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# Generating Trust in a Multiethnic "Church of Christ/ Iglesia de Cristo," in Santa Paula, California

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GENERATING TRUST IN A MULTIETHNIC "CHURCH OF CHRIST/  
IGLESIA DE CRISTO," IN SANTA PAULA, CALIFORNIA

A Dissertation Presented to the Faculty of  
Harding School of Theology  
Memphis, Tennessee

In Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Ministry

By  
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Spring 2019

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## CHAPTER 1: GENERATING TRUST IN A MULTIETHNIC CHURCH

### The Problem

When two language groups meet in the same church building with inadequate communication (beyond hallway conversations in passing), it becomes too easy for the groups to polarize and never develop the level of trust necessary for a healthy church. Without a plan to generate trust among our leaders, we will continue to be polarized until it is too difficult to act as one body.

Moreover, the tensions<sup>1</sup> and misunderstandings that have occurred over the past few years indicate that the lack of trust between our two groups challenged my initial proposal of appointing elders in our multiethnic church. We have language, cultural and educational barriers but they can turn into bridges if we decide together to grow into a healthy multiethnic church together.

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<sup>1</sup>Mark Lau Branson and Juan Francisco Martínez, *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, Ill: IVP Academic, 2011), 220. They explain that churches that engage in multicultural life experience tensions and conflicts and although they may seem minor, they are important. "Some of the most common conflicted experiences. . .include kitchens, adults supervising children, attire, clocks and assumptions and experiences concerning power."

For our church to avoid the "common pitfalls"<sup>2</sup> that multiethnic churches encounter when appointing elders, philosophical as well as doctrinal issues, we must "opt for the intervention that starts at the beginning."<sup>3</sup> We discovered that it was necessary to shift our initial focus from appointing elders to generating trust and unity, among our leaders before we could move forward with appointing elders. My research question became: What are the best practices for generating trust between two ethnic groups in a small church for the future stability and growth of the whole church and the appointment of elders from both groups?

#### The Ministry Context

In 2007 I was instrumental in planting the "Iglesia de Cristo" (Spanish-speaking Church of Christ) within the English-speaking Santa Paula Church of Christ. Within a year we grew from fifty to over 100 members. From 2007-2013, I developed a Spanish language church within an aging

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<sup>2</sup>Craig W. Garriott, "Leadership Development in the Multiethnic Church," *Urban Mission* 13 (June 1996): 34. Common pitfalls implied in the article are doctrinal difference; untested character; lack of cross-cultural competency; and an unwillingness to stay when ministry gets tough. 1 Tim. 1:3; 3:7, 10 apply to these pitfalls.

<sup>3</sup>Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, Or.: Wipf & Stock, 2011), 65-66.



Anglo church. I was very deliberate in attending every business meeting of the Anglo church and communicating with their leaders so that when any problems arose they could be addressed and resolved immediately. This model worked well when I ministered in Spanish, but when I was asked by our leaders to change my role at church to serve as the preacher for the English-speaking group in 2013, and a member of the Hispanic congregation was asked to preach in Spanish,<sup>4</sup> our two groups began to polarize. I assumed a long-term solution to the problem would be to appoint elders from both groups in hopes that God would bring us together. Therefore, in the spring of 2013, I invited Evertt Huffard to speak on the topic of eldership. When Huffard addressed the topic of eldership three fears surfaced: (1) the fear of selecting the wrong men (2) the fear of the process itself, and (3) the lack of trust in each other.<sup>5</sup> Since that meeting, I felt compelled to

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<sup>4</sup>The preacher of the Spanish congregation did not speak English and had a very different theological perspective based on limited training.

<sup>5</sup>Evertt W. Huffard, Church Meeting Notes, Santa Paula, Church of Christ, Spring, 2013. During this meeting Huffard proposed what I called "The *Pre-LeaderLoop* Model." It was during this discussion that the three fears surfaced. Also, as mentioned above, the pre-LeaderLoop model became the key factor for reaching consensus from all the men to adopt the LeaderLoop Model (Appendix B, Figure 2).

research how healthy multiethnic churches overcome these obstacles and find out if appointing elders was the solution to our problem. What I discovered is that we were facing a common, expected phenomenon in a multiethnic church.

### Literature Review

Mark DeYmaz and Henry Li explain a lesson learned when they added five men to their current elder board.<sup>6</sup> Their first step was to study the biblical qualifications of elders in 1 Tim. 3:1-9 and Titus 1:6-9, then "scan the horizon"<sup>7</sup> of their current membership of men who met those standards. They "naively failed to recognize that the biblical standards"<sup>8</sup> given were only to help bring out candidates at the surface level. They admitted that even though the candidates appeared to meet the biblical qualifications, they neglected to "push deeper" to examine each man's abilities, personality, life and ministry experience, and potential fit within the existing team.

We simply trusted that good men in good faith with good intentions would all understand just

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<sup>6</sup>Mark DeYmaz and Harry Li, *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them* (Grand Rapids: Zondervan, 2010), 121-22.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

who we were and where we were headed as a church. Little did we realize, however, that our failure to articulate a more detailed vision for the church beyond our multi-ethnic DNA would eventually cause a split in our church leadership. Within three years, three of the five men we had selected decided to withdraw from the elder board and left the church.<sup>9</sup>

Craig W. Garriott experienced a similar challenge in a multiethnic church when some of his elders resigned in their first term of office. He observed that their resignation played a major part to the deterioration of an already fragile church.

The church suffers when leaders . . . pull up stakes when [ministry] gets too hard . . . The rule: ambitious believers who want to serve must have demonstrated a significant commitment to the . . . church before they assume strategic positions of leadership.<sup>10</sup>

As mentioned earlier, for us to appoint elders at the expense of developing trust first would have been a major mistake.

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<sup>9</sup>DeYmaz and Li, *Leading a Healthy Multi-Ethnic Church*, 120-21. See also Stephen M. R. Covey and Rebecca R. Merrill, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006), 289-90. Covey and Merrill would categorize "We simply trusted" as "Blind Trust," in the zone of gullibility. This phenomenon describes as a person with a high propensity to trust and low analysis. It's the Pollyanna approach where people blissfully trust everyone without applying common sense (See "Smart Trust Matrix p. 287).

<sup>10</sup>Garriott, "Leadership Development in the Multiethnic Church," 35.

Tim Sensing in *Qualitative Research*, qualifies a “first things first approach to decision making.” He argued, it is always better to “opt for the intervention at the beginning of the process.”<sup>11</sup> That is why we opted for generating trust between our two language groups before entrusting them with leadership positions. Decisions to generate trust instead of appointing leaders often creates leadership backlash.<sup>12</sup> Therefore, “it’s imperative that you determine if the ministry’s empowered leadership supports the process.”<sup>13</sup> This is why the pre-*LeaderLoop* model became the key factor for reaching the consensus to adopt the *LeaderLoop* model (see Chapter 4 Figure 8).

Dan Rodriguez, in a multiethnic situation like ours, suggests a three-step process for generating trust especially “among resistant older members and recent immigrants.”<sup>14</sup> First, love the church as Christ did before

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<sup>11</sup>Sensing, *Qualitative Research*, 65. (See Figures 3, 4 and 5 in chapter three).

<sup>12</sup>Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, (Colorado Springs, CO: NavPress, 1988), 108-10.

<sup>13</sup>Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, Mich: Baker Books, 2004), 106.

creating a vision or making changes. "Unless your church is absolutely certain that you love them and that you want what is best for them, you will have a very difficult time implementing the desired and necessary changes."<sup>15</sup> Second, be patient but intentional. Latino preachers need to make gradual but strategic changes over an extended period of time. Third, stay well connected to each language group. "Preaching and teaching several times a year in the Spanish service"<sup>16</sup> will remind those in the Spanish group that we are one church, along with the English-speaking group. Also intentionally meeting with the Spanish-speaking minister to discuss concerns and future plans has proved to be a valuable practice for generating trust.

Possibly the most well-known reference that addresses the need to develop trust would be Patrick Lencioni's, *The*

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<sup>14</sup>Daniel A. Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (Downers Grove, Ill: IVP Academic, 2011), 69, 75, 172.

<sup>15</sup>Ibid., 69, 75, 172.

<sup>16</sup>Ibid., 172. Rodriguez highlighted the respect earned by the minister toward the first generation. A second-generation leader, who was instrumental in turning a small Spanish speaking church into a 5000-member multiethnic mega-church, insisted "that initial fears, resistance and reluctance to agree with his proposed changes were diminished by the trust and confidence he earned during the twenty years of faithful and loyal service to the church."

*Five Dysfunctions of A Team: A Leadership Fable*.<sup>17</sup> Lencioni developed a widely-used theory that trust must be built (adaptive change) before any effective organizational change (technical change)<sup>18</sup> can take place. This organizational change would increase accountability, manage conflict or improve effectiveness and multiethnic integration.<sup>19</sup>

Steven Covey and Rebecca Merrill's work *The Speed of Trust*, extends trust even further. In it, Covey offers a free online survey to assess the level of trust colleagues, friends, and others have in you.<sup>20</sup> I used this at the end of phase one. They also propose a prescriptive and diagnostic

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<sup>17</sup>Patrick Lencioni, *The Five Dysfunctions of a Team, The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002).

<sup>18</sup>Ibid., 196. See also Ronald Heifetz and Marty Linsky in "Becoming an Adaptive Leader," *Lifelong Faith* 5, no. 1 (Spring 2011): 28; Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit*, (Grand Rapids: Baker Books, 2007), 167-68. He calls technical to adaptive "first order" to "second order" change.

<sup>19</sup>Lencioni, *The Five Dysfunctions of a Team*, 43. Lencioni's book is one of the few resources translated into Spanish. It was the only book given to our leadership team to read.

<sup>20</sup>[www.speedoftrust.com](http://www.speedoftrust.com). As of January 29, 2019, Covey has taken this survey off their website (see Appendix I, Who Do You Trust Survey Questions).

model called the "Smart Trust Matrix" that served as the filter to extend "Smart Trust."<sup>21</sup>

The application of these viewpoints of change to maintain unity in the organization of a multiethnic church helped me realize that we cannot treat the appointment of elders or developing trust among our leaders as a technical change, but as adaptive change.<sup>22</sup> This really also changed my expectation, role, and goals in the project.

Four other resources that have contributed to this project are the three courses I took in the Doctor of Ministry program at Harding School of Theology and one resource. The first course that significantly contributed to helping generate trust between our two language groups was "Managing Change, Conflict and Crisis,"<sup>23</sup> the second was

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<sup>21</sup>Covey and Merrill, *The Speed of Trust*, 295. See also James M. Kouzes, and Barry Z. Posner, *The Leadership Challenge*, 3rd ed. The Jossey-Bass Business and Management Series, (San Francisco: Jossey-Bass, 2002), 265. They suggest "building trust is a process that begins when one party is willing to risk being the first to open up, being the first to show vulnerability, and being the first to let go of control." Cross-culturally, letting go of control, goes both ways.

<sup>22</sup>Heifetz and Linsky, "Becoming an Adaptive Leader," 28. Ronald A. Heifetz, Alexander Grashow, and Martin Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston, Mass: Harvard Business Press, 2009).

"Leadership Development,"<sup>24</sup> and the third was "Contextual Theology and Strategies."<sup>25</sup>

The final resource, Mark Lau Branson and Juan Francisco Martinez's *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities* became the theoretical framework for this project. Their five-fold adaptive process, which I condensed to four phases of organizational transformation: awareness, understanding, evaluation/experiments and commitment.<sup>26</sup>

In the course on "Managing Change, Conflict and Crisis" my project assignment was to generate a behavior covenant to help manage our leadership meetings as well as our interaction outside those meetings. In *Moving Your Church Through Conflict*, Speed Leas made a good case for a covenant:

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<sup>23</sup>Carlus Gupton, Class Lecture Notes, 7300 Managing Change, Conflict and Crisis, Harding School of Theology, June, 2016.

<sup>24</sup>Evertt W. Huffard, Class Lecture Notes, 7880 Leadership Development, Harding School of Theology, Spring, 2017.

<sup>25</sup>Evertt W. Huffard and Bob Turner, Class Lecture Notes, 7520 Contextual Theology and Strategies, Harding School of Theology, Spring, 2018.

<sup>26</sup>Branson and Martínez, *Churches, Cultures & Leadership*, 215, 222-25, 227. I combined evaluation and experiments as one phase instead of two.



I have [not seen a church that has] a decent set up understanding of how to deal with differences when they arise. Constitutions, Canons, Books of Order, and Disciplines are notorious for their vague or missing guidelines about appropriate ways to deal with differences [especially cross-cultural differences]. What is usually offered is ... Robert's Rules of order or directions for what to do after the conflict has become virtually unmanageable. ... Therefore, if your church is experiencing conflict, it may be necessary to begin by agreeing on ground rules for appropriate behavior before you proceed.<sup>27</sup>

A very important addition to this project was the proposal and adoption of a behavior covenant (see Appendix A).

Behavior covenants serve well for ministers and leaders who find themselves in conflicted congregations and for ministers who may lack conflict management skills in leadership or personal charisma as they may lead a congregation via these more formalized means.<sup>28</sup>

In the Leadership Development course, I was exposed to *LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders*.<sup>29</sup> This provided a model for our men

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<sup>27</sup>Speed B. Leas, *Moving Your Church through Conflict* (Trinity Church, New York City: An Alban Institute Publication, 1991), 12.

<sup>28</sup>Gilbert R. Rendle, *Behavioral Covenants in Congregations: A Handbook for Honoring Differences* (n.d.; repr., Bethesda, MD. Alban Institute, 1999), 63.

<sup>29</sup>Evertt W. Huffard, "LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders," Draft 3.0 For student in HST-7580 (Spring, 2019).

to follow in phase II and III (understanding and experimentation/evaluation) of this project.

The *LeaderLoop* Model assumes that leaders develop when they are mentored more than when they get more followers. It also gives priority to the process of developing leaders rather than filling positions.<sup>30</sup> I applied the model to generating trust through mentoring.

The *LeaderLoop* A-B-C-D developmental model was used to assess the development of our leaders. It also provided a helpful way of pinpointing where a given leader is in their spiritual or leadership development. Finally, since our men have been predisposed to the *LeaderLoop* the leaders trusted the process and were more inclined to apply the model. Adopting *LeaderLoop* became an asset in building trust along with the behavior covenant.

Also since most of our men had a tendency to reject models over Scripture, I tethered Paul's theology of leadership development in 2 Timothy 2:2 to the *LeaderLoop* model (Chapter 2). In the Contextual Theology and Strategy

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<sup>30</sup>Huffard, "LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders," 11.

course,<sup>31</sup> I was able to do a church growth analysis that significantly contributed to an "insider's angle of data triangulation."<sup>32</sup> It was also used as an assessment tool for explaining to our men that it makes sense to work together.

### Theoretical Framework

This project applied several models to ministry: a four-phase process for transforming a multiethnic church (Branson & Martinez), the five dysfunctions of a team (Lencioni), a Behavior Covenant (Leas), the *LeaderLoop* Model (Huffard), and the "Smart Trust" model (Covey). Although there are several theories of organizational change behind these models, the two that are the most fundamental for this project were adaptive change and mentoring.

### *Adaptive Change*

The theory of adaptive change grew out of the efforts to understand in practical ways the relationship between leadership, adaptation, systems, and change, but also has foundations in scientific efforts to explain the evolutionary process of adaptation. For example, the first

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<sup>31</sup>Everett W. Huffard and Bob Turner, Class Lecture Notes, 7520 Contextual Theology and Strategies, Harding School of Theology, Spring, 2018.

<sup>32</sup>Sensing, *Qualitative Research*, 75-78.

humans developed ever increasing sophistication in “the design of tools and strategies for hunting and movement.”<sup>33</sup> These processes of “adaptation to new possibilities and challenges”<sup>34</sup> not only helped to sustain life, they helped life to thrive. So, the ability of a multiethnic church to develop, refine, and adapt practices of management and leadership to thrive in ministry is adaptive change.<sup>35</sup>

One of the most common causes in failure in leadership is produced by treating adaptive challenges as if they were technical changes. What is the difference? While technical problems may be very complex and critically important, they can be resolved through the organization’s current ways of doing things. “Adaptive changes requires new learning, innovation, and new patterns of behavior,”<sup>36</sup> whereas “technical change can be solved with knowledge and procedures already in hand.”<sup>37</sup> For example, the addition of the Spanish speaking church to the English group was a

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<sup>33</sup>Ronald A. Heifetz, Alexander Grashow, and Martin Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston, Mass: Harvard Business Press, 2009), 20.

<sup>34</sup>Ibid., 20.

<sup>35</sup>Ibid., 24.

<sup>36</sup>Heifetz and Linsky, “Becoming an Adaptive Leader,” 27.

<sup>37</sup>Ibid.

technical change. The English group did not have to do much change. Recall, I started out as the preacher of the Spanish speaking group. However, when I was asked to switch my role and minister primarily to the English group it was an adaptive change. For the first time the English-speaking group had a Latino preacher. This was an adaptive change for them and for me.

The adaptive change was also different for both groups. In 2016, when I proposed appointing elders as the solution to solve the problems from both groups, that proposal was adaptive. The adaptive change for the Spanish group was more than the English because they were not comfortable with elders, where influenced on doctrinal issues by Buena Park School of Preaching (BPSP) and their educational levels were different than the English church leaders. The English group's adaptive change was getting adapted to me taking more of a leading role. These two scenarios explain the level of conflict with both groups and why adaptive change was necessary.

