. It refers to development of ministry skills and knowledge. Knowledge about leadership in general, about ministry in particular, and skills to use that knowledge **are** essentials of this processing. There **is** a growing sensitivity to lessons taught by God in terms of the dynamics of **leadership--leader**, follower and situation.

For a Christian leader this formation specifically involves identification recognition and development of spiritual gifts. It also involves development and use of other aspects of **giftedness--natural** abilities as well as acquired skills. The leader learns to rely on giftedness with increasing effectiveness in ministering to **followers** and motivating them toward beneficial changes which will harmonize with God's purposes as understood by the leader (**1989:390-391**).

It is the responsibility of existing leaders to help emerging leaders develop **their** gifts. The purpose of gifts is for the empowerment of the leaders. This empowerment for **new** spiritual leaders comes first from the Holy Spirit then **through** the existing leaders in the community (**Elliston** and Kauffman 1993:92).

Giftedness Set

There are three important giftedness sets to be **developed** to empower a leader's ministry: spiritual gifts, natural gifts and acquired gifts (see appendix B). It is important to develop this set of gifts in a leader for him or her to do his or her ministry effectively. A leader also needs a balance in his or her growth.

Spiritual gifts are the most important gifts. As it is written in Romans 12:8, these gifts include exhortation, word of knowledge, word of wisdom and prophecy and faith.

Natural abilities are a leader's ability along with a persevering attitude. God gives natural abilities to some for the ministry. They need to be **developed** like other qualities.

Acquired skills include analytical **thinking** and vision casting. Leaders are usually the ones to develop those skills within themselves. Right here we can see the important function of the training agencies and seminaries to develop leaders. Leaders are not born, as someone said, they are made. They need to develop their skills and enlarge their visions. However, without the gifts of the Spirit, neither the abilities nor skills of the leaders will prevail or be effective. Sanders writes,

Spiritual leadership is a blending of natural and spiritual qualities. Even the natural qualities are not self-produced but **God-given**, and therefore reach their highest effectiveness when employed in the **service** of God and for His glory. . . . Spiritual leadership is a matter of superior spiritual power, and that can never be self-generated. **There** is no such thing as a self-made spiritual leader. He is able to influence others spiritually only because the Spirit is able to work in and through him to a greater degree than in those whom he leads (1967:20).

Release of Giftedness as Mentor's Task

In this stage it is **important** that an emerging leader discover his or her leadership potential through the development of his or her giftedness. However, a mentoree needs help from his or her mentor to identify and release his or her giftedness. This development includes the other aspects of **giftedness--natural** abilities as well as acquired skills. The next step is identifying the giftedness of a leader so that he or she might be able to develop his or her gifts. This could be a process; it may take time because of the **leader's** ministry.

Identification of leadership giftedness requires intensive study of the Scripture. The qualities must be identified in the light of Scriptural teachings. In some cases, the study of the life of some biblical leaders might help an emerging leader to reflect upon his or her experience and life.

Recognition of giftedness is difficult for some leaders to do by themselves. A leader may have some indication that he or she has giftedness in his or her leadership; however, some people may need a confirmation by the group for acceptance and accountability (cf. Ac. 6:1-7). An emerging leader needs someone to mentor and to guide him or her identifying his or her giftedness (Clinton and Clinton 1991:2-26). He or she must build relationships with other **mature** leaders, connecting **with** powerful people and finding sponsors (Elliston and Kauffman 1993:92).

Development of the giftedness often occurs best in a small group environment. In a **small** group, an emerging leader can exercise his or her gifts. And in the process the group identifies with him or her as he or she does his or her part as one of the team members in the group. Identification in the group allows for practice in an environment where the members of a group can support and encourage him or her to grow. This environment allows peer group mentoring, which can be very effective (Elliston 1997:54).

A leader needs to be in ministry for confirmation and **development** of his or her giftedness in the ministry. Leadership will not grow **without** ministry or outside of ministry. My exhortation **gift** was identified by a small group fellowship in 1973. Since then, I have been given opportunities to speak at camps and conferences of several **denominations**. The most important characteristics of emerging leaders are obedience and willingness to go through any circumstance to develop giftedness through service. This is a critical part of the whole process of ministerial formation (**J.R. Clinton** 1989:391). In this stage an emerging leader needs the following: practical experience through involvement in the ministry; obedience and discernment to follow God's direction; self-discipline to learn and to develop himself or herself and discernment through clusters analyzing life events by using timelines (see Figure 1 and appendix C).