Branson and Martinez apply their organizational transformation to multiethnic churches like ours. They explain that because organizational "transformation is often about adaptive changes; the church will not benefit

from grandiose strategic plans or quick fixes.”<sup>38</sup> This is why experiments and evaluation are so important. They also explain that their phases<sup>39</sup> are not linear but feature zig zags and loops.<sup>40</sup> Each stage builds upon each other. They became the framework for this project.

The Behavior Covenant, Phase I (Awareness), helped to establish better norms of behavior amongst the leadership team. In Phase II (Understanding), the proposal to use the *LeaderLoop Model* and to stick to the challenge to first build trust sprang from the decision to lead by consensus. Phases III (Evaluation/Experimentation) continued the practice of adaptive change. This phase was the heart of our project. Branson and Martinez explain that some of those experiments lead to commitment (Phase IV).<sup>41</sup> One of those commitments was mentoring.

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<sup>38</sup>Branson and Martinez, *Churches, Culture & Leadership* Ibid., 228.

<sup>39</sup>Ibid., 227. They propose five stages which I condensed to four. I combined the Evaluation and Experiments stages into one and renamed those phases.

<sup>40</sup>Branson and Martinez, *Churches, Cultures & Leadership*, 226.

<sup>41</sup>Ibid., 230.

The *Five Dysfunctions of a Team*<sup>42</sup> (Lencioni) was also adaptive. His theory proposes that before you have organizational change (technical change),<sup>43</sup> you must have trust first (adaptive change). The focus for this project was on the first level (trust) which the project did make progress on.

### *Mentoring*

The Leadership development project of mentoring was the most successful strategy for gaining trust between our English-speaking leaders. It was not field tested among the Spanish group. We used the *LeaderLoop* Model because the theory behind *LeaderLoop* is that leaders develop through the mentoring others more than programmatic based teaching. My wife and I (Liz) chose a focus group from among our leadership team and both the Leadership Model of mentoring and Clinton's theory of developing leaders in our mentoring

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<sup>42</sup>Lencioni, *The Five Dysfunctions of a Team*, 189-90.

<sup>43</sup>Ibid., 189-90. His theory also states that a "lack of trust as the core of a dysfunctional team can lead to four other dysfunctions; the fear of conflict; a lack of commitment; a lack of accountability; and the failure to pay attention to results. See also Van Gelder, *The Ministry of the Missional Church*, 171. Van Gelder explains technical and adaption change on two levels. First order (technical changes) and second order (adaptive changes). This project has called for second order adaptive change.

project. Clinton's theory depended on an awareness of what God was doing in their lives in the Leadership Emergent Theory (LET) by the use of a time-line and mentoring.<sup>44</sup> In the *LeaderLoop* Model mentoring growth from A-C requires D (Mentoring). This was the most successful strategy for developing trust in a small group setting.

"Smart Trust" was necessary to mentor [D] the leaders at SPCC, which is evident in the "Who do You Trust Survey" results and the mentoring project between the two couples (which is explained in chapter 3). Another facet of "Smart Trust" was a matrix.<sup>45</sup> The "Smart Trust Matrix" is a diagnostic and prescriptive tool to help in the selection process for appointing elders for both ethnic groups. In a church that has not had elders for over twenty-five years; combine with the challenges of two ethnic groups seems like a daunting task. God's word, however, demonstrates that trust could be carried out with patience and the help of the Holy Spirit.

The application of these theories to developing trust and appointing elders to provide more unity in a

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<sup>44</sup>Clinton, *The Making of a Leader (1988)*, 25. His theory of leadership development is called "Leadership Emergent Theory" (LET).

<sup>45</sup>Covey and Merrill, *The Speed of Trust*, 295.



multiethnic church has helped me to realize that we cannot treat generating trust as if it was a technical change. Since it was adaptive; it required a much needed cultural and doctrinal shift in the way the church has been operating. In other words, generating trust and the possibility of appointing elders will not be the solution to our tensions within the leadership team. We have to address the trust issues head-on beginning with our leaders. We had to work out our differences.

The strategy of adaptive change and mentoring seemed to be used by Paul and his most trusted protégé Timothy to stay and work out the problems in the multiethnic church in Ephesus (1 Tim.1:3).

#### Theological Reflection

The theological foundation for this project is to lead God's people to trust in God, each other and in the process of developing leaders in a multiethnic church, where a leader's spiritual influence is more important than his or her position of leadership. All this is for the stability and growth of the whole church.

When Paul wrote to the church in Ephesus, with Timothy as its leader,<sup>46</sup> he wrote

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<sup>46</sup>1 Tim. 1:3, NIV.

<sup>14</sup>For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, <sup>15</sup>by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, <sup>16</sup>and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.<sup>47</sup>

Two ethnic groups becoming one group is made possible only through the cross of Christ.<sup>48</sup> Paul even emphasizes the "two becoming one" a second time (Eph. 5:31-32).

Years later,<sup>49</sup> when Paul gave instructions to Timothy to develop leaders, he gave him a four-fold plan.<sup>50</sup>

And the things you have me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.<sup>51</sup>

The above two texts served as foundational texts for generating unity and trust in God, each other and in the process of developing trust amongst our leaders at the Santa Paula Church of Christ (SPCC).

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<sup>47</sup>Eph. 2:12-17. See also 1:10; 4:3-7, 11-13, NIV.

<sup>48</sup>L. Thomas Strong III, "An Essential Unity (Eph. 4:1-16)," *The Theological Educator* 54, (Fall 1996): 69.

<sup>49</sup>D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament*, New Testament Studies (Grand Rapids: Zondervan, 1992), 309, 372-73, 378.

<sup>50</sup>Malphurs and Mancini, *Building Leaders*, 98-99.

<sup>51</sup>2 Tim. 2:2, NIV (1984).

## *Trusting God*

Trust in God entails accepting God's will for one's life as authoritative and then obeying that will to the best of one's ability, especially in the face of circumstances that tempt followers, leaders and mentors to trust themselves and their own judgments.<sup>52</sup> There are biblical characters who exemplify this type of trust. They include Moses who "trusted God and confronted Pharaoh" even though he was not eloquent (Exod. 4:10) and he did not even have an army. Elijah developed such a close relationship with Yahweh that he hears Yahweh's "gentle voice" and presents himself in a vulnerable state revealing his identity even when he is being hunted by Jezebel and Ahab (1 Kings 19:10-12).<sup>53</sup> Jesus empowered the twelve with an important mission which later included Paul (Matt. 28:18-20, 1 Cor. 15:9). Paul the apostle trusted in God so much that he records in his last will and testament that he

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<sup>52</sup>Phillip V. Lewis and John P Harrison, *Longevity in Leadership: Essential Qualities of Longtime Leaders* (Abilene: Abilene Christian University Press, 2016), 32-33.

<sup>53</sup>Daniel R. Perez, "True Nature of God Through A Whisper: An Exegetical Study of 1 Kings 19:9-18," *A Paper Presented in Course Religion 302 Introduction to Biblical Interpretation* (Pepperdine University, December 2016).

himself was “convinced that [God] is able to guard what I have entrusted to him until that day” (2 Tim. 1:12).

All the examples of spiritual leadership have one thing in common, because of a deep and personal relationship with God, they were not jealous for power and were willing to empower others to serve.<sup>54</sup> This requires both trust and vulnerability.<sup>55</sup>

### *Trusting Others*

As mentioned above, those same biblical leaders who trusted in God also trusted in others. Joshua followed Moses for more than forty years before the baton of leadership was transferred over to him (Numbers 27:18; Deut. 2:7, 13; 34:9).<sup>56</sup> Elisha served Elijah for ten years before he took up his master’s mantle and went on to

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<sup>54</sup>Lewis and Harrison, *Longevity in Leadership*, 130-31. Malphurs and Mancini, *Building Leaders*, Chapter 6.

<sup>55</sup>Perry W. H. Shaw, “Vulnerable Authority: A Theological Approach to Leadership and Teamwork,” *Near East School of Theology* (Beirut, Lebanon): 130.

<sup>56</sup>Michael J. Hyatt, “Why the Best Leaders Are Best Followers,” accessed December 11, 2018 <https://michaelhyatt.com/why-the-best-leaders-are-great-followers.html>. <https://michaelhyatt.com/mosesteaches-usleadership-transition.html>; Also Elliston, Edgar J., and J. Timothy Kauffman, *Developing Leaders for Urban Ministries*. American University Studies, v. 147 (New York: P. Lang, 1993), 104.

perform even more miracles than his mentor Elijah (1 Kings 19:19-21, 2 Kings 2:1-15). The Apostle Peter along with the disciples followed Jesus for three years and made a lot of mistakes before he and his fellow disciples "turned the world upside down" (Acts 17:6).

Timothy followed Paul for fourteen years before Paul asked him to stay in Ephesus and lead the church (1 Tim. 1:3). The time Paul spent with Timothy was about the same amount of time Barnabas spent with him.<sup>57</sup> As Paul's life was coming to an end, Paul wrote to his most trusted disciple Timothy, to "entrust" others with leadership responsibilities. How Paul accomplished this trust could be summed up by Aubrey Malphurs and Will Mancini when they state;

How did Paul accomplish this training? Although Scripture isn't clear. However, It appears that his practice was to train leaders by taking them along with him on his travels, as was the practice of the Savior.<sup>58</sup>

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<sup>57</sup>Barnabas's first recorded contact with Saul of Tarsus (Paul) was when he introduced Saul to the leaders in Jerusalem in Acts 9:27 (AD 35). Their split from each other, right before Paul's second missionary Journey, probably occurred between AD 49 to 51 (Acts 15:39). The period between those two dates was between 14 to 16 years together.

<sup>58</sup>Malphurs and Mancini, *Building Leaders*, 99. Rodriguez, *A Future for the Latino Church*, 141, where he says "this process resembles the intimate relationship between Paul and Timothy and Jesus and his disciples (Acts 16:1-3, 16:1-3, Phil. 2:19-24, 2 Tim.2:1-2; See also

The above question of "how Paul accomplished this training?" was a mentoring process. It was this same process that I sought to carry out among our leaders.

*Trust in the Process*

The relational growth process could be described as an "organic" (natural) approach rather than a "mechanistic" approach to ministry.<sup>59</sup>

Between Paul's first encounter with Timothy and the writing of 2 Timothy, fourteen years<sup>60</sup> had passed (Acts 16:1-5, 2 Tim. 1:6-7, 2:1-7]). During that time, Paul mentored Timothy by spending time with him. This nurturing of young Timothy was the same nurturing process Barnabas undertook with Paul<sup>61</sup> before they separated company (see

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Reginald McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, (San Francisco: Jossey-Bass, 2000), 48.

<sup>59</sup>Gary Vincent Nelson and Peter M. Dickens, *Leading in Disorienting Times: Navigating Church & Organizational Change*, (St. Louis, MO: Chalice Press, 2015): 59-64. Also Neil Cole and Phil Helfer, *Church Transfusion: Changing Your Church Organically--from the inside out*, The Jossey-Bass Leadership Network Series (Hoboken, NJ: Jossey-Bass, 2012), Ch 2.

<sup>60</sup>William Hendriksen and Simon Kistemaker, *New Testament Commentary as a series: Exposition of the Acts of the Apostles* (Grand Rapids: Baker Book House, 2007), 578.

<sup>61</sup>Carson, Moo, and Morris, 231. Before Paul's conversion, he was at Stephen's death and gave his approval (Acts 8:1, Gal. 1:21-23). After his conversion in probably

Acts 9:26-30, Acts 15:36-41). It was a process that was not rushed or bullied through. This is important because I find that some of our men have become impatient and want to rush the process. I will not do so (1 Tim. 5:22).

Other biblical characters, mentioned above, also followed this same relational growth process including Moses and Joshua, Elijah and Elisha, Jesus and the twelve Apostles and Paul and Timothy. One can also include Barnabas and Saul.

Generating biblical trust begins with a trust in God, trust in each other and trust in the process of developing leaders. All three of these spiritual disciplines helped lead to the practice among our leadership team of exercising "Smart Trust." "Smart Trust" included a matrix<sup>62</sup> to help our leadership team filter our decision-making process (Ch 3 "Smart Trust" matrix).

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AD 34-35, it was no wonder that Paul's first visit to Jerusalem that the apostles were afraid of him (9:26). Paul needed someone to believe in him. That someone was Barnabas and what Barnabas did for Paul (Acts 9:27) was what Paul does years later for Timothy (Acts 16:1-3, 2 Tim. 2:2).

<sup>62</sup>Covey and Merrill, *The Speed of Trust*, 287.

## Methodology

Action research was initially considered as one of my methodological options; however the formative evaluation<sup>63</sup> became a much better option for several reasons.

First, it was difficult to put together an action research team when our leaders came from diverse cultural, linguistic, and educational backgrounds. The amount of time it took to translate, effectively communicate cross-culturally, and finding relevant material for a group of men from different ethnic backgrounds, rendered action research difficult to execute in this context (especially since action research requires equal stakeholders).

Second, from what I stated earlier, formative evaluation helped me to focus my energy on motivating our men to be active followers (B) to leaders (C) and on developing curriculum rather than team formation. Chip and Dan Heath would call development of curriculum as "steering the Elephant."<sup>64</sup> The riding the elephant metaphor appeals to the emotional side of one's behaviors. The emotional side of one's behavior could be analogous to what the Apostle Paul

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<sup>63</sup>Sensing, *Qualitative Research*, 52.

<sup>64</sup>Chip Heath and Dan Heath, "Becoming a Change Leader," *Lifelong Faith*, 5, no.1 (Spring 2011), 35.



called the sinful nature. For example, sitting on top of a six-ton elephant that wants to go a certain direction will eventually go in that direction regardless of where the rider wants to go. Steering the elephant in the right direction was analogous to appealing to our men's rational side.<sup>65</sup> Therefore, although I was part of the team, the elephant, and tried to develop a team; this did mean I had to take the lead in a more formative way. I had to steer the elephant.

Third, my research team consisted of men from both ethnic groups, who were considered experienced or emerging leaders. I tried to keep their involvement in the planning of the project as simple as possible.

Phase I was the awareness phase. It began in May of 2016 and lasted until December 2016. It was during this phase that we explored the biblical themes of trust and developed our Behavior Covenant.

Phase II, the understanding phase, began in January 2017. It was during this phase that we sought a model that best fit our challenges so we adopted the *LeaderLoop* Model. Phase III (Evaluating/Experimenting) began in March 2017. In this phase we followed the A, B, C and D phases of

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<sup>65</sup>Heath and Heath, "Becoming a Change Leader," 35.

*LeaderLoop*. This evaluation and experimentation phase was an invaluable time for all of us. Each phase of the *LeaderLoop* was a very important part of the process.

Phase IV of our project was commitment. This is where we adapted the "Smart Trust Matrix" as the diagnostic and prescriptive tool to help us check our levels of trust, especially as we committed to choosing a team that would manage the eldership selection process. Included in this phase was the continued mentoring that began in Phase II.

#### Limitations/Delimitations

This project will focus on a process of generating trust between our Latino and Anglo leaders, with the long-term goal of appointing elders from both ethnic groups. The leadership team was limited to men of our congregation. Although it had been discussed women were not be included in our meetings. It was suggested by one of the spouses that without the support of a spiritually healthy, mature, and godly wife, the task of achieving healthy leaders in our church is detrimental to the spiritual growth of our church.

#### The Dissertation Chapters

The dissertation includes four more chapters. Chapter two is a reflection on how to generate trust in a multiethnic church from a theological standpoint. The third

chapter is a description of formative evaluation and what actually took place in this ministry project. The fourth chapter contains the evaluation, the difficulties encountered, the lessons learned, the success that was achieved, and raises the question of how much trust was actually generated. It concludes with an evaluation of seven best practices that would be helpful for other multiethnic churches. The final chapter includes a brief summary of the project, what I was able to accomplish in developing trust among leaders. It concludes with a hopeful response to not give up.

CHAPTER 2: THEOLOGICAL REFLECTION OF GENERATING TRUST  
IN A MULTIETHNIC CHURCH

Introduction

In 2000 the preacher at the (SPCC), my friend and former missionary to Kenya invited me to come and help him evangelize Hispanics in the city of Santa Paula, California. It was my Macedonian call (Acts 16:9); therefore, my family and I took that invitation very seriously. We visited Santa Paula later that same year and fell in love with the city.

Santa Paula is a small rural town of about 40,000 people located in the Heritage Valley in California. This Valley has the distinguished reputation of being named "The Lost Mission."<sup>66</sup> The "Lost Mission" is the "endearing" name given to the twenty-second California mission that was never built. When I heard the story about the "Lost Mission," about the Valley's reputation and the missionaries who "lost their mission," I re-evaluated the seriousness of God's mission in my life.

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<sup>66</sup>It can only be speculated on why this little chapel at the Rancho Camulos lost its mission. Maybe the missionaries had become distracted and evangelism to the disenfranchised never happened or maybe the missionaries had become physically fatigued and the task of building the mission became an impossible task. I'll never know, but what I do know is that I didn't want the same results to occur in Santa Paula. I have used "the Lost Mission" as a metaphor and reminder not to lose our mission.