The leader must learn from what God has done in his or her life. The major problem in ministerial formation is **plateauing**. A grasp of the learning posture is a healthy antidote to plateauing (**J.R. Clinton** 1989:396). It is necessary for an emerging leader to look back at his or her past in the perspective of his or her future. When a leader looks back at past **experience--the** moment when the Lord called him into his **service--he** or she can commit his or her life afresh without reservation. The remembrance of his past experience becomes the source of his or her strength during difficult times in ministry in the years following. Without ministry experience, the leader has nothing to learn from his or her past; he or she needs ministry to develop his or her leadership. Through **in-ministry** experience, a leader can reflect upon what he or she does, and that deep reflection will help him or her evaluate his or her leadership development.

Relational Base Leadership Development

In the context of Thai society, I deliberately chose a social base leadership formation as one of the most important ways of developing leaders. The standard of morality is relatively low in Thai secular society. It is worthy to mention at least two areas in which the leaders need to develop their leadership. The Christian family life of a leader is one of the main foundations for leadership effectiveness. In Thai society, broken families are seen in every community. In such a context, leadership formation must be taken seriously and must be based on the Scriptural teachings of the family; a male spiritual leader must be "the husband of but one wife" and "manage his own family well" (1 Ti. 3:2-4). Paul wanted Timothy to appoint leaders with good reputations not only in the believing community but also in the pagan society (Barna 1997:85).

A leader must keep his family relationship healthy. One's spouse must be made number one, to demonstrate the Christlike love (Habecker 1996:49). Also, the leader must manage (nurture) his or her family well, providing proper Christian discipline for his or her children.

For emerging leaders to develop their social base **for** leadership, a favorable environment must be provided so that the leaders may have time to spend with their families and friends to go on a regular vacations, do special activities together for spiritual renewal, to share time together, and to share family concerns. Unfortunately in several churches there is no provision for leaders. As a result, in the course of time families suffer and the integrity of the families' social **lives** becomes questionable. Integrity of the leader's family must be an example of Christian life in the community. Honest dealings with the public are also important. In order **to** maintain good family standing in the society, an emerging leader needs to develop his or her family social life by associating with mature Christian leaders and friends. This is one of the most important and challenging mentoring ministries for these young churches.

Strategic Formation

Strategic formation is about the ministry philosophy of a leader. It relates to the overall ministry perspective of the leader. It demands a clear idea and vision for the ministry. The leader must be able to articulate his or her ministry philosophy. Emerging

leaders need a lot of help to see their ministry perspectives. J.R. Clinton writes:

Strategic formation is the leader's sense for his or her individual ministry as moving toward God's purposes (1989:396) perceived Biblical values of leadership, the challenges of the times that faces the individual, and the unique giftedness of the leader. When the leader sense their direction and their ministry, a leader's lifetime pursue their purposes as leaders. Several emerging leaders do not sense their leadership role and ministry perspectives. Some leaders do not know how. They just follow the Lord's leading and step out in faith to be used by him; but it is unsettling for them not knowing where God wants them to go.

In this case, an emerging leader needs to reflect upon his or her **life--past**, present and **future--in** the light of God's dealings with him or her. An emerging leader needs to analyze some detailed incidents in his or her life in which **God** may have something to say to him or her. Some of the main **steps** are as follow:

1. Developing a ministry philosophy. A ministry **philosophy** includes a set of implicit values, which guide a **leader's** conduct and **thinking in** relationship to practice and understanding of his or her ministry, which increasingly focuses the leader toward a more effective, unique, God-directed contribution to the Kingdom (J.R. Clinton 1995:8).

2. Focusing on one's purpose: A leader must identify his or her purpose by analyzing the incidents in his or her life. The following table illustrates this idea.

TABLE 2
STAGES OF IDENTIFYING GOD'S PURPOSE FOR AN
INDIVIDUAL

	PREPARATORY	REVELATION	FULFILLMENT
Moses	Pharaoh's Son	Shepherd	Exodus
Joseph	Slavery	Custody	Ruler of Egypt

3. Developing a unique methodology: While life purpose forms the prime integration factor around which a focused life operates, there has to be a way to deliver ministry to people. This may not come early in the ministry of a leader, however, a leader must be creative in communicating to people to be most effective.

4. Defining the major role of a leader: The major role is the official or unofficial **position/platform** or leadership function that basically describes what a leader does, allows recognition by others, and uniquely fits the leader allowing him or her to accomplish the purpose of his or her life (J.R. Clinton 1995:123). This may be identified in a later period of the leader's ministry; however, it must at some time be identified and focused on.

The identification of a leader's **formations--spiritual**, ministry and **strategy--will** ultimately come together. It may take time and will require a sincere study of God's guidance in a leader's personal life. The leader is the one who knows himself or herself best. However, he or she may need a mentor for guidance in analyzing his or her timeline. Figure 1 is an example of a leader's time line.

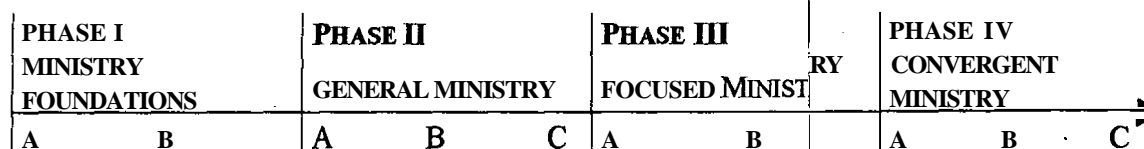


FIGURE 1

TIME LINE OF A LEADER'S LIFE AND FORMATION

(Adapted from Clinton and Clinton 1997:8)

This figure can be understood as follows:

Phase I

- A. Sovereign Foundation: early shaping of **character/personality**.
- B. Leadership Transitions

Phase II

- A. Provisional Ministry (2-6 years)
- B. Growth Ministry (6-8 years)

Phase III

- A. Role Transition: moving toward compatibility between role and giftedness.
- B. Unique Ministry: ministering effectively.

Phase IV

- A. Special Guidance: movement toward a role focusing on ultimate contribution.
- B. Convergent Ministry: fulfilling a sense of **destiny/ultimate** contribution.

This identification can be done with mentor/peer mentoring in one of the informal **programs**. It is the responsibility of a mentor to help the mentoree understand his or her purpose in life.

Developing Mentoring Programs

Presently there are several programs to develop leadership in the churches of Thailand, especially in Bangkok. However, since most of them are providing the similar models of leadership training, in this paper I want to recommend a **re-structuring** the non-formal programs and developing in-formal programs in the Associated Churches of Thailand in Bangkok.

Re-Structuring Non-Formal Programs for Mentoring

Non-formal programs, such as mentoring seminars, retreats, and joint fellowships can serve at least three purposes: attracting mentors, developing ministry skills (as in appendix B) and developing **leader's** spiritual growth through Word study.

Seminars can serve as an attracting and training tool for mentoring. Seminars should not **last** more than a day.

One-day retreat programs should be more informal to attract mentors and develop personal relationships. They can be done with small groups of four to ten people. In this kind of retreat, the focus must be upon personal needs in spiritual growth: prayer, devotion, sharing, encouragement and helping one another. Individual participation must be highly encouraged (see appendix D).

Church joint fellowships are always very **good** in the ACTB churches. However, their purpose is not clear except to have fellowship together. This program can provide a means of attracting mentors because most leaders can meet easily at joint fellowship. Leaders must have intentional mentoring to relate with others during this fellowship. This fellowship time must allow for informal talks between mentors and mentorees during coffee or **supper time**.

Developing Informal Mentoring Programs

Mentoring is a relationship. Relationship building techniques must be relevant to an environment and cultural context. In the Thai culture, relationship is vital. Naturally, the Thais like fun. Their lives are characterized by three "Ss"--Sanuuk (fun), Sabaai (easy) and Saduak (convenient) (Caleb Project 1988:43). Their concept of life is to enjoy and not to have burdens. Building relationship must be enjoyable and **fun--not** legalistic or formal.

One hour lunch or coffee meetings are ideal because they can take place near one's work or in a general location where people can come easily and briefly meet. No agenda needs to be followed but a well-planned and specific topic can be discussed like how to **make** friends with other people.