Fast forward five years, I had accepted a job offer in Santa Paula in August 2005 and a member of the SPCC allowed me to live in his trailer parked in the church parking lot. My family and I commuted back and forth for a year. After a year I was ready to move back home to Fontana. During that same time when we were considering moving to Santa Paula, my wife (Liz) was attending a women's Bible study on the book of Genesis. She had informed me they had just finished studying Gen. 12:1-4a what states,

12 ... "Go from your country, your people and your father's household to the land I will show you.<sup>2</sup> "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.<sup>3</sup> I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."<sup>4</sup> So Abram went.<sup>67</sup>

Reading this verse and applying it to our situation in Santa Paula, revealed to Liz, that God was telling her to move to Santa Paula. All she needed to do was to tell me, but she did not, at least at first.

As stated above, after a year I was ready to move back home to Fontana. This is when my wife informed me what God

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<sup>67</sup>Gen. 12:1-4a, NIV.

had been telling her to do. So, in August 2006 we moved as a family to Santa Paula and have been here fourteen years.

Remembering the story of the "Lost Mission" and Liz's Genesis 12 revelation, reminded me of how God has been at work in our lives and in the lives of the people of Santa Paula, especially at the SPCC. For the past fourteen years we have seen lives changed, and how a small church has grown from fifty to over a hundred members. The growth spurt, however, was due to planting of a Spanish speaking group within the walls of a dwindling Anglo congregation. Although the SPCC has had some difficulties concerning vision and purpose, the SPCC is in better shape and with more potential now than it has been in decades.

We are, however, at a crossroads. Will we go forward with what God has planned for the SPCC, or will we end up like the church in Ephesus that no longer exists (Rev. 2:4-5). This "Lost Mission" metaphor and the problems I have faced as a minister made me think of how Timothy, the minister at the church in Ephesus almost two millennia ago, dealt with a church that also was on the brink of possibly losing its mission.

When Paul, Timothy's fourteen-year mentor, wrote to his protégé to encourage him not to lose hope in God's mission in Ephesus, he wrote these words,

<sup>6</sup> ...I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. <sup>7</sup> For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.<sup>68</sup>

Timothy had experienced many problems in a troubling church (1 Tim. 1:3), and Paul wrote Timothy to encourage him to (1) stay true to his calling, and (2) to continue to deal with misguided teachers who were causing the church problems (2 Tim. 2:14-4:5). Paul's encouragement to deal with problem teachers has inspired me to help the SPCC become a healthier church in God's kingdom. This is my calling. A part of that calling is this D. Min. project to help our leaders to become the type of men that Paul wrote to Timothy about in 1 Tim. 3:1-15, and especially in 2 Timothy 2:2.

I have come to realize that my calling to generate trust between our two groups is really a calling to help create a healthier climate<sup>69</sup> at the SPCC for God to change hearts. It is this calling to change of hearts and minds of God's people at the SPCC that has inspired me to arrive at

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<sup>68</sup>2 Tim. 1:6-7, NIV.

<sup>69</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 3rd ed. The Jossey-Bass Business and Management Series (San Francisco: Jossey-Bass, 2002), 247-48.

a plan to challenge them to also accept their calling as well as to correct many of the blind spots that have caused some credibility issues among us as leaders at the SPCC. My calling, therefore, is to help inspire our men and me to trust God, each other, and to trust in a process of generating trust amongst leaders in a multiethnic church.<sup>70</sup>

The theological foundation of this project found in 2 Timothy where Paul instructs Timothy to entrust the gospel to reliable men in the multiethnic church of Ephesus. Paul's key was to develop trust and unity among the members. As mentioned above, the goal of this project is to lead God's people at the SPCC to trust in God, to trust each other, and to trust the process of generating trust amongst leaders in a multiethnic church.

#### Background of Paul and Timothy's Relationship

Paul was in prison in Rome when he wrote his most personal and final letter to his most trusted protégé, Timothy.<sup>71</sup> Between the writing of 1 Timothy and 2 Timothy, a

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<sup>70</sup>We must remember what inspired this project was the discussion of appointing elders. Our men revealed three fears that have hindered our church for decades. They feared of the selection process, were afraid that the wrong men might be put into positions and did not trust each other.

<sup>71</sup>F. F. Bruce, *Paul, Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 379-80.



few years had passed since Paul first assigned Timothy to minister at the church in Ephesus.<sup>72</sup> Although we may never know<sup>73</sup> the exact time frame that Timothy was there, we do know that Paul was in prison<sup>74</sup> and Paul's situation had changed for the worse (2 Tim. 1:8, 2:9; 4:6-8).

Paul was in the middle of a trial (2 Tim. 4:16) that was not going well so he instructed Timothy, who was probably still on assignment in Ephesus, to come to him so he could pass on to him "his plans for a church planting mission."<sup>75</sup> Paul encourages Timothy to stay true to his calling and not to lose his mission. This four-fold plan is summarized in 2 Timothy 2:2.<sup>76</sup>

And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others.<sup>77</sup>

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<sup>72</sup>Carson, Moo, and Morris, *An Introduction to the New Testament*, 309, 372-73, 378.

<sup>73</sup>Tim Mackie, *Read Scripture: Illustrated Summaries of Biblical Books: Paul's Second Letter to Timothy*. (Portland, OR: The Bible Project, 2017), 124.

<sup>74</sup>Ibid. Paul's imprisonment could refer to his house arrest in Acts 28. It could also refer to his release and possible second career before being arrested again in Troas (2 Tim. 4:13-15).

<sup>75</sup>Mackie, *Read Scripture: Illustrated Summaries of Biblical Books: Paul's Second Letter to Timothy*, 124.

<sup>76</sup>Malphurs and Mancini, *Building Leaders*, 98-99.

## The Four-Fold Plan



Figure: 1

According to Luke Timothy Johnson this passage describes "the real key"<sup>78</sup> to 2 Timothy, and 2 Timothy 2:2 served as an example text for our men to follow, the first and second section of this chapter will be (1) to challenge our men to trust God, (2) to trust each other (accepting our calling), and (3) to explain the process of developing more trust between leaders in a multiethnic church.

Before applying these texts, it will be helpful to have a brief overview of 2 Timothy and an explanation of the word trust. In the first large section of 2 Timothy (1:1-2:13), Paul challenges Timothy to accept his calling

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<sup>77</sup>2 Tim. 2:2, NIV (1984). I used the 1984 version because it keeps that word "reliable men" in it instead of persons, which is the meaning I am wanting to communicate.

<sup>78</sup>Luke Timothy Johnson, *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*, The Anchor Bible, 35A. Garden City, NY: Doubleday, 2001), 369.

to trust in God.<sup>79</sup> In the second major section Paul asks Timothy to deal with the corrupt teachers that have long plagued the church in Ephesus (2 Tim. 2:14-4:5). After these two sections, Paul concludes the letter (2 Tim. 4:6-22).

The English word "trust" does not occur in any of the major Bible translations of 2 Timothy, but the related adjective *pistos* is translated as "trustworthy" (2:11) and "faithful" (2:13) in 2 Timothy.<sup>80</sup> Elsewhere in the pastoral Epistles it is translated as "trustworthy" (1 Tim. 1:12, 15; 3:1; 4:9; Titus 1:9; 3:8). The adjective *pistos*, according to Towner, could be described as "the person in terms of one who trusts or believes in God, Christ, or the gospel" (1 Tim. 4:3, 10, 12; 5:16; 6:2a, 2b; Titus 1:6).<sup>81</sup> Interestingly, when the word "reliable" is translated from English to Spanish in the Reina-Valera 1995 (RVR1995), it

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<sup>79</sup>Johnson, *The First and Second Letters to Timothy*, 369. Also, Mackie, *Read Scripture: Illustrated Summaries of Biblical Books: Paul's Second Letter to Timothy*, 124.

<sup>80</sup>Frederick W. Danker, Walter Bauer, and William Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000), 820-21.

<sup>81</sup>Philip H. Towner, *The Letters to Timothy and Titus*. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Pub. Co, 2006), 100.

is translated as "*hombres fieles*" (faithful men). This is consistent with its usage pertaining the usage found throughout the New Testament and in 2 Timothy 2:2.

These definitions, combined with the phrase as a whole to "entrust reliable men" (2 Tim. 2:2), describe the men the SPCC needs. They are followers who are not only "reliable" to Christ, but they are also worthy to entrust the Gospel.<sup>82</sup> The definitions provide insight into the meaning of trust.

#### Trusting in God

Trusting God entails accepting God's will for one's life as authoritative and then obeying that will to the best of one's ability, especially sometimes in the face of difficult circumstances. As mentioned above, Paul was in

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<sup>82</sup>Biblehub.com/interlinear/2-timoth2htm. It is translated in Spanish as faithful men (*hombres fieles*) (RVR, 1995) and reliable (NIV, 2011). Since I am translating from English to Spanish context the word I prefer to use is the word loyal. Loyal conveys the concept of "reliable" and "*fieles*" (faithful RVR 1995) without arguing of which word is the correct one. Loyal also expresses a special meaning in the Latino context where I find myself. What I mean is that in working with Spanish-speakers and Latinos in general, I have had a hard time getting men to trust anybody, meaning exerting loyalty. I have had to encouraging our men to be faithful, reliable loyal men to both the gospel and to me.

prison in Rome and things were not going well, so he wrote to Timothy in order to encourage him to accept his calling.

He begins the letter by thanking God for Timothy and his family. He specifically mentions his grandmother Lois and mother Eunice (2 Tim. 1:5; 3:14-15) to remind Timothy where his first loyalty to the Gospel came from. Timothy's family served as a reminder of how faith is passed on to future generations. Both of these women immersed him in the story of the Old Testament Scriptures and instilled in him a deep faith in the Messiah, Jesus. A few verses later, Paul exhorts Timothy to pass on the faith in the same manner that his Mother and Grandmother did (2 Tim. 2:2).

Because of that firm faith, Paul offers Timothy his first challenge, the challenge to join with him in "suffering for the gospel" (1:8). Paul exhorts Timothy that "suffering for the gospel" although it could affect one's life negatively, served to enhance his deep relational trust in Jesus rather than to hinder it.

<sup>12</sup>That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.<sup>83</sup>

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<sup>83</sup>2 Tim. 1:12, NIV.

His deepened trust in God sprang from “whom he believed in” rather than what he believed in (2 Tim. 1:12).<sup>84</sup> One may change a doctrinal stance on a particular teaching, but Paul warns and exhorts Timothy to never change his allegiance to Christ Jesus (2 Tim. 2:8). This allegiance to God in Christ cuts across any educational, cultural, or linguistic barrier.

Paul’s use of his personal relationship with God in Christ also highlights his life as an example for Timothy to imitate (2 Tim. 1:3, 6, 11, 15-18).<sup>85</sup> Paul wanted Timothy’s life to do the same:

<sup>13</sup>What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. <sup>14</sup>Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.<sup>86</sup>

Just as Paul had entrusted his life and Gospel to God (1:12), Timothy is to entrust his life and Gospel to God.<sup>87</sup>

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<sup>84</sup>William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, 46 (Nashville: Nelson, 2000), 487.

<sup>85</sup>Larry J. Perkins, *The Pastoral Letters: A Handbook on the Greek Text*, Baylor Handbook on the Greek New Testament (Waco, TX: Baylor University Press, 2017), 177. His use of the first-person pronouns emphasize Paul life as an example for Timothy to follow.

<sup>86</sup>2 Tim. 1:13-14, NIV.

<sup>87</sup>Mounce, *Pastoral Epistles*, 487.

The explanation of what it means to "entrust" serves as a reminder of Timothy's sacred task. He is "to entrust" the Gospel (2 Tim. 2:2) to others. Here Paul uses *parathou* (entrust), the imperative of *paratithemi*, the verb form of *paratheke* "deposit" (see also 2 Tim. 1:12, 14, 1 Tim. 6:20). To entrust is also just one of the eight imperatives Paul directs to Timothy. He tells Timothy to "join" in his "suffering" (1:8, 2:3); to "keep" what he has heard from Paul (1:13, 2 Tim. 2:2); to "guard" the good deposit (1:14); to "be strong" (2:1); to "entrust" (2:2); to "reflect" (2:7) and to "remember Jesus Christ" (2:8).

In summary, the above examples all serve as reminders that suffering for the gospel comes at a cost. One author even warned "this costly request could put Timothy at risk, that is why Paul reminds Timothy that Jesus' grace is a source of power."<sup>88</sup> Relying on God's grace is what will give Timothy the strength to move forward (2 Tim. 2:1; 1:7-8).<sup>89</sup>

Other biblical characters who exemplified trust in God include Elijah, Elisha, Jesus, the twelve disciples, Paul, and Timothy. For example, Elijah developed such a

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<sup>88</sup>Mackie, 124.

<sup>89</sup>Towner, *The Letters to Timothy and Titus*, 488-89. Also, Perkins, *The Pastoral Letters: A Handbook on the Greek Text*, 177.

close relationship with Yahweh that he heard Yahweh's "gentile voice" and presented himself in a vulnerable state revealing his identity even when he was being hunted by Jezebel and Ahab (1 Kings 19:10-12).<sup>90</sup> Jesus empowered the twelve with an important mission to preach the Gospel to all nations, (Matt. 28:18-20; 1 Cor. 15:4-8). Paul exhorted Timothy to have this same trust in God.

All these examples of spiritual leaders have one thing in common—because of a deep and personal relationship with God they were not jealous for power and were willing to empower others to serve.<sup>91</sup> This entails complete trust and vulnerability before God.<sup>92</sup>

#### Trusting Each Other

Paul's first challenge for Timothy is to stay true to his calling. His second challenge of correcting corrupt teachers is why in the four-fold plan Paul told Timothy to choose "reliable men who will also be qualified to teach others" (2 Tim. 2:2).

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<sup>90</sup>Perez, "The True Nature of God Through A Whisper: An Exegetical Study of I Kings 19:9-18," (December 2016).

<sup>91</sup>Lewis and Harrison, *Longevity in Leadership*, 130-31. Malphurs and Mancini, *Building Leaders*, Chapter 6.

<sup>92</sup>Shaw, "Vulnerable Authority," 130. Shaw warns in high-grid societies like among our Hispanic leaders in the SPCC, being vulnerable could be seen as a great weakness.



Philip H. Towner, in his explanation of 2 Timothy 2:2, lists two key words in 2 Timothy 2:2 that "alert us to the qualifications for trusting in good leaders."<sup>93</sup> I added a third quality. The first quality is "reliable." The word Paul uses to describe the type of men Timothy is to be searching for in his church setting is *pistos* ("reliable"). It is often translated "reliable"<sup>94</sup> in the NIV and "faithful" in the *Biblia Reina Valera* (RVR1995)<sup>95</sup> version of the Bible. I prefer the word "loyalty" in place of "reliable" and "faithful" because in the Latino culture followers and leaders have a predisposition to distrust each other. Alex D. Montoya, in *Hispanic Ministry in North America*, explains this dynamic by saying,

Hispanic ministers have a different air about them in regards to trust. They don't trust each other, they rarely work as a team, and they peck each other to death in their drive to be the chief "Caudillo" [general/leader] preacher. A greater loyalty is to their family, and then God

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<sup>93</sup>Towner, *The Letters to Timothy and Titus*, 491. Also, Malphurs and Mancini. *Building Leaders*, 99-100. The four essential qualities they list are competence, trustworthiness, faithfulness and teachability. I see "trustworthy" and "faithfulness" as *pistos* translated in 2:2. I list three qualities: trustworthiness, competence and teachability in connection to the word "others."

<sup>94</sup>2 Tim. 2:2, NIV (1984).

<sup>95</sup>2 Tim. 2:2, Reina-Valera 1995 (RVR1995).

as they see him, outside of that, loyalty [trust] comes hard.”<sup>96</sup>

Establishing human trust in this context is challenging.

One of the challenges that I have encountered is the lack of men who are faithful, reliable, and loyal to the philosophy of ministry of a multiethnic church with multiethnic elders.

I have experienced men, like Phygelus, Hermogenes (2 Tim. 1:15), and Alexander the metalworker (2 Tim. 4:14-15), who have been disloyal to God’s church and to me. They have caused problems at the SPCC.<sup>97</sup> This is why I have had to back off from appointing certain men into positions of leadership (1 Tim. 5:22).<sup>98</sup> I am convinced of the validity

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<sup>96</sup>Alex D. Montoya, *Hispanic Ministry in North America* (Grand Rapids, Mich: Ministry Resources Library, 1987), 130. Also, Towner, *The Letters to Timothy and Titus*, 491. This quality has more to do with dependability in relation to the apostolic teaching (in contrast to that of the heretics), loyalty to Christ and Paul (in contrast to those who abandoned him), and commitment to fulfill what one has promised to do (cf. 2 Tim. 2:13,; 1 Tim. 1:12).

<sup>97</sup>One of our leader’s sons, who was part of our leadership, has transferred churches during a time of great need. Another leader’s brother, who was also part of our team did the same. I have no problem with men transferring churches. What I do have an issue with is a lack of spiritual influence and a lack of loyalty.