Picnics can be creative fun times to stress a **specific** agenda to meet the needs of a mentoree in building relationship.

Family get-togethers can be a time for families to share. Two or three families can gather and share family life experiences and activities in the most practical way. A mentoree can learn by seeing and hearing from the mentor. Social relational approach is very effective and important for young leaders who do not have Christian family backgrounds. Family get-togethers can be planned for a holiday lunch, dinner, birthday party or some other special occasion.

Peer groups fellowship can be a study, prayer, sharing and fellowship time for groups of peers. Friendship can be easily established and **peer** mentoring is possible without much effort in this environment.

Conclusion

As a missionary and field leader, I have had the privilege of working with these young leaders and the members of these churches. **When** I look at these young churches

with great hope and expectations, I can see potential for leadership development. God gives us people and resources **to** develop emerging leaders. The need of the church is to **re-organize** those resources, work as a **team**, attract mentors, and begin mentoring one another. God is not looking for what is not available, but what is in our hands. "Let My people go" is the commission and the staff in your hands is still important and unique (cf Ex. 4:2).

In this chapter, I focus on the formation of leadership values. The emerging leaders need to grow in their spiritual life, ministerial development and strategic formation to fulfill the ultimate goal in their lives. Development will occur with the identification of individual giftedness in the community and the exercise of gifts through commitment and integrity. Heeding the guidance of the Holy Spirit and working within the corporate team of believers is important to creating the environment for such development in the community of the believers.

In order to develop emerging leaders, the church must take steps to cultivate the gifts and talents of young leaders. Young leaders need mentors who can help them in their leadership development. Mentoring programs that will attract mentors in the church must be coordinated.

CHAPTER 7
**PRACTICAL STEPS TO IDENTIFYING AND
DEVELOPING HOMEGROWN LEADERS**

Success in involving others in church growth and mission largely depends upon the ability to develop new leadership. In this chapter, I will outline a plan for identifying potential leaders and developing emerging leaders in the ACTB. This plan assumes a systematic view of the process by including steps for identifying potential leaders, developing emerging leaders, and assimilating leaders into a meaningful position of ministry in the community of the church. To fulfill the need for homegrown leaders, it is necessary to have a plan for discovering potential leaders in the community. Following, I present a plan for identifying and equipping leaders. The plan is based on the background of the church of Thailand and the strategies and principles I discussed in the previous chapters. With the help of these plans, I hope the ACTB can begin fulfilling its vision to be a mission organization that develops leaders.

Identifying Potential Leaders

In the context of the Associated Churches of Thailand in Bangkok, identifying leaders remains one of the most crucial issues. Lack of homegrown leaders is a problem for the ACTB. For the churches to identify emerging leaders, the following three practices must be adopted.

First, the practice of prayer is core to the mission of God. It affects the success of the ministry. Even the laborers for a ministry come through prayer (Mt. 3:38). Leaders

and believers must pray for increased leadership in the churches. Prayer teams specifically organized to pray for leadership development could be organized in the ACTB churches to begin the process of leadership development.

Second, the practice of maintaining personal contact is necessary. As the Lord Jesus met his disciples personally, it is quite important to contact potential leaders personally. As I have mentioned in the previous chapters, Thais do not come forward to take leadership responsibility, which should not be interpreted as inefficiency. Thais are simply not assertive. Therefore, existing leaders must approach those young potential leaders, connect with them and encourage them to take leadership responsibilities. Personal contact is more than one or two visits with a person; it requires continually sharing in the lives of others. ACTB churches could gather the core group of existing leaders in each church and discuss personal strategies, as well as church strategies, for reaching out to potential leaders and maintaining relationships with them. (The relationship building and maintenance should follow the mentoring models presented in the following sections.)

Third, the practice of assimilating the gifts of potential leaders in small group activities is needed for the development of leaders. Through small groups, emerging leaders' abilities and talents can be identified. Potential leaders display their giftedness through personal, active involvement in the ministry of small groups and in the community of the church. As a part of the each ACTB's strategy for developing leaders, the organization of small groups could be included.

Strategy to Develop Homegrown Leaders

Strategy enables leaders to look to the future and discover what God wants to bring about. Strategy also serves as a means of communicating a direction and goal to others, thus generating support and cohesiveness. To meet the challenge of filling a

leadership vacuum in the ACTB, another new church **program** is not needed; rather the strengthening of existing programs through strategic planning is needed. When

developing a strategy, the purpose and objectives must be clear. Following is a possible purpose and a possible list of objectives that could be adopted **by** the ACTB along with a plan for meeting the goal and objectives.

Purpose

The ACTB seeks to equip **emerging** leaders to fulfill the mandate of the Lord Jesus to disciple other nations.

Objectives

The ACTB seeks to accomplish the following:

To help emerging leaders build a solid foundation for leadership through an understanding **of** the Scriptural principles of leadership.

To guide the character and spiritual development of emerging leaders through facilitating active relationships between the emerging leaders and mature Christian leaders who can teach them biblical leadership values that work within the context of their culture.

To instill within the **hearts** of emerging leaders a passion for missions, evangelism and church planting.

Plan

As the Thai culture values personal relationships, a plan for following biblical relationship models to develop emerging leaders is appropriate in the Thai context. In the following section, I outline some possible ways in which to begin and maintain mentoring relationships.

Attracting Mentors

The ACTB can begin developing leaders by **offering** mentor awareness seminars. These seminars should be organized to recruit and train mentors who are mature Christian leaders. In the months prior to the seminar, ACTB leaders should approach individuals whom they believe would be interested in joining a mentoring program. Leaders must seek and approach potential mentors prayerfully. As the set **date** for the seminar approaches, these **potential** mentors should **be** personally invited to the seminar. At the seminar, through group interaction and speakers, the potential mentors must be challenged to consider seriously the possibility of mentoring. Following the seminar, the ACTB leaders should continue to interact with the seminar **participants** and encourage them, if they have shown interest in mentoring, to make a decision to be mentors.

After the potential mentors agree to begin mentoring, they should be invited to a training session or a retreat at which they **will** be trained to make the most of mentoring relationships. They will be informed of the problems they may encounter as a mentor and shown ways to deal with such problems. They will **also** be instructed on ways of finding or recruiting proteges.

Programs to Nurture the Mentoring Relationships

"Mentoring involves a relationship not a program" (Hendricks and Hendricks 1995:231). The twelve Associated Churches of Thailand in Bangkok maintain strong relationships with each **other**. Mentoring relationships can be nurtured through joint activities, as well as separate church activities. The following are a few of the activities that can be used to build mentoring relationships: retreats, camps, and general fellowship gatherings. At these activities time for relaxation can be given to allow mentors and mentorees to interact with one another in the community setting.

Social base mentoring must be even more informal. Although, the social base mentoring involves trained mentors, other leaders in the church may need to be involved in arranging the mentoring activities for social base **mentoring**. Social base mentoring encourages families to gather for leisure activities and fellowship that encourages strong family **relationships**. This program is especially necessary for the families of young leaders who have just begun their Christian family life **and** ministry. Leaders and mentors can begin facilitating the mentoring relationship by inviting families to their homes to visit, to go for picnics, to attend birthday parties, to join them in a weekend holiday and to participate in other similar leisure activities.

Institution-Church Model

In order to have a successful and effective leadership development program in the church, there must be strong cooperation between the theological institutions and the church. The theological institutions can share their ~~resources--their~~ facilities as well as their faculty. They can partner in leadership training **programs**. To implement leadership training programs, the leaders of the ACTB must meet to develop a plan and discuss the possibilities. They should discuss **the** ways in which theological institutions can offer suitable theological mentoring programs for the emerging leaders in local churches. They should also discuss the ways in which these churches can invite theological trainers to help the emerging leaders in their local settings through partnering with the local church leadership development programs. Together, they should create a detailed plan for local leadership seminars, Theological Extension Education programs, and intensive leadership courses. This process will commence the theological mentoring. By joining their efforts and discovering the obstacles and barriers to leadership development, together they can with greater strength overcome all of the obstacles and barriers.