<sup>98</sup>Dave Bland, “The Authority of Elders.” (White Station Church of Christ, Lecture Week 13 Pt. 2), 7. He comments, “it appears that the church in Ephesus is established and is now having problems with the present elders. So the issue in 1 Timothy [and 2 Timothy] is not how to organize a

of Paul's second challenge to Timothy, to confront corrupt teachers (2 Tim. 2:14). This is the most significant thing I have learned in this project. I have truly had to develop a stronger demeanor toward church crisis and conflict. In a small church that means staying when things get difficult. We older Christians are role models for younger Christians. Staying when things get difficult says more to a younger Christian than words can generate (1 Tim. 1:3 and 2 Tim. 1:8). Although things have become better, I am still in a constant battle to find men loyal to the church and who simply trust in me and the desire to build trust.

It also means dealing with a some of our Spanish-speaking men who have caused division over matters of opinion and who instead of encouraging others have tried to destroy the faith of others. We at the SPCC have had too many problem men who have hindered the Gospel for far too long.

The second quality of trusting others that has affected this project includes the lack of men who are "qualified to teach others." Competent to teach the Gospel are an important quality that all healthy church leaders

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church. Rather it is what do you do when the present elders are not what they are supposed to be?

must have.<sup>99</sup> In this setting I find it very difficult to find qualified men to teach a class and truly encourage the flock. Moreover, of the emerging leaders who have been part of our leadership team, I have had men who have problems with attending Bible studies, church, leadership meetings, and at times are simply unwilling to be active followers before they emerge as leaders.

The number and quality of leaders who are competent teachers has not been an easy challenge to meet, especially among our aging English-speaking leaders. The Spanish-speaking leaders, on the other hand, have always had good church attendance. The Spanish-speaking men's willingness to simply show up, their ability to teach has improved. I believe God can work with men like that. What Paul would not work with are men who were disloyal to both him and Jesus (2 Tim. 1:15; 2:17-18; 4:14-15). The more one is willing to sit at the feet of Jesus in church, the more competent teachers one might become.

Jesus defines discipleship as following him (9:23), a concept Luke develops above all by noting the presence of the disciples continually "with" Jesus (6:17; 7:11; 8:1, 22; 9:10; 22:11,

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<sup>99</sup>Towner, *The Letters to Timothy and Titus*, 491. Also Mounce, 507. Mancini and Malphurs, *Building Leaders*, 99-100. Mounce in *Pastoral Epistles*, 507, states, that *hikanos*, the Greek word for "qualified" in 2:2 refers to the person's competency and relates to a person's ability and giftedness to teach.

12, 28, 39; cf. 8:38; 22:33). This may seem a rather vague and passive role, this "being with Jesus," but in Acts it becomes one of the key credentials for the apostolic office (Acts 1:21).<sup>100</sup>

This quality of availability that can lead to teachability cannot be overlooked.<sup>101</sup>

Joshua followed Moses for forty years before he passed the baton of leadership to him (Num. 27:12-23; Deut. 3:21-29; 31:1-8). Elisha followed Elijah for ten years before Elijah passed a double portion of his spirit onto Elisha (1 Kings 19:16, 19-21; 2 Kings 2:9-15). The Apostle Peter, along with the disciples, followed Jesus for three years,<sup>102</sup> and made frequent mistakes before he, his fellow disciples and Paul "turned the world upside down" (Acts 17:6; 1 Cor. 15:8). Paul wrote 1 Timothy fourteen years after Timothy

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<sup>100</sup>Joel B. Green, *The Theology of the Gospel of Luke*. New Testament Theology (New York: Cambridge University Press, 1995), 108.

<sup>101</sup>Teachability and teachableness are not the same thing as being able to teach. They reflect the quality of being receptive to be taught, which is a characteristic I am always searching for before one can teach.

<sup>102</sup>Michael J. Hyatt, "Why the Best Leaders Are Great Followers: 5 Hidden Attributes That Command Respect," accessed Dec. 29, 2018, <https://michaelhyatt.com/why-the-best-leaders-are-great-followers>.

began to travel with him. Paul also worked with Barnabas for fourteen years before they separated.<sup>103</sup>

The third quality, in relation to trusting others, is empowerment. The phrase to "entrust reliable men" is empowerment. Just as mentioned earlier, Timothy's family passed on the faith from his grandparents to his parents (his mother) and then to him (2 Tim. 1:4-5; 3:14-15). This same process is what Paul is asking Timothy to continue, to "entrust" others. This is what God had called me to do, to entrust others.

This entrusting process (empowerment) is not only the "real key to the passage" in 2 Timothy 2:1-2,

It is the key to the function of the Pastorals as a whole: Timothy is instructed to "entrust" (*paratithemi* is cognate with *paratheke* in 1:12, 14) the things he heard from Paul to other faithful men who, in turn, can teach them to others.<sup>104</sup>

All the above examples are important role models for establishing human trust among leaders. All of them were

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<sup>103</sup>Simon Kistemaker, *Exposition of the Acts of the Apostles*, New Testament Commentary (Grand Rapids: Baker Book House, 2007), 578.

<sup>104</sup>Johnson, *The First and Second Letters to Timothy*, 369. Also, Towner, *The Letters to Timothy and Titus*, 491. He argues, "'the others' are distinguished from the 'reliable' ones ... He reasons that "others" anticipate "the outward growth and movement of the ministry."

willing to follow before leading (in some cases, for decades).

To trust in another person is important because a healthy community cannot function without being able to rely on one another. In the SPCC this means trusting men who will stay loyal to the local church in difficult times.

Trusting in one another is necessary because every healthy church has godly leaders who are trustworthy, faithful followers of God, and are loyal to each other. Therefore, trusting in God and each other breeds a type of trust that becomes a necessary foundation for the organic process of developing trust between leaders in a local church.

Trust in the Process of Generating Trust among  
Leaders in a Multiethnic Church

The final challenge that Paul asked Timothy to meet was the process of leadership development in a multiethnic church in Ephesus. This is why I stated that 2 Timothy 2:2 served as "the real key to the passage is 2:1-2." Indeed, it is the key to the function of the Pastorals as a whole.<sup>105</sup> When Paul exhorted Timothy to "entrust reliable

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<sup>105</sup>Johnson, *The First and Second Letters to Timothy*, 369.

men," (2 Tim. 2:2), he did not tell him how to "entrust," he simply told him to "entrust."

And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others.<sup>106</sup>

Although the verse above does not describe what happened in between Paul's first encounter with young Timothy (Acts 16:1) and his commission to him (2 Tim. 2:2), the passage does seem to indicate that Paul trusted in Timothy enough to empower Timothy to now empower others. It is this organic entrusting process that I will now describe.

The book of Acts describes their first encounter. Following the apostolic council,<sup>107</sup> Paul began his second missionary journey between AD 49 and AD 52. Paul first encounters young Timothy in Lystra. After a church recommendation (Acts 16:2) and Timothy's circumcision (Acts 16:3),<sup>108</sup> young Timothy became part of Paul's team.

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<sup>106</sup>2 Tim. 2:2, NIV (1984).

<sup>107</sup>Mark Allan Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey* (Grand Rapids: Baker Academic, 2009), 244. There are a number of problems in dating Paul's exact dates to his missionary career, but their Table 1 gives a good timeline for his life.

<sup>108</sup>Timothy's circumcision demonstrates Paul's cross-cultural sensitivity. His mother was Jewish and his father was Greek. With a Jewish mother he would be considered a Jew.



Timothy's presence is noted only four times during Paul's second and third missionary journeys (17:14; 18:5; 19:22; and 20:4) and yet according to Eric D. Barreto, in any "of these instances does Timothy play a prominent role in Luke's storytelling," ... but his presence is highly symbolic:

In these lists, Timothy is not a stranger, an alien, or an outsider whose presence requires justification. ... Instead he is wholly a part of a movement that does not erase one's ethnic origins but finds ways to embrace these differences.<sup>109</sup>

Maybe it was Timothy's cross-cultural competencies that helped Paul to start thinking about recommending him to lead the church of Ephesus; no one really knows, but what one does know is that Timothy is now a seasoned minister, a trusted disciple who had proven his worth:

But you know that Timothy has proved himself, because as a son with his father he has served me in the work of the gospel.<sup>110</sup>

Timothy's relationship with Paul is expressed to the Philippians in such a way as to commend Timothy as a trusted son. Yet, instead of treating Timothy as an

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<sup>109</sup>Eric D. Barreto, "Negotiating Difference: Theology and Ethnicity in the Acts of the Apostles" *Word & World* 31, no. 2 (2011): 134-35.

<sup>110</sup>Phil. 2:22, NIV (see also 1 Cor. 4:17).

inferior Paul commends "Timothy to the Philippians as an equal"<sup>111</sup> by saying "he served with me in the work of the gospel" (2:22b). There is a noticeable shift in their relationship. Somewhere between Paul's first imprisonment in Jerusalem/Caesarea and his imprisonment in Rome, Paul asks Timothy to minister in Ephesus (1 Tim. 1:3; Heb. 13:23). As Paul's missionary career and life are near an end, he writes his final pastoral epistle to Timothy.

Timothy's name, moreover, is mentioned more than any other of Paul's helpers. He is mentioned seventeen times in ten letters (1 Cor. 4:17; 16:10; Phil. 1:1, 2:19; Col. 1:1; 1 Thess. 1:1; 3:2, 3:6; 2 Thess. 1:2; 1 Tim. 1:2, 18; 4:14; 2 Tim. 1:2; 3:14-15, Heb. 13:23). Also two of the three pastoral Epistles are addressed to Timothy.<sup>112</sup>

Trust in the mentoring process modeled by Jesus and Paul was vital for their ministry contexts. They preached, paraded, and practiced incarnational leadership. They led by example. They have had a method to continue the process

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<sup>111</sup>Bruce M. Metzger, David Allan Hubbard, and Glenn W. Barker, eds. *Word Biblical Commentary*, 2nd ed. (Nashville: Thomas Nelson, 1999), 156.

<sup>112</sup>Gerald F. Hawthorne, *Philippians*, rev. & expanded by Ralph P. Martin, *Word Biblical Commentary*, v. 43 (Nashville: Thomas Nelson, 2004), 156.

of passing the baton to each subsequent generation as illustrated by the *LeaderLoop* Model. The three theological foundations of this project of trusting in God, creating human trust in each other, and trusting in the relational growth process was connected to the biblical process of following-leading-mentoring from 2 Timothy 2:2 and to the *LeaderLoop* Model.

#### *LeaderLoop* as a Best Practice

Paul's theology of leadership development involved trusting in God, trusting each fellow servant, and in the process of developing trust between leaders in a multicultural church. Since our men have been predisposed toward Paul's four-fold plan<sup>113</sup> (Figure 1) and saw the connection between Paul's theology of leadership in the *Pre-Leaderloop* (Appendix II), and the *LeaderLoop* Model<sup>114</sup> (Figure 2), they readily accepted the process as biblical.

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<sup>113</sup>Malphurs and Mancini, *Building Leaders*, 99. See also Figure 1 displayed earlier, p. 7. Also, Appendix II, *Pre-Leaderloop* model.

<sup>114</sup>Evertt Huffard, *LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders*, "Draft 3.0 for students in HST-7580," Harding School of Theology, (Spring, 2018): 11.

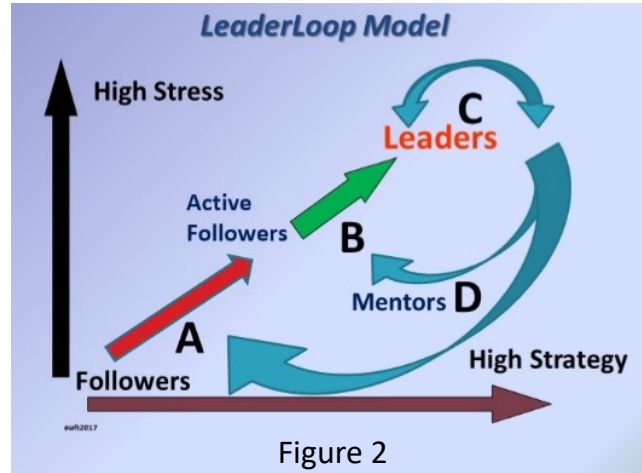


Figure 2

It was the same four-fold plan described in figure 2, just modeled differently. The *LeaderLoop* Model applied to 2 Timothy 2:2 could be read,

And the things you have heard me say [Paul the Mentor] in the presence of many witnesses entrust [Timothy the leader] to reliable men [Active Followers] who will also be qualified to teach others [Followers]."<sup>115</sup>

Each phase on the *LeaderLoop* Model relates to Paul, Timothy, reliable men and others. Paul himself was the mentor and Timothy was the leader. Paul instructed Timothy to "entrust reliable men." To entrust (*paratheo*), directed to Timothy could be phrased "[you Timothy] "entrust reliable men." For this reason Timothy was placed as the leader.

Active followers would be the reliable men that Timothy was to appoint. They were to be faithful, reliable,

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<sup>115</sup>2 Tim. 2:2, NIV (1984).

trustworthy and loyal men. The followers ("others") could refer to the future leaders of the church who at the time may have been new converts. In time they would progress to become active followers, leaders, and maybe even mentors.

Therefore the three theological foundations of trusting in God, trusting each other, and trusting in the relational growth process have led me to the conclusion that trust in each other and in God which lasts over time takes is vital to the health of any church.

Using the *Leaderloop* Model in relation to 2 Timothy 2:2 as an example for our men to follow was an example of extending trust. Stephen Covey and Rebecca Merrill's define "Smart Trust" as a function of two factors: propensity to trust and analysis.<sup>116</sup>

When Paul told Timothy to "entrust reliable men who will also be qualified to teach others," it was an extension of trust earned over time. That extension of trust could be labeled as the extension of "Smart Trust"<sup>117</sup> (see the "Smart Trust Matrix," Figure 7). Paul trusted Timothy, and now it was his turn to do the same. Timothy was asked to extend trust by entrusting the Gospel to

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<sup>116</sup>Covey and Merrill, *The Speed of Trust*, 289.

<sup>117</sup>Ibid, 290.

"reliable men."

When Jesus first sent out the twelve disciples to preach to the "lost sheep of Israel" (Matt. 10:16) he reminded them to "be shrewd as snakes and as innocent as doves." The Great Commission following the resurrection, was also an extension of trust based on the good judgment of Jesus seeing his men following him to the end (Matt. 28:19-20). Using the model verse of 2 Timothy 2:2 as another example for our men to follow, it too was an application of extending trust (2 Tim. 2:2). Paul told Timothy to "entrust reliable men who will also be qualified to teach others." It was a form of trust in the man who earned it. It is a trust that I have committed to for the rest of this project.

## CHAPTER 3: METHODOLOGY FOR CREATING SMART TRUST

### Introduction

In May 2013 before the project began, we discussed the possibility of appointing elders from both the English-speaking and Spanish-speaking groups but discovered the groups did not have enough trust to move forward. It was apparent that building trust was a necessary step before any appointing of elders could be considered. Therefore, one approach we used to generate trust between the two language groups was "Smart Trust." "Smart Trust" is the trust Paul wrote to Timothy about in 2 Timothy 2:2, "And the things you have heard me say ... entrust to reliable men who will also be able to teach others."

This chapter seeks to describe what we did to generate trust. It also describes the methodological process of how we came to that decision. Before we explain what we did, it would be good to define the method used for this research project.

Formative evaluation was used for this project. According to Tim Sensing in *Qualitative Research*, "Formative evaluation means to improve a program."<sup>118</sup>

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<sup>118</sup>Sensing, *Qualitative Research*, 52.

Formative evaluation is also where a leader takes more of the lead in a project. I used this method for three reasons.

First, when the project began, it was very difficult to put together an Action Research Team because our men came from so many different cultural, linguistic, and educational levels. As mentioned earlier, our leadership team consisted of men from our Spanish-speaking and our English-speaking groups. This bilingual, bicultural phenomenon affected time and group dynamics. The amount of time it took to translate and communicate cross-culturally, as well as find relevant material, made it difficult to do a successful action research project, especially since action research requires equal stakeholders.

Second, from what I stated earlier, since there were so many tensions within our team in terms of time, availability, and culture, formative evaluation proved to be the most appropriate choice for this multiethnic ministry context. The selection of formative evaluation shifted my focus from building a team to providing more leadership to the whole process, which the church needed at that point (May 2016).<sup>119</sup>

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<sup>119</sup>Chip Heath and Dan Heath, "Becoming a Change Leader," 34-41, describe taking the lead as a rider



Third, after about a year into the project, in June 2017 (Phase III) a team began to form; however, I still found myself the main leader/facilitator of the team.<sup>120</sup> Realizing this helped me deal with the fact that maybe my calling was to lead the group, as was Timothy's calling in Ephesus.<sup>121</sup> This integrated methodology developed in four phases.

Phase I (Awareness) began in May 2016 and lasted through December 2016. Phase I was the recognition of the need for a change (adaptive) in the way the leaders were leading the church. As mentioned earlier, once I became the English-speaking minister, the Spanish-speaking leaders

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steering an elephant. The analogy goes something like this. Perched on top the elephant the rider holds the reins and seems to be the leader. But the rider's control is precarious because the rider is so small relative to the elephant. Anytime the six-ton elephant and rider disagree about which direction to go, the rider is going to lose. He's completely over matched. Therefore the rider's role, the leader, is to steer the elephant of change in the right direction.

<sup>120</sup>Ernest T. Stringer, *Action Research* 3rd ed. (Los Angeles: Sage Publications, 2007), 11, 24-25.

<sup>121</sup>Tim Mackie. *Read Scripture: Illustrated Summaries of Biblical Books: Paul's Second Letter to Timothy* 1st ed. (Portland, OR 97214: The Bible Project, 2017), 124. [thebibleproject.com](http://thebibleproject.com). In it Mackie explains Paul challenges Timothy to first accept his calling as a leader and secondly to deal with the corrupt teachers that are still causing problems in Ephesus.

almost abruptly stopped attending any meetings above and beyond their own planning meetings. They stopped attending business meetings, and they have not invited me to preach in Spanish since 2013, the year I transitioned from the Spanish-speaking pulpit minister to the English-speaking minister.

In Phase II (Understanding), between January 2017 and May 2017, we decided to apply the *LeaderLoop* Model to help generate more trust in each other. That included generating trust between the English and Spanish-speakers groups, and trust within the two groups. The distrust was mainly among our leaders.

Phase III (Experimentation/Evaluation) began in June 2017 and was completed in December 2017. In this phase we tested and experimented with the *LeaderLoop* model.

Phase IV (Commitment) began in January 2018 and concluded in December 2018. In this phase we adopted "Smart Trust," as one of the practices for generating trust between the two language groups. We also decided to propose moving forward in setting a timeline for appointing elders.

These four phases give a brief description of the organizational structure and transformation change<sup>122</sup> for

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<sup>122</sup>Branson and Martinez, *Church, Cultures & Leadership*, 226-27.

the ministry project. Before explaining each phase in detail, the "two-language one church model" of ministry needs an explanation.

Dan Rodriguez describes "the one church two language model" as a multiethnic, multicultural model where the leaders of these churches are "still sensitive" to the Spanish-speaking brothers<sup>123</sup> and sisters in Christ.<sup>124</sup>

Ideally, the one language two church model could be integrated where the classes would be separated by age groups: teens, young adults, seniors, and a Spanish-speakers group. Although classes are separate, they still are under the leadership of one group of elders.

Branson and Martinez would call this one church two language group model the multiethnic church. In their words, the multiethnic church is where various ethnic and cultural groups "work together to form one congregation."<sup>125</sup>

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<sup>123</sup>Raza (literally race), I have used it as a term of endearment to describe our Spanish-speaking brethren.

<sup>124</sup>Rodriguez, *A Future for the Latino Church*, 82-83. Also Russell C. Rosser, "A Multiethnic Model of the Church," *Direction* 27, no. 2 (Fall 1998): 189-92. Rodriguez continues that the "Spanish-speaking immigrant-church model" is being challenged by a growing number of multilingual, multigenerational Hispanic churches, that effectively reach U.S.-born English dominant Latinos."<sup>124</sup> This is what I am trying to do.

<sup>125</sup>Branson and Martinez, *Churches, Cultures & Leadership*, 91.

This describes my philosophy of ministry where leadership is represented by both language groups.<sup>126</sup> Idealistically, this multiethnic model has many advantages.

First, in a "one church two-language model," the English-speakers and Spanish-speakers have more opportunities to work and fellowship together. For example, the Spanish-speaking members' children can often go the children's Bible hour in English because many of their children speak English. On December 2, 2018 leaders from both language groups in the SPCC planned a "Friends Day" (*Dia de Los Amigos*), where members from both language groups invited their friends/*amigos*. The services were done bilingually and meals were eaten together on Sunday. We had over 100 in attendance. It was a small success.

Second, the dynamic of a two-language one church model strengthens family relations because members are not separated from family members by language barrier. We have

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<sup>126</sup>Evertt Huffard, in his article "Churches in Ethnic Transition," calls this model "The Ethnically Changing Church model." This model describes the church in Montebello that transitioned from an Anglo to a Latino church. Montebello Church of Christ was my hometown church where I was baptized in 1982. In the early 1980's and 1990's it was the model that I remember.

a grandmother from our Spanish-speaking group whose grandchild attends our English-speaking service.

Third, According to Huffard:

The primary concern should be a faithful church continuing for many more generations within the community regardless of ethnicity.<sup>127</sup>

These are the goals of the church at SPCC and of this ministry project.

A remaining challenge of the two language one church model is how to function as leaders. We have not been successful in sharing leadership decisions. Instead of growing closer over the past two years, we have continued to polarize. Nevertheless, this explains why generating trust between the two ethnic groups became a primary focus.

#### Phase I (Awareness)

Before Phase I began in May 2016, members of our leadership team had been asked several months in advance (September 2015) to begin meeting together to discuss leadership issues. The members consisted of leaders from both ethnic groups. The group exceeded no more than twenty men at its highest and no less than twelve at its lowest. After completing the Research in Ministry course in October 2015, I met with the men in January and February 2016 and

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<sup>127</sup>Huffard, "Churches in Ethnic Transition", 181-82.

gave them a general idea of what we were going to do and asked each of them to make an initial commitment to see this project through. The English-speakers read the rough draft of the prospectus and were asked to be familiar with it. The Spanish-speakers were informed orally. I did not translate my prospectus into Spanish because it was not officially approved. I was constantly making changes that made it difficult to translate.

Phase I began in May 2016 with an assumption that appointing elders was the solution to our problems,<sup>128</sup> but we discovered we did not have enough trust to move forward. On May 7, 2016, leaders from both groups, along with my D. Min. committee chairman, Evertt Huffard, met to discuss the possibility of appointing elders from both groups in order to bring more unity to this church. This raised some challenging questions from our leadership team. For example, one member asked "what happens if we appoint

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<sup>128</sup>One problem that occurred between the time I transitioned from the Spanish-speaking minister to the English-speaking minister was that the Spanish-speakers stopped attending our business meetings. At the time those meetings were the only times we would get together to plan and to discuss things. The other problem was abandonment. The rumor was that I had abandoned the Spanish-speakers. The first two and a half years of that transition I was still teaching in public school fulltime. This made it very difficult for me to interact more than what I was actually doing.

elders from both groups and the white elders die? Will the Hispanics be in charge?" The nature of the question caused Huffard to question whether it was the right time to appoint elders. He then raised a broader question: "Do we want to be one church with two language groups or two-groups using the same building?"<sup>129</sup>

These questions generated more discussion questions. For example, would a one church two-language model or a separate model where both groups use the same building be best? Is it healthy for one church to be led by one group of elders or by two groups of elders? Another question of a participant raised was: Is it right to consider having one eldership with representative elders from each language-group? Who would have control?"<sup>130</sup>

These questions were important because they arose from an example of what happened at the Montebello Church of Christ in the early eighties. In a case study explained by Huffard, "One leading family in Montebello did not have trust in the idea of a Spanish church." He also concluded that the church would close in a year if they did not reach

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<sup>129</sup>Phase I, Leadership Meeting Notes, Santa Paula Church of Christ, May 7 2016.

<sup>130</sup>Ibid.

out to Hispanics. They did reach out to Spanish-speakers and appointed elders from both language groups. After the death of one English-speaking Anglo elder and the moving away of another, "the congregation held together because they had grown to trust each other. The Spanish-speaking elders learned to care for the English-speaking members."<sup>131</sup> Hearing this helped us to move forward without appointing elders. Instead, we decided to generate trust first.

During this meeting, I was pleasantly surprised that no one openly resisted the proposed change from appointing elders to generating trust. The change opened up a healthy dialogue. Most of the men agreed that we needed to build trust first; we just needed to articulate what that meant.<sup>132</sup> We also were in favor of a one church two-language model; we just needed more time to develop this.

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<sup>131</sup>Phase I, Leadership Meeting Notes, May 7 2016.

<sup>132</sup>Huffard, "From Quick Fix to Healthy Assessment" in *Doing God Work: A Primer for Church Leaders*, 54, noted, "Eroding human relationship are not the cause of the problems, but they are the results of inappropriate and ineffective relationships between the congregation's mission [or vision], [organization], and spirituality." In other words, to address internal conflict without attention to other factors will only lead to more frustration. Also, Norman Shawchuck and Roger Heuser, *Managing the Congregation: Building Effective Systems to Serve People* (Nashville: Abingdon Press, 1996), 209. Also DeYmaz, Li in, *Leading a Healthy Multi-Ethnic Church*, 121-22.



Due to the decision not to appoint elders there seemed to be some confusion as to the goal of the project. In other words, were we going to move forward in appointing elders or give more attention to building more trust as a basis for a healthy multiethnic church led by an integrated group of elders? Generating trust became the goal of this project, but this shift in direction needed to be clarified at the next meeting. It was at this meeting that I came to realize that the type of change I was calling our men to adopt was adaptive.<sup>133</sup>

During the next meeting, May 28, 2016, we revisited the decision to build trust before moving forward to appoint elders. At this meeting, however, there were some members resistant to this agreement. Using the case study of DeYmaz and Li,<sup>134</sup> I explained that when their multiethnic church went through the process of appointing multiethnic elders before articulating a detailed vision their philosophy of ministry, this lack of communicating and planning together caused a split in their leadership."<sup>135</sup> I

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<sup>133</sup>Van Gelder, Craig. *The Ministry of the Missional*, 170-71. Second order adaptive changes are often the cause of the highest levels resistance and pain.

<sup>134</sup>DeYmaz and Li, *Leading a Healthy Multi-Ethnic Church*, 121-22.

<sup>135</sup>Ibid.

continued, that in order for a church like ours to avoid the same “pitfall/s” that many multiethnic churches encounter when appointing leaders before they are willing to working together would be a mistake. I proposed it would be best to opt for the intervention that starts at the beginning. We must shift our focus from appointing elders to building trust and unity within our church, especially among leaders. Then we could move forward with appointing elders.<sup>136</sup>

The above statement was important because it gave a clear explanation of the change from appointing elders to generating trust. One leader did not agree with the decision about moving forward on building trust.

The one who resisted the proposal to build trust first stated, “I think by January 2017, we should set a goal to establish elders.” After carefully acknowledging his concerns and request, I explained that it would be too quick to do so.<sup>137</sup> This anticipated resistance helped me stay calm while responding to his concerns.

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<sup>136</sup>Phase I, Leadership Meeting Notes, Santa Paula Church of Christ, May 28th, 2016.

<sup>137</sup>Ibid., May 28<sup>th</sup>, 2016.

By staying calm,<sup>138</sup> yet saying what I believed was the right step to take, I modeled appropriate behavior. Other men took notice, and through what I called "Yahweh's intervening help," one of the men from our Spanish-speaking group responded by supporting my decision to generate trust before appointing elders. The Spanish-speaking brother said, "I think that in January 2017 we should look at where we are and then we can ask the questions: (1) are we on the right path, (2) are we understanding each other, and (3) are we on the same page? Then we can decide where we need to proceed." This was a milestone event. As might be expected in this level of change, we continued to have some resistance throughout Phase I and into the other phases.<sup>139</sup>

Another aspect of this break-through was the emergence of some men who felt safe enough to say what they really felt and be respected for it. Feeling safe builds trust.<sup>140</sup>

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<sup>138</sup>Peter L. Steinke, *A Door Set Open: Grounding Change in Mission and Hope* (Herndon, VA: Alban Institute, 2010), 28-29. Steinke proposes that dealing resistance is "the key to the kingdom." Minimal reaction to the resisting positions of others, whether exhibited in apathy or aggression, is "the key."

<sup>139</sup>Phase I, Leadership Meeting Notes, Santa Paula Church of Christ, July 31, 2016 and in Phase IV, Aug. 26, 2018.

<sup>140</sup>Lencioni, *The Five Dysfunctions of a Team*, 188.

The principle learned from this encounter was that the capacity of a leader to be prepared for, to be aware of, and to learn how to deal with this type of crisis (sabotage and/or resistance) may be the most important aspect of leadership. It is literally the key to the kingdom.<sup>141</sup>

The ability of a leader to handle crisis, change, and sabotage is a baseline for good leadership.<sup>142</sup> This baseline of good leadership highlighted a turning point for our meetings. First, we began to be more vulnerable<sup>143</sup> with one another, a sign of trust among the men. Second, we began building a team. This team building concept accelerated the issue of who should be on the team.

As part of the D. Min. seminar project, Managing Change, Conflict and Crisis, I read of Speed Leas' book *Moving Your Church through Conflict*.<sup>144</sup> After reading it I

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<sup>141</sup>Steinke, *A Door Set Open*, 28-29.

<sup>142</sup>Huffard, "LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders," 43.

<sup>143</sup>Lencioni, 188.

<sup>144</sup>Speed B. Leas, *Moving Your Church Through Conflict* (Trinity Church, New York City: An Alban Institute Publication, 1991), 12. Leas stated, that he has "not seen a decent set up understanding of how to deal with differences when they arise. Constitutions, Canons, Books of Order, and Disciplines are notorious for their vague or missing guidelines about appropriate ways to deal with differences [especially cross-cultural differences]. What is usually offered is ...Robert's Rules of order or

became convinced that we needed to set up a protocol of who should be on the leadership team as well as how to interact better. It came in the form of a Behavior Covenant (see Appendix A).

The Behavior Covenant was another major break-through because it set guidelines on how to interact in a healthy manner. For the first time we began to work together as a team. We started to think as a group rather than individuals. For example, in the last meeting in December 2016, we voted 9 out of 14 people in favor of the Behavior Covenant.<sup>145</sup> However, only one of the nine voters in favor of the covenant was from the Spanish-speaking group.<sup>146</sup> This phase ended when we read the Behavior Covenant to the whole congregation on January 29, 2017. It was also a way to include the whole church in the process.

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directions for what to do after the conflict has become virtually unmanageable. ... Therefore, if your church is experiencing conflict, it may be necessary to begin by agreeing on ground rules for appropriate behavior before you proceed."

<sup>145</sup>Item six in the "Behavior Covenant" (Appendix A) states. "To fulfill our God-given purpose, we commit to using the biblical model of church decision-making and when a decision is made we will support the group's decision." This is called consensus. The Behavior Covenant was an example of an adaptive change.

<sup>146</sup>In retrospect, this vote may have been a false indicator of trust being formed. The vote was clearly divided by ethnic lines.

## Phase II (Understanding)

In Phase II, the Understanding phase, it was proposed by me and our Spanish-speaking minister that we needed to develop a process that would implement a cultural shift in the way the church had been operating. We still needed to come to a consensus whether generating trust was the direction to continue rather than appointing elders. We also needed to propose a strategy to help generate trust.

The team decided that we needed to build more trust, beginning with our leaders. We learned the lesson that with change there is often resistance and leadership backlash. However, sometimes the leadership backlash<sup>147</sup> and resistance is simply due to a lack of clarity.<sup>148</sup> Therefore, the Spanish-speaking minister and I proposed to the team to stick to the challenge of building trust before appointing elders.

We introduced an adapted version of Tim Sensing's intervention diagram<sup>149</sup> and explained that the initial

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<sup>147</sup>Clinton, *The Making of a Leader*, 108-09.

<sup>148</sup>Rodger Dean Duncan, *Change-Friendly Leadership: How to Transform Good Intentions into Great Performance*, (Liberty, MO: Maxwell Stone Pub., 2012), 199.

<sup>149</sup>Sensing, *Qualitative Research*, 65-66.

challenge to appoint elders to solve the two group's problems was plan A (Figure 3).



Figure 3: The initial three step process

We maintained that the change from Plan A (Figure 3) to Plan B (Figure 4) was simply a prior step to be taken before appointing elders (Figure 4).<sup>150</sup>

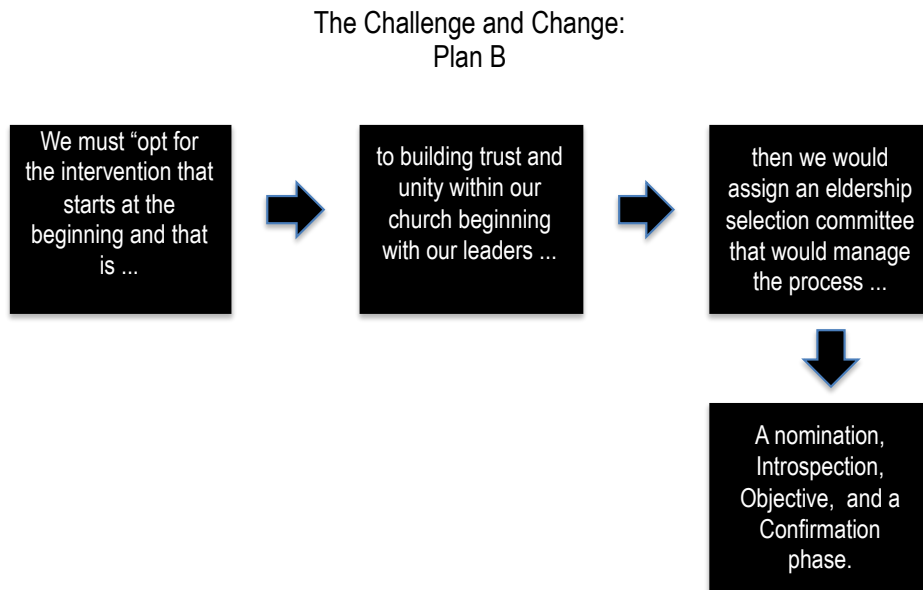


Figure 4: The four step process

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<sup>150</sup>Sensing, *Qualitative Research*, 65-66. I explained that it is always better to "opt for the intervention at the beginning of the process."

Figure 4 visually shows the process of the prior steps for the team to follow. By following the steps, the team accepted the proposal with less leadership backlash.<sup>151</sup> My reasoning for displaying figures 3 and 4 was to eliminate backlash due to confusion. If backlash was to occur, it was not going to be due to a lack of understanding of the goal of the project and the process we were committed to. As a result of the visual cues, the work of the Holy Spirit, and my evolving competency to lead, the men accepted the proposal with no disagreements.

We proposed using the *LeaderLoop* Model in the same manner as figures 3 and 4. As stated earlier, the *Pre-LeaderLoop* model became a key factor for reaching consensus from all the men to adopt the *LeaderLoop* Model.<sup>152</sup> Once we displayed both models, immediately we displayed figure 5. Figure 5 shows mentoring as a proposed best practice for generating trust.

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<sup>151</sup>Clinton, *The Making of a Leader*, 108-9.

<sup>152</sup>*Pre-LeaderLoop* model and the *LeaderLoop* will be displayed in the next subsection, Phase III.



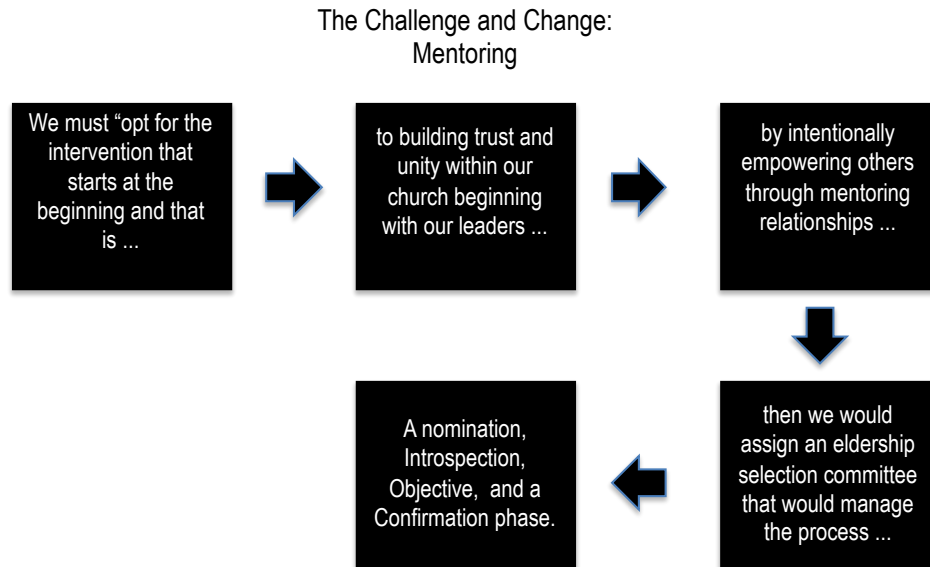


Figure 5: Mentoring added to the process

In February 2017 as Phase II came to a close, the team committed to the challenge of building trust before appointing elders. This would give us more time to work on the process of generating trust. The team agreed and was to apply, in Phase III, the *LeaderLoop* Model.

### Phase III (Experimentation/Evaluation)

As Phase III began in May 2017, we emphasized that *LeaderLoop* gives priority to the process [of generating trust] rather than positions that need to be filled.<sup>153</sup> Emphasizing the process gave us the freedom to experiment on how we were going to develop trust. We decided to go

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<sup>153</sup>Phase III, "Men's Leadership Meeting Notes." Santa Paula Church of Christ, May through December 2017. Evertt W. Huffard, *LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders*, 2018, 10.

through the A-B-C-D phases on the *LeaderLoop* Model, emphasizing how to move from followers to leaders to mentors. This process took six months. Before we continue, it would be good to give a definition and a description of the *LeaderLoop* Model.

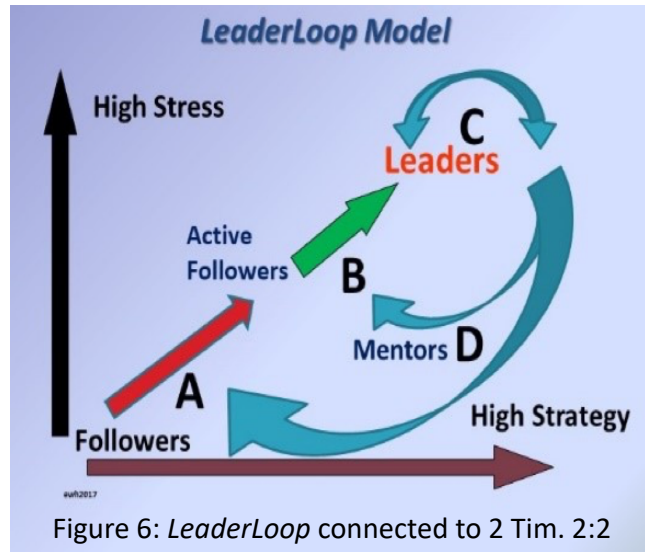
A theory is a statement that could predict a process that might take place in a situation. For example, the theory behind the *LeaderLoop* Model assumes the necessary role of mentoring in developing leaders rather than the need for leaders to seek more followers. *LeaderLoop* also gives priority to the process of developing leaders [trust in one another] rather than positions that need to be filled.<sup>154</sup>

The four phases, A-D of the *LeaderLoop* Model can be useful in assessing the development of leaders in a church. It also provides a helpful way of pinpointing where leaders are in their spiritual and or leadership development (Fig. 6).<sup>155</sup>

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<sup>154</sup>Phase III, Leadership Meeting Notes, Santa Paula Church of Christ, May through December 2017. Huffard, *LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders*, 11.

<sup>155</sup>Huffard, Class Lecture Notes, Leadership Development, Spring 2017. Huffard, "LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders," 11.



This model is important because it helps to visualize each step in the process (letters) on the *LeaderLoop*. The arrows emphasize the transition from followers to mentors.

The *LeaderLoop* Model focuses on the process of generating trust. By focusing on the process we were able to connect *LeaderLoop* to Paul's theology of entrusting others in 2 Timothy 2:2:

And the faith you have heard me say [Paul the Mentor] in the presence of many witnesses entrust [Timothy the leader] to reliable men [Active followers] who will also be qualified to teach others [Followers].<sup>156</sup>

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<sup>156</sup>2 Tim. 2:2, NIV (1984) combined with the *LeaderLoop* Model titles of Follower, Active Follower, Leader and Mentor. I put Timothy as the leader because the verb "entrust" is a second person singular imperative specifically directed to him.

By connecting *LeaderLoop* to Paul's theology of leadership development, we were able to explain what trust meant at each phase of the *LeaderLoop*. For example, in the June 2017 meeting we went over five characteristics of what it meant to be a good follower (A). Good followers trust, recruit, declare, believe, and follow Jesus (John 1:29-50).<sup>157</sup> The above practice of describing and defining the baseline of each position on the *LeaderLoop* Model helped us to repeat this process throughout each phase on the *LeaderLoop*.

We identified the baselines of passive followers, active followers, leaders, and mentors. We tied them to Scripture. We also attempted to explain why followers, leaders, and mentors get stuck along the *LeaderLoop* Model. For example, in John's gospel, we discovered that fear was a major hindrance to people following Jesus, (John 9:22; 12:42-43; 19:38). In small churches the fear often associated with domineering personalities is a hinderance to developing trust in leaders.<sup>158</sup>

The *LeaderLoop* also helped expose a worldview of distrust. The same distrust that occurred in the Fall when

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<sup>157</sup>See Appendix D, Sample Power Point, June 25, 2017.

<sup>158</sup>Huffard, "LeaderLoop: *Moving Beyond Passive Followers, Active Followers and Leaders*," 2018, 39.

Adam and Eve broke their trust in God. It is this fallen condition of humankind that often divides ethnic groups.

In the August 2017 meeting, some cultural differences that divide us were brought to our attention. We organized into four groups, read prepared questions, recorded the answers, and shared the answers with the whole group.

The question raised were these: Do our members imitate and have confidence in our leaders? If so why or why not? A spokesman from one of our groups<sup>159</sup> reported, "People learn by imitating behavior. No example means no following." Continuing, he gave a key cross-cultural insight to what could possibly be hindering the development of a healthy leadership team. He continued by explaining that most Spanish-speaking churches are started by the preacher, and he controls all the work, the money, and the decisions.<sup>160</sup> Whereas the Anglo churches have adopted a philosophy that

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<sup>159</sup>There were no women in the group.

<sup>160</sup>Rodriguez, *A Future for the Latino Church*, 61. He comments this "model still dominates the landscape of Hispanic ministries among ... nondenominational Christians in the United States." Also, in an interview with Rodriguez he explained why my theory of generating trust could have been possibly doomed from the beginning. The Spanish-speaking leaders who transferred to SPCC in 2007 came as disgruntled members of another church. Their DNA, of how a church is to be lead and mine were never together.

says, "you're not the boss of me." So, the preacher cannot lead.<sup>161</sup>

These two leadership paradigms explain why it is hard for members to want to follow, imitate or obey their leaders. Hispanics like to emphasize submission especially if they are the ones in charge. Anglo churches and their leaders often do not like to submit to anyone. So, when one reads Hebrews 13:17 which states, "obey your leaders," they don't like it; however, Hispanic's do. The Anglos and English-speaking Hispanic leaders prefer Hebrew 13:7 that says "Remember your leaders ... Consider the outcome of their way of life and imitate their faith." The above two scenarios describe the dilemma facing multiethnic churches like ours. These insights draw attention to an insight mentioned earlier, where trust "comes hard for Latinos," and as a result, they often default into a worldview of distrust.

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<sup>161</sup>Huffard, "*LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders*," 2018, 3-4. When members of a church refuse to accept challenges to trust in God and their leaders, they will have leaderless leaders. In fact the roles are actually reversed in churches "where the followers become the leaders and the leaders abdicate their spiritual authority and responsibility to plan ahead, to set a direction to mission, and to hold the church accountable for doing God's will."

As Phase III was coming to a close in December 2017, I discovered that the *LeaderLoop* Model served the purpose of pinpointing where followers, leaders, and mentors were on the *LeaderLoop*. But the overall trust between our two language groups did not seem to develop as hoped.<sup>162</sup> Therefore, one other aspect of the *LeaderLoop* Model was tested during this same Phase III, a mentoring project. The theory underlying the *LeaderLoop* Model suggests that leaders develop more when leaders mentor other leaders than when leaders get more followers.<sup>163</sup>

The *LeaderLoop* Model helped to initiate a mentoring project (March 2017 through December 2017). My wife (Liz) and I selected two couples from our leadership team. Our primary goal was to strengthen trust between us, especially with couple number two where trust had been broken. Liz and I wanted nothing more than to repair the broken trust between us.

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<sup>162</sup>Our Spanish-speaking preacher have graduated from Buena Park School of Preaching where their philosophy of ministry is based on strict trust rather than grace. Coming to this realization has led me to the conclusion that "the overall trust between our two language groups have not seemed to move forward." It is my opinion that both language groups have grown further apart from each other rather than integrate.

<sup>163</sup>Huffard, "*LeaderLoop Moving beyond Passive Followers, Active Followers and Leaders*," 2018, 11.

We asked both couples if they would commit to being mentored for about a year (See Appendix 7 mentoring project), but instead of mentoring them at the church building, we decided to invite them into our home.

In *They Smell like Sheep*, Lynn Anderson highlights the importance of mentoring in one's home. Giving the example of Leroy and Jean, Anderson explained,

Leroy is an elder, a shepherd of the church. But he is also a CEO of a microchip manufacturing company, ... The church Leroy shepherds is mostly young, professional, and upwardly mobile—a fast-lane flock. ... But for a year or more, each Thursday night, a dozen or so young couples ate dinner at Jean and Leroy's house, then together they watched film sessions on marriage .... Time investment: 2-3 hours a week; impact: eternal. Leroy and Jean smell like those sheep.<sup>164</sup>

Leroy and Jean's example influenced the way we chose to mentor these couples. We decided to mentor them in our home, just like Leroy and Jean (Rom. 12:13). But we encountered a problem, what curriculum to use.

We attempted to go through *Longevity in Leadership*,<sup>165</sup> but instead decided to go through *Team Dimensions Profile 2.0*.<sup>166</sup> I had asked all of them to take the profile but did

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<sup>164</sup>Anderson, *They Smell like Sheep*, 64-65.

<sup>165</sup>Lewis and Harrison, *Longevity in Leadership*, Ch 2.

<sup>166</sup>[www.TeamDimensionsProfile2.0.com](http://www.TeamDimensionsProfile2.0.com)



not know how to include it in the mentoring project. We decided to simply read through the *Team Dimension Profile 2.0*, a 20-page document, at each of the meetings. As a result, the meetings became easier to prepare for. Reading our own profiles to each other in the meeting helped us become aware of each other's strengths and weaknesses and thus develop more trust in each other. The *Team Dimension Profile 2.0* turned out to be one of the best practices for generating trust and developing the willingness to be vulnerable.

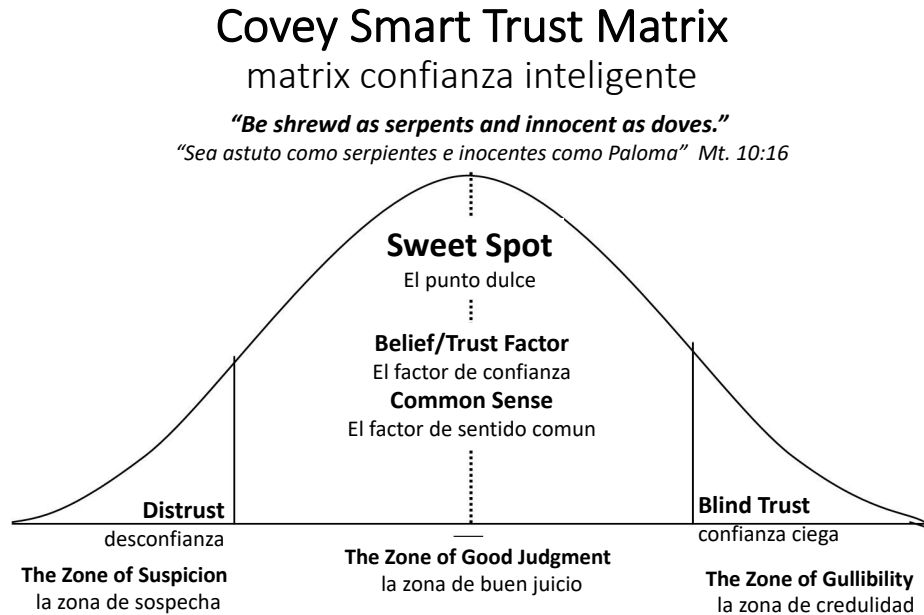
Although the *LeaderLoop* Model helped us to pinpoint where each of us was on the *LeaderLoop*, we discovered it served more as a tool to confirm the need to develop trust in one another. We had exposed significant weaknesses; the Hispanics are less trusting than the Anglos. So we still needed to find ways to build trust.

This insight that we were not moving forward in our trust in one another led me to continue to search for the best practice for generating trust between the two ethnic groups. This is where Phase IV begins.

#### Phase IV (Commitment)

In Phase IV, the commitment phase of the project, it was discovered that the "Phenomenon of Smart Trust" was the best practice for generating trust between our groups

because it helped us to filter our distrust of one another through the “Smart Trust Matrix” (Figure 7).<sup>167</sup>



For example, in our September 2018 meeting, I explained how I started this project in the blind trust zone of gullibility. I then admitted as the project continued, I gravitated toward the distrust zone of suspicion. I then told them that I did not want to continue that, but I was committed to sifting the rest of my judgments through the “Sweet Spot,” the “Smart Trust Zone” of good judgment. I asked the men to do the same.

I asked the group if they thought that we were ready to proceed with appointing elders? I recommended, if we

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<sup>167</sup>Covey and Merrill, 287.

did, then we needed to commit to filtering the rest of our decisions through the "Smart Trust Matrix." Covey and Merrill recommend using the following three variables"<sup>168</sup> which I adapted into seven questions.

How do we stand with regard to the common sense factor? What is the risk involved? How is our credibility? Under the umbrella of credibility were two more questions: are we competent to lead and is our character intact?

How do we stand with regard to the belief/trust factor? Are we suspicious? Are we guarded? Are we abundant in our trust of each other?<sup>169</sup>

These questions were another milestone that helped the men engage in a healthy discussion on how to move forward. We ended this meeting by asking one of our Spanish-speaking leaders to answer the question: Are we ready to go forward to appoint elders?

To my surprise, he came into the next meeting by answering the four common sense questions by relating each

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<sup>168</sup>Covey and Merrill, 293-95. The variables are, 1. What is the opportunity (the situation or task at hand)? 2. What is the risk involved? 3. What is the credibility (character/competence) of the people involved?

<sup>169</sup>Phase IV, "Men's Leadership Meeting Notes." Santa Paula Church of Christ, September 24, 2018.

of them to Scripture. He related the risk involved to 1 Samuel 8:1-22, with regard to credibility to 2 Timothy 2:2, and competence to Exodus 18:14-20. He then exhorted us to maintain our credibility using 1 Timothy 3:1-7. Although he admitted he was not ready to move forward, he ended his comments by stating this is the first time he has ever been trained how to lead in a church. The meeting ended with the proposal to consider possible dates to begin an elders selection process.

In the November 25, 2018, meeting we proposed the dates for our eldership selection process and discovered that some in the Spanish-speaking group were not ready to go forward with the proposal. They reasoned that unless we could come to a 100 percent agreement concerning how the English-speaking group celebrate Christmas, Halloween, among other issues, which meant no celebrating and/or participating in them at all, then we "are not ready," to move forward with appointing elders. Although this disclosure was disappointing, it indicated a level of trust that had never been developed before. They were at least able to be vulnerable enough to share what they really

felt. Lencioni would call this disclosure one step closer to forming a real team.<sup>170</sup>

My philosophy of ministry to integrate both groups, where everything is shared except the language sets a high standard. The Spanish-speaking leaders philosophy of ministry and mine may not agree, yet Scripture itself is what sets the standard. For Ephesians 2:15-16 states,

<sup>15</sup>His purpose was to create one new humanity out of the two, thus making peace, <sup>16</sup>and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.<sup>171</sup>

We are called and mandated by scripture to integrate, but scripture leaves the philosophy of integration up to leaders.

As Phase IV came to an end December 2, 2018, so did the project. We attempted to generate "Smart Trust" and discovered that no matter what theory we proposed, unless the extension of "Smart Trust" is a "two-way street" with

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<sup>170</sup>Lencioni, 188-90. Stated positively he states 1. They trust each other 2. They engage in unfiltered conflict around ideas 3. They commit to decisions and plans of action. 4. They hold one another accountable for delivering against those plans. 5. They focus on the achievement of collective results.

<sup>171</sup>Eph. 2:15-16, NIV.

both parties wanting to trust one another, trust cannot be formed (Phil. 2:22).<sup>172</sup>

My main concern now is how to move forward? Will we decide to separate into two separate groups sharing the same building? Or will we work together as one church with two languages? The important outcome of this project is that it took the very last official meeting for men to trust each other enough to express what they really believe and feel. Although I am disappointed with what was expressed, I am grateful that Scripture sets the standard so high.

Each generation of believers since the beginning of time have had to grapple with God calling each of us to pass the baton of trust to others.

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.<sup>173</sup>

Although trust may or may not include the appointment of elders, it does include a vibrant trust in God that Paul expressed to Timothy just a few verses earlier.

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<sup>172</sup> Howard E. Friend, "The Failure to Form Basic Partnership: Resolving a Dilemma of New Pastorates." accessed December 26, 2018. <http://www.pbs.org/thecongregation/indepth/resolvingdilemma.html>.

<sup>173</sup>2 Tim. 2:2, NIV (1984).

I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.<sup>174</sup>

God will continue to raise up men and women by the power of the Holy Spirit far beyond this project, and for that I am grateful.

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<sup>174</sup>2 Tim. 1:12, NIV.

## CHAPTER 4: RESULTS OF FORMATIVE EVALUATION

### Introduction

As I was thinking about the right tools for evaluating and assessing this project, I was reminded of an assessment tool described in a lecture<sup>175</sup> entitled "Searching for the Right Question." The right question might sound like those offered by Peter Block. For example,

What is it that we said yes to that we no longer honor? What resentment do you hold that no one knows about? Other questions include: What is the commitment you hold that brought you into this room? What is the price you or others pay for being here today? How valuable do you plan for this effort to be? What is the crossroads you face at this stage of the game? What is the story you keep telling about the problem of this community [or church]?<sup>176</sup>

As the project nears completion, I asked the following questions: How did we know if the process was successful? Did we accomplish our goal? Did we generate trust? If so, how would we measure it? This chapter seeks to answer these questions in light of the goals that I set at the beginning of the project.

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<sup>175</sup>Everett W. Huffard and Bob Turner, Class Lecture Notes, 7520 Contextual Theology and Strategies, Harding School of Theology, Spring 2018.

<sup>176</sup>Peter Block, *Community: The Structure of Belonging* (San Francisco: Berrett-Koehler Publishers, 2008), 106-7. Block's questions could serve as an assessment of that we where we are at in the process of generating trust.



In chapter one I stated unless we come up with a plan to generate trust among our leaders, we will continue to be polarized until it is too difficult to act as one body. I continued to note that we have language, cultural, educational and theological barriers that exist but they can turn into bridges if we decide together to grow into a healthy multiethnic church. As we moved deeper into the project we began to ask: What are the best practices for generating trust between two ethnic groups in a small church for the future stability and growth of the whole church and the appointment of elders from both groups?

The first goal, generating trust, became obvious, however, hidden within that paragraph is the conditional statement "if we decide to work together." That phrase has led me to raise one more evaluative question; **"Did we ever explicitly decide to build trust together?"** Our leadership team's numerous discussions may have led to raising questions of forming trust in one another,<sup>177</sup> but we never formed "a basic partnership of trust."<sup>178</sup>

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<sup>177</sup>Phase I, Leadership Meeting Notes. Santa Paula Church of Christ May 7, 2016.

<sup>178</sup>Howard E. Friend, "The Failure to Form Basic Partnership: Resolving a Dilemma of New Pastorates," accessed January 10, 2019,

The failure to explicitly form a "basic partnership of trust" has led me to believe that this failure could be a primary reason of why our two groups have continued to grow more separate rather than to integrate. Since this project began in May of 2016 we have engaged in monthly meetings, have had plenty of conversations together that made it possible to grow closer, but I still have not figured out a way to exercise the spiritual authority to inspire our Spanish-speakers and English-leaders to form a partnership of trust.

Howard E. Friend's case study "Failure to Form a Basic Partnership," explains a common phenomenon that occurs when two groups are in conflict. In his study the problem was between the pastor's "effectiveness as the congregation's solo minister and his followers," which included his leaders. Friend, serving as the consultant between the two groups, met with the ministry committee and the pastor and invited them to read the Alban's institutes "Five Levels of Conflict" assessment typology and they identified their level of conflict as "significant but not insurmountable." Damage had been done, but they were convinced that reconciliation was possible. After numerous hours of

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<http://www.pbs.org/thecongregation/indepth/resolvingdilemma.html>.

coaching, counseling to reconcile the problem a new crisis emerged prompting Friend, the committee and its leaders to meet again. As they were in discussion of this new crisis Friend asked a provocative question:

Are you trying to re-establish a partnership relationship between the church and the pastor, or did such a relationship in fact ever exist?-- Nods and comments around the circle suggested a consensus--that no effective partnership had formed in the first place.<sup>179</sup>

Looking back through the notes<sup>180</sup> of my project it became very clear that the Spanish-speaking minister and I never formed "a basic partnership of trust." In response to this congregational reality, this chapter will evaluate the application of the models I used in terms of their ability to generate trust. Five evaluative questions will be used.

1. How did we know if the process was successful?
2. Did we accomplish our goal?
3. Did we generate trust? If so, how did we measure it?
4. What are the best practices for generating trust between two ethnic groups in a small church for the future

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<sup>179</sup>Friend, "The Failure to Form Basic Partnership," <http://www.pbs.org/thecongregation/indepth/resolvingdilemma.html>.

<sup>180</sup>Phase I, Leadership Meeting Notes, Santa Paula Church of Christ, May 7 2016.

stability and growth of the whole church and the appointment of elders from both groups?

5. Did we ever explicitly decide to build trust together?

In the following section I will respond to these questions as a format for an evaluation and assessment of the project.

## PHASE I

### Creating a Climate of Trust

How do we know if the process was successful? One the outcomes of the project was that I learned to handle conflict and crisis better, especially as a leader.

The capacity of a leader to be prepared for, to be aware of, and to learn how to ... deal with this type of crisis (sabotage) may be the most important aspect of leadership.<sup>181</sup>

The "Behavior Covenant," therefore, was an attempt to create a climate of trust by learning how to lead better. One of the marks of leading better is handling stress.<sup>182</sup> When the project began, handling conflict was a major concern of mine and I was worried if I would be able to handle the amount of stress (energy) it would take before I

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<sup>181</sup>Steinke, *A Door Set Open*, 29.

<sup>182</sup>Ibid.

or any of the other leaders on our team would crack under pressure.

Therefore, the process of working through the Behavior Covenant helped me to lead a group of men through the adaptive change of creating a healthier ministry environment. At the heart of creating this healthier climate was collaboration. Collaboration between group members,

is the central issue in human relationships within and outside organizations. Without trust you cannot lead.<sup>183</sup>

Therefore, associated with creating of a climate of trust was the first adaptive change<sup>184</sup> that I had to undergo. I had to be the first to trust.<sup>185</sup>

Building trust is a process that begins when one party is willing to risk being the first to open up, being the first to show vulnerability, and being the first to let go of control.<sup>186</sup>

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<sup>183</sup>Kouzes and Posner, *The Leadership Challenge*, 244.

<sup>184</sup>Ronald A. Heifetz, Alexander Grashow, and Martin Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, (Boston, Mass: Harvard Business Press, 2009): 14-15; 55-56; 60-61; 108.

<sup>185</sup>Kouzes and Posner, 268.

<sup>186</sup>Ibid.

This willingness to be the first to trust may not have seemed like much, but it was. The change that I was calling our men to participate in was a second order adaptive change. Knowing that, helped me to better anticipate the high level of resistance and personal pain to change that often accompany second order adaptive changes. First order changes called technical change have a lower level of resistance and pain.<sup>187</sup> In other words, since the type of trust that I was calling our men to make were second order adaptive changes,<sup>188</sup> I began to second guess whether I took on a project too big for our leadership team to handle. Not only was I asking for personal change (be the first to change), I was also calling our leadership team to a second order adaptive, re-creation level of change.<sup>189</sup>

An example of this type of change is a major transition in the racial-ethnic makeup [the congregation's leadership base]. Asking men from different theological, educational, racial and linguistic backgrounds to adapt to a multiethnic church with multiethnic elders is a tall

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<sup>187</sup>Van Gelder, *The Ministry of the Missional Church* 167

<sup>188</sup>Ibid. Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership*, 15.

<sup>189</sup>Van Gelder, *The Ministry of the Missional Church*, 167; 171-72.

task. It is a task, however, that God performed in the church in Antioch (Acts 11-13). It is a task that Paul the Apostle took on when he asked Timothy to "stay in Ephesus." (1 Tim. 1:3, 2 Tim. 2:14, 17). It is a task that I have taken on in this project. Developing trust in men who will one day be "reliable men" to appoint as elders is a second order adaptive change (2 Tim. 2:2).

Asking our men to be willing to be stretched beyond their gift mix to develop new skills could be like Paul writing to Timothy to remember where the power to ask people to change comes from. It comes from God.

<sup>6</sup>For this reason I remind you to fan into flame the gift of God, which is in you through the laying of my hands, <sup>7</sup>For the Spirit God gave us does not make us timid, but gives us power, love and self-control ...<sup>14</sup>Guard the good deposit that was entrusted to you-guard it with the help of the Holy Spirit who lives in us.<sup>190</sup>

God has called me to change and I have been asking our men to do the same. Being the first to trust and to change began with me. So, how do I/we know if we generated trust? How did we identify it? I can honestly say I have changed for the better and I am willing to be more vulnerable, willing to risk being the "first to trust" to help others do the same.

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<sup>190</sup>2 Tim. 1:6-7, 14, NIV.

Creating a climate of trust means "Always say we."  
I have learned as Kouzes and Posner proposed that "no one ever accomplishes anything significant alone." A good practice I have learned throughout the project was to work closely with the Spanish-speaking minister in discussing the meeting's agenda, lessons and PowerPoint presentations. Not only was this practice of meeting before the meeting a best practice, it was an application of the principle to "Always say we." It has been a stress minimizer when both of us have walked into a meeting and began the meeting by saying "Here's what we've [planned] together."<sup>191</sup>

To "Always Saying we," Alan J. Roxburgh might argue is a way to minimize what he calls "elastic band leadership."

Congregations have been socialized to follow the initiatives of their clergy, looking for direction in terms of projects and actions. This is why initiatives last about as long as the particular clergy person's tenure, then gradually die off or get owned by a small number of people. I call this "elastic band leadership."<sup>192</sup>

In chapter three I proposed that the *Pre-LeaderLoop* model became a key factor for reaching consensus from all the men

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<sup>191</sup>Kouzes and Posner, 270.

<sup>192</sup>Alan J. Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time* (New York: Morehouse Publishing, 2015), 105.



to adopt the *LeaderLoop* Model. The group's consensus to accept the *LeaderLoop* Model was an application of the principle "Always say we."

To "Always say we," is teamwork modeled by that simple phrase. Another small victory that occurred in Phase I of our meetings was the wording in our "Behavior Covenant." Every item on the covenant has a "We" statement in it. For example,

To fulfill our God-given purpose, we commit to using the biblical model of church decision-making and when a decision is made we will support the groups' decision.<sup>193</sup>

Because no one ever accomplishes anything significant alone, our approach can never be one of imposing our plan on others.<sup>194</sup>

As Phase I came to an end (December 2016) and Phase II was approaching on the horizon (January 2017), the Spanish-speaking minister and I shared a review of Phase I and proposed two challenges. The challenges sprang from two issues that kept reoccurring in Phase I. First, we proposed that we stick to the challenge of building trust. Second, we proposed to resolve the protocol for emerging leaders

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<sup>193</sup>See Appendix A, Item 6.

<sup>194</sup>Kouzes and Posner, 270.

rotating on and off the team. This proposal would be revisited on February 25, 2017.

On December 3, 2016 after five months of carefully working through the Behavior Covenant, it passed with a vote, 9-4-1. As I reflect back on the vote, it reflected an ethnic divide in the congregation. Only one of the nine votes in favor of the Behavior Covenant was from the Spanish-speaking group. It was still a small victory. For the first time the men, in both groups, were listened to and respected for what they said. It was read before the congregation on January 28, 2017.

As Phase I came to an end, I wondered if we generated any trust and if so how much? Thankfully, Steven Covey and Rebecca Merrill offered a free online survey<sup>195</sup> to assess the level of trust colleagues have in a leader. Although it was simple, I decided to experiment with it and I asked the men of the leadership team who had a valid email address to complete the survey. It was a survey to evaluate me.

Table 1 shows the results. The first part of the survey was my evaluation of myself. The second part of the survey was what the men thought of me. The results were a big confidence builder. When the project began, I did not

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<sup>195</sup>[www.speedoftrust.com](http://www.speedoftrust.com). As of January 28, 2019, Covey has taken this survey off their website (see Appendix 9).

have a high level of confidence in myself in terms of competence and credibility. I did not realize, however, that others viewed me differently. They trusted me. Those that I lead had a much higher trust and confidence in me (92%) than I had in myself (69%). The results served as an extra set of data that gave me "a richer description" than I would have had otherwise.<sup>196</sup>

Table 1: Do You Trust Me Survey

<b>Personal Credibility Score and Report</b>	
Integrity	73%
Intent	92%
Results	63%
Others Trust Me	63%
Character	82%
Competence	63%
Personal Credibility Index	63%
Aggregate ... Index	82%
<b>Here's What Other's Say</b>	
Character	96%
Competence	90%
Others Trust me	92%
I consistently behave in a manner that Builds Trust	92%
Personal Credibility Index	69%
My "Trustability" with others	92%

## PHASE II

### The Proposal to Lead by Consensus

As stated above, the Spanish-speaking minister and I shared and reviewed Phase I and proposed to accept the *LeaderLoop* as a model we would field test. Although the

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<sup>196</sup>Sensing, *Qualitative Research*, 73-75.

*LeaderLoop* is not a model for generating trust, it is for developing spiritual mentoring and leaders. Trust would, however, be a factor of it. As explained in chapter three, I was concerned with the backlash that had occurred in the May 29, 2016 meeting when our men resisted our change in plan to generate trust before appointing elders. The Spanish-speaking minister and I both felt leadership buy-in was the key to unlock our trust in the process.”<sup>197</sup> Therefore, the *pre-LeaderLoop* model<sup>198</sup> (Figure 8) became the key factor for reaching consensus for all the men to apply the *LeaderLoop* Model (Figure 9).

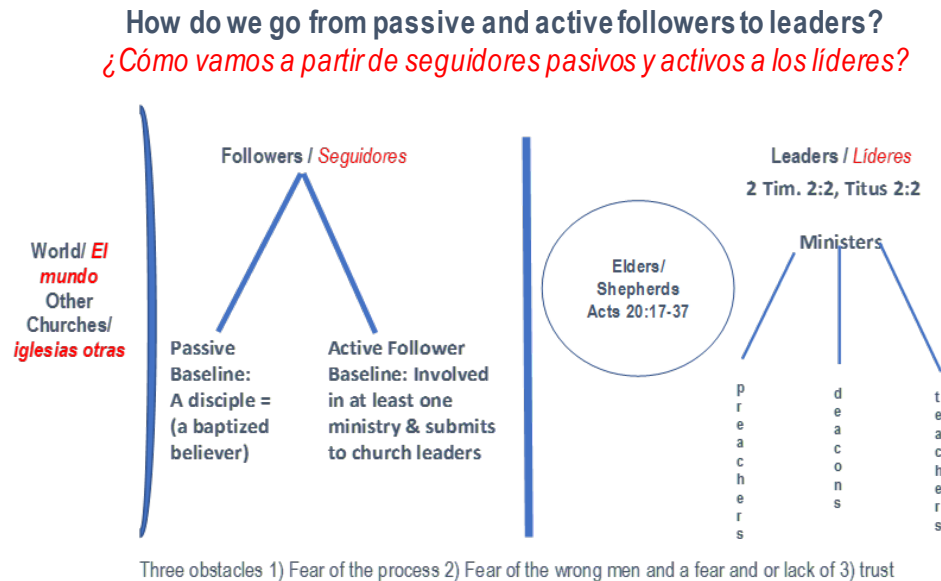


Figure 8: The *Pre-LeaderLoop* Model

<sup>197</sup>Malphurs and Mancini, *Building Leaders*, 106.

<sup>198</sup>Pre-Phase I Leadership Meeting Notes. Santa Paula Church of Christ April 2013.

The *Pre-LeaderLoop* Model shows how outsiders who come into the church through baptism and become passive followers of Christ. When followers of Christ become involved in at least one ministry and become concerned for others (1 Thess. 5:14), they become active followers. The transition from active followers to leaders is where our church has been stuck. We have not had elders in our church for almost thirty years now. Therefore, because the men were pre-exposed to this model,<sup>199</sup> on February 25, 2017, the Spanish-speaking minister and I gave a clearer more persuasive presentation of our plan to generate trust (See Appendix D). Through the work of the Holy Spirit, my improved competence to lead, as well as having a clearer vision of what we wanted to accomplish, the men accepted our proposal with complete buy-in. Providentially, this presentation occurred a week before my on campus visit to HST on March 2-9, 2017 for the D. Min. Seminar Leadership Development.

As explained above, the confirmation of the proposal was another small victory towards "Creating a Climate of Trust."<sup>200</sup> Another victory was the acceptance of the

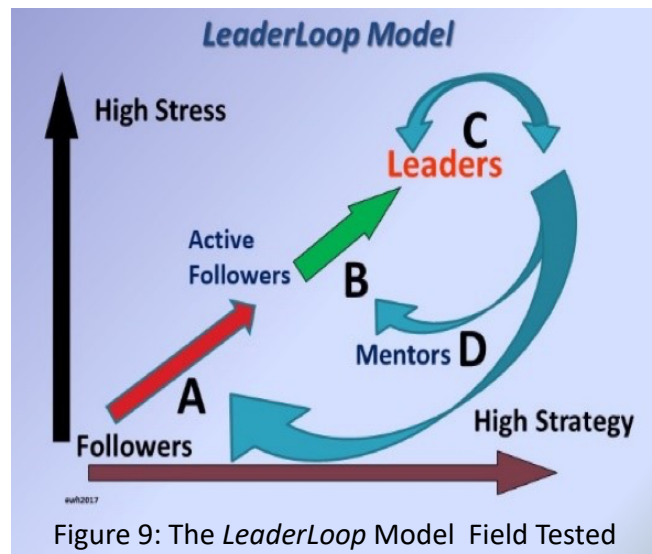
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<sup>199</sup>May 2013 was the first time the men from both language groups had been exposed to the *pre-LeaderLoop* Model.

<sup>200</sup>Kouzes and Posner, 244.

*LeaderLoop* Model. The men had been exposed to the *pre-LeaderLoop* Model (Figure 7) and as a result the men asked if we could go through each phase on the *LeaderLoop* Model (Figure 8)<sup>201</sup> beginning in June 2017. In retrospect, the February 25, 2017 meeting was one of the best meetings of the project.

Creating a climate of trust, using model's the men felt comfortable with was very important, especially with men of different linguistic, education and theological backgrounds. Leadership buy-in is necessary to generate a climate of group trust in a multiethnic context.



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<sup>201</sup>Huffard, "LeaderLoop: Moving Beyond Passive Followers, Active Followers and Leaders," 2018.

### PHASE III

#### Field Testing *LeaderLoop* in Large Groups

The mentoring project began March 20, 2017 (see Appendix G) and going through each phase on the *LeaderLoop* Model with the leadership team began in June 2017. The *LeaderLoop* as the model to generate more trust within our leadership meetings did not seem to work. The leadership meetings were simply too big to make anything stick. We averaged twelve to fifteen men in our meetings and group size does make a difference. My recommendation would be to break the groups up into smaller groups of five to six per group size. This small group size explains a possible reason why the *LeaderLoop* Model (D) mentoring, worked in the smaller setting of the mentoring project.

Another possible reason why generating trust in our large group setting did not seem to work out is what Aubrey Malphurs and Will Mancini might explain as an imbalance of "training venues" (Table 2)<sup>202</sup> I used the group meetings as our primary training venue for generating trust, but I failed to consider balancing it with a secondary training venue. For example, the initial proposal to meet together

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<sup>202</sup>Malphurs and Mancini, *Building Leaders*, 200.

monthly created a “buzz and excitement.” However, we were dismissed from the meetings our excitement quickly faded.

Table 2: Training Venues for the SPCC

Primary Centralized Training Venue All leaders at all levels	Secondary Centralized Training Venue All leaders at all levels	Recommended decentralized training venue Ministry specific
Leadership Meetings Phases I-IV (May 2016-December 2018)	Retreat (this never occurred)	Mentoring Project done in our home with two couples (March-December 2017)  The mentoring project was the most successful field test for generating trust.  We met in our home. The group never exceeded more than six.
	Small Groups with all leaders. I could have met separately with both the Spanish and English group. This venue never occurred.	Classroom (Spanish-speaking and English-speaking, this never occurred).
		Pepperdine Lectures (Asking our leaders to attend a class on leadership. This never occurred).  Leadership weekend occurred when my chairman came to the SPCC March 1-3. It was a success.

What we all said we were going to do and what we actually did was in obvious tension. This observation led me to evaluate these meetings from a viewpoint of reinforcement. We needed to make what we had discussed in our meetings stick. However, since, “secondary training venue” had not been set up prior to any of Phases I-IV, what was taught, combined with having to wait a whole month for the next meeting, we lost momentum. Setting up “training venues” is vital to the success or failure for any proposed adaptive changes.<sup>203</sup>

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<sup>203</sup>Lencioni, *The Five Dysfunctions of a Team*, 222. Lencioni recommends at least four training venues: Annual



Observing the application of the *LeaderLoop* Model through the lens of training venues helped me to realize that our lack of commitment to the process of generating trust may have not been our leadership team's fault. Table 2 shows the venues. Setting our monthly meetings as a primary centralized training venue was a success. It initiated a healthy process for our men to discuss the topic of trust. Setting up a secondary centralized training, to reinforce what we had discussed during our monthly meetings, is where I failed. My failure to set up a secondary training venue, in retrospect, could have been due to the complexity of still functioning as two-separate language groups. The amount of time it took me to plan and to translate our agenda's and material into Spanish for each and upcoming meetings became an insurmountable task. The two insights explain why I said earlier that trust within our leadership team did not seem to work out.

The decentralized training venue, however, did work well. It was in this venue where mentoring took place. I

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planning meeting and leadership development retreats [A Secondary Training Venue]; quarterly meetings [Our bilingual services combined with meeting immediately following]; weekly staff meeting [in small churches part-time paid ministers make staff meeting hard to accomplish]; Ad hoc topical meetings [I will need to ask our Spanish-speakers to include other into their planning ad-hoc meetings].

was comfortable with the idea of a decentralized venue because it reinforced a setting where my organic style of leadership could thrive. My leadership style was not “forced” or “pushed” onto others in our group.<sup>204</sup> Gary McIntosh would call this style of leadership “the chain principle of leadership.” Using a real chain as a metaphor to help people move along, he argues, that the most effective way to move a chain is to pull it. Therefore, “Effective pastors today don't push the [people], they pull them, regardless of the size church in which they serve.”<sup>205</sup>

The mentoring project energized me because it was a format that matched my leadership style with my gift-mix for leading.

#### Field Testing *LeaderLoop* in a Small Group<sup>206</sup>

As I explained above, my wife (Liz) and I field tested the *LeaderLoop* Model in the mentoring project. About the same time that the proposal to use the *LeaderLoop* as our model for generating trusts amongst our team our mentoring

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<sup>204</sup>Gary McIntosh, *One Size Doesn't Fit All: Bringing out the Best in Any Size Church* (Grand Rapids: F.H. Revell, 1999), location 1220.

<sup>205</sup>Ibid.

<sup>206</sup>John W. Ellas, *Small Groups and Established Churches: Challenge and Hope for the Future* (Houston, TX: Center for Church Growth, 2005).

project began. I explained to our men that I would select two men from our leadership team and mentor them as another venue for generating trust.<sup>207</sup> Since only two of the men were not affected by the mentoring project, none of them seemed to mind. Surprisingly, neither did the couples.

Since my philosophy of leadership development is more of an organic pulled, rather than “pushed” leadership style,<sup>208</sup> the mentoring project allowed me to field test generating trust in the venue I was most comfortable. The mentoring project also allowed our wives to get involved. When the overall project began in May 2016, it was limited to the men on the leadership team. The mentoring project, however, allowed the women to be a vital part of the trust building process without dealing with cultural and theological issues that many Hispanic males as well as conservative leaders tend to hold. They use the text in 1 Timothy 2:11-12 to explain that women do not have authority over men. I do not hold to that position, but at the same time I did not want to get into a debate about women’s role in the church. So, it was easier to not invite our women into our leadership meetings. The mentoring project,

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<sup>207</sup>Appendix C, February 25, 2017 Sample meeting notes.

<sup>208</sup>McIntosh, *One Size Doesn’t Fit All*, location 1220.

however, became a best practice for me personally, because it became a venue for getting our spouses involved in the mentoring project without dealing with any cultural or theological issues.

The mentoring project began with Liz (my spouse) and myself and we invited two other couples.<sup>209</sup> We asked them if they would allow us to mentor them. We decided to mentor them in our home because of the mentoring example Lynn Anderson gave in *They Smell Like Sheep*. In it, Anderson gave the example of Leroy, a busy elder and his wife Jean. They had invited a group of young professionals into their home once a week for about a year, saying that 2 to 3 hours a week makes a difference in eternity.<sup>210</sup> I was convinced we needed to do the same, to practice true Christian hospitality (Romans 12:13). Inviting the couples into our home would be what Kouzes and Posner might label an intentional practice of training leaders (mentoring) in another training venue other than the work place.<sup>211</sup> The training of leaders in the most natural environment for

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<sup>209</sup>Couple no. 1 were dating. They were not married. Couple no. 2 were married (see Appendix G).

<sup>210</sup>Anderson, *They Smell Like Sheep*, 65.

<sup>211</sup>Kouzes and Posner, 5.

mentoring paid off.<sup>212</sup> Mentoring in our home paid off for Liz and me. It was where trust was truly formed.

We began the mentoring project with three goals in mind: first to deal specifically with the issue of trust; and second to work on personality issues in relation to team building and compatibility. We all completed the *Team Dimensions Profile 2.0* and discussed it during our mentoring meetings. Third, we wanted to transfer some authority. Since we have not had elders at the SPCC for more than thirty years and combined with my proposal to appoint elders, I wanted to attempt to transfer some ministerial authority in a manner I was more accustomed to, organically.

The *Team Dimension Profile 2.0*, a twenty-page document, became the centerpiece of the mentoring project and surprisingly also became a good way to generate trust by developing the willingness to be vulnerable with each other. Reading our profiles to each other during our mentoring meetings helped us become aware of each other's strengths and weaknesses and we developed more trust in each other. Mentoring in our home became a best practice

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<sup>212</sup>Kouzes and Posner, 5.

through that venue, it helped to get my spouse and even our family involved in the whole project.

As mentioned above, another goal of the project was to transfer some authority to another team member. Malphurs and Mancini propose four things that can be done to empower and four challenges<sup>213</sup>: 1) *Giving up Control* by embracing uncertainty; Challenge 1: Empowerment increases the scope of unknown ministry outcomes. 2) *Slowing Down*; Challenge 2: Empowerment requires a sacrifice of short-term ministry efficiency. 3) *Humility*, starve your ego; Challenge 3: Empowerment requires giving away authority that previously provided the basis of personal ministry success. 4) *Building Connection*; Challenge 4: By connecting with others through love outside of ministry. Empowerment necessitates close support and authentic community with other leaders.

#### PHASE IV

##### Did we generate trust?

At the beginning of the chapter, I raised five questions for generating trust. It is the later question that became crucial in Phase IV of the project. **Did we ever explicitly decide to generate trust together?**

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<sup>213</sup>Malphurs and Mancini, 45-54.

As stated earlier, in the case study by Howard E. Friend, the problem of the relationship between the pastor and his congregation was "that no effective partnership had formed in the first place." This provocative question could also explain why our two groups have grown further apart rather than together.

In an informal interview with Dan Rodriguez, he explained to me his opinion of why the project's goal of being a multiethnic church with multiethnic elders may have been doomed from the beginning. His reasoning was the Spanish-speaking men who had transferred from a nearby Spanish congregation functioned with a much different philosophy of ministry than at the SPCC. These disgruntled men members came with a different philosophy of ministry than mine.

This explanation reinforced the resistance and pain associated with the adaptive change that I had called our leadership team to embrace, a second order change, re-creation. Craig Van Gelder warns "very few congregations," have been able to go through a successful re-creation."<sup>214</sup>

Coming to this realization helped me come to grips with one of my greatest concerns, that after all this

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<sup>214</sup>Van Gelder, *The Ministry of the Missional Church*, 171.

effort that a multiethnic church with multiethnic elders might not even work, because the groups would likely continue to grow more separate rather than integrate. Yet, based on the theological reflection on Paul's relationship with Timothy, I assumed the same could be replicated with our men in the SPCC.

At the beginning of the project I raised the question, what are the best practices for generating trust between groups for the future stability and growth of the local church? The conclusion of this chapter is a description and evaluation of the seven best practices.

Evaluating the Seven Best Practices for Generating Trust between two Ethnic Groups

A quick review of the project's goal would be helpful before we give those practices. The project's goal was to discover the best practices for generating trust between two ethnic groups in a small church for the future stability and growth of the whole church and the appointment of elders from both ethnic groups.

First, we sought to "create a climate of trust."<sup>215</sup> The process may not have been perfect, but in a church like

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<sup>215</sup>Kouzes and Posner, 244. Creating a climate of trust does not mean avoiding conflict. I was challenged in one of our meetings that I was not creating a climate of trust when expressing that "we may have never formed a basic partnership of trust," which could be the root of some of



ours where men have come from different ethnic, linguistic, educational and theological backgrounds, creating such a climate of trust was a great start. For example, the forming of the "Behavior Covenant," began the process of generating trust in a very practical way. It was adopted, agreed upon, read, confirmed, signed, and announced before the congregation. It was another small victory for the project and church. However, as time progressed the "Behavior Covenant" did not meet my expectations because the covenant seemed to be a one-sided pact that some of our men have not honored. They signed it but have not lived up to what they signed.

Second, I/we learned to "be the first to trust." Helping to create a climate of trust began with me. I learned that I had to model vulnerability.<sup>216</sup> I also learned not to punish vulnerability when the men expressed it. As the project moved forward and some of our men began to express some vulnerability and not all the men allowed this

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our differences regarding celebrating Christmas or not. Our Spanish-speakers do not promote Christmas at our church, I do. I responded to him saying that teams that trust each other are not afraid of conflict. "Teams that lack trust are incapable of engaging in unfiltered and passionate debate of ideas. Instead they resort to veiled discussions and guarded comments (see Lencioni, 188).

<sup>216</sup>Lencioni, 201. Kouzes and Posner, 268.

practice of vulnerability to be expressed. Some comments were cynical, mean spirited, and those types of behaviors often destroy the willingness of the men to express vulnerability. I had to learn to anticipate and deal with members who sabotaged the trust process by not reacting inappropriately me.<sup>217</sup> This sabotaging of vulnerability was confirmed in the site visit meeting with the English leaders on March 2, 2019. This, "being the first to trust" did not meet my expectations. I was very disappointed of the behavior of some of our men's attitude toward the chairman of this project and to me.

Third, I/we learned to "Always say we." Working by consensus and leadership buy-in is a best practice. It minimizes stress, it maximizes cooperation, it levels the playing field, it is a trust builder, and it communicates teamwork.<sup>218</sup> However, our Spanish-speaking minister did not

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<sup>217</sup>Lencioni, 153-167. Read those pages to see how good leaders deal with problem people in their company. Richard W. Rouse and Craig Van Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation* (Minneapolis, MN: Augsburg Fortress, 2008), 88. Also, Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What*, 115. "The sabotage of a process to deal with conflict should be expected. The usual saboteurs will be those who are losing control or not getting what they want from the process.

<sup>218</sup>Kouzes and Posner, 270.

respond to "Always say we." He has not kept his end of the covenant.

Fourth, I/we learned that generating trust is more effective in a small group setting. The small group atmosphere allowed each of our mentoring project members to feel safe enough to let their guards down, to express more vulnerability, "to move beyond surface relationships and social interaction to a spiritual level of fellowship."<sup>219</sup> The small group mentoring project exceeded expectations. It became the best training venue to generate trust. It will be a venue that I will continue to invest in.

Fifth, I/we learned that a group larger than six requires a centralized training venue, a secondary training venue, and a decentralized training venue.<sup>220</sup> We did not set up these venues. We will have to set up these training venues when we decide to move forward with appointing multiethnic elders.

Sixth, I/we learned that it makes