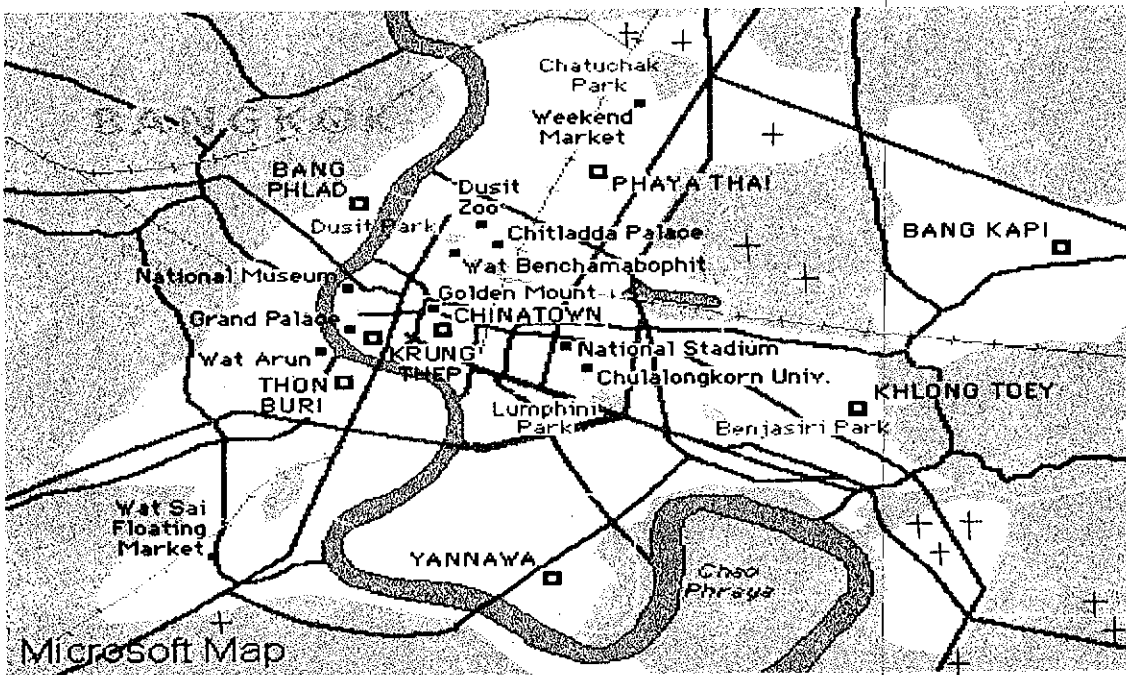
While many emerging leaders do not have the privilege of studying in theological institutions, they can benefit from the Theological Extension Education programs. If the churches and the theological institutions, such as Bangkok Bible College and Seminary and Phayao Bible **School**, could partner in building leaders, **mentors** from the institutions could share their education with emerging leaders who are unable to obtain a formal education.

Conclusion

One of **the** foundational commitments we have in our mission (OMF International) is to reach the unreached people, developing emerging leaders and **ministering** to them. In the Associated Churches of **Thailand** in Bangkok, there is a strong commitment to solid relationships and teamwork. The missionaries and church leaders must not only be a "doers of **ministry**," but "equippers of leaders." In partnership with these young church leaders, leadership development can be achieved to train other disciples.

In most churches, people are looking for quick fixes and for permanent solution to their problems. There is no such kind of problem solving. Even mentoring takes time and effort; mentoring is a long process. A single big event might change minds, but it will not bring life changes (Contant 1998:221). Building community and developing mentoring relationships are the underlying principles to developing leaders in Thai churches. Placing a strong emphasis on relationship in the Thai community creates a favorable environment for developing emerging leaders in these young churches. In this context, once a relationship is established, other things can be developed through dynamic group and personal relationship.

APPENDIX A
MAP OF BANGKOK



not to scale

(+)= The 12 OMF related Associated Churches of Thailand in Bangkok

FIGURE 2
OMF RELATED ACTB CHURCHES IN BANGKOK

(Adapted from Microsoft Map 1997:Thailand)

Area of Bangkok Metropolis: 1562.2 square kilometers

Population: over 10 million

APPENDIX B
GIFTEDNESS SET

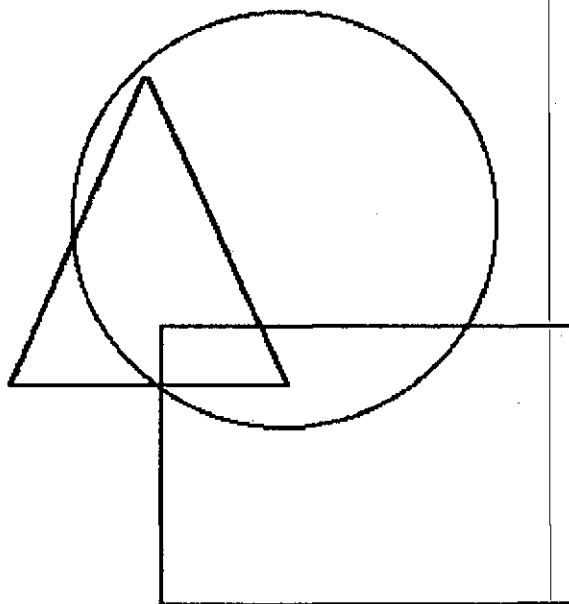


FIGURE 3
MODEL OF A GIFTEDNESS SET

(Adapted from Clinton and Clinton 1997:4)

1. **Square--Natural Abilities:** leadership abilities, persevering attitude.
2. **Triangle--Acquired Skills:** analytical thinking, **vision** casting.
3. **Circle--Spiritual Gifts:** exhortation, word of knowledge, word of wisdom, prophecy, and faith.

APPENDIX C

EXAMPLE OF MINISTRY TIME LINE

Ginnei Thang Ngaihte

PHASE I EARLY LIFE FORMATION			PHASE II INITIAL MINISTRY		PHASE III COMPETENT MINISTRY →	
A-1948	B-1963	C-1973	A-1974 -	B-1982	A-1987	B-1997
Age	(15)	(25)	(26)	(34)	(39)	(49)

FIGURE 4

PERSONAL EXAMPLE OF MINISTRY TIME LINE

(Adapted from Clinton and Clinton 1997:8)

PHASE I

- A. Rural Family Life
 - Critical Incident 1: Miraculous Healings
 - Critical Incident 2: Mother's Early Dedication
- B. Urban Life
- C. Ministry Call

PHASE II

- A. Seminary Training
 - Critical Incident 3: Giftedness Discovered
 - Critical Incident 4: Word's Affirmation
- B. Evangelist
 - Critical Incident 5: Missionary Call
 - Critical Incident 6: God's Financial Provision

PHASE III

- A. Director of Ministries (Mission Executive)
 - Critical Incident 7: Leadership Develops
- B. Cross-Cultural Ministry
 - Critical Incident 8: **Opportunity** for Seminary Training
- C. Seminary Training

APPENDIX D

SCHEDULE EXAMPLE FOR MENTORING SEMINAR PROGRAM

Saturday

7:30 a.m. Arrival and breakfast

8:30 a.m. Introduction

Devotion and Bible study on mentoring

10:00 a.m. **Coffee/Tea** Break

10:30 a.m. Study on personal life and ministry

12:00 noon Lunch

1:30 p.m. Small group: Sharing personal and ministry needs, **pre-mentoring**
connection

3:00 p.m. Plan for mentoring connection and prayer

4:00 p.m. Close and leave for home

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VITA

Ginnei Thang **Ngaihte** was born on April 3, 1948. He married **Ching Ngaihte** on December 8, 1982. He has two children Khup and **Nem**. He resides with his family in **Lamka, Churachandpur, Manipur, India**.

He received his B.A. from St. Anthony's College, **Shillong** in 1973. He graduated with a B.R.E. from Union Biblical Seminary, Pune in 1978. Then in 1987, he obtained his B.D. from Union Biblical Seminary, Pune. He was ordained by the Evangelical Baptist Convention on January 18, 1980.

He served as the vice-principal of **Catermole (Mission) High School** in 1973 and 1974. From 1975 to 1979, he traveled as an evangelist in India and Myanmar. From 1980 to 1986, he held the positions of Director of Mission and Ministry (EBC), Chairman of Ministerial Board, Chairman of the Paite Bible Translation, and Chairman of Pay Commission,

In 1987 and 1988 he was a missionary with the Indian Evangelical Mission. Since 1989, he has been a missionary with OMF International. For two years, 1995-1997, he served as an OMF Field Leader in the Bangkok Region. Currently, he is a Regional Director for OMF in Bangkok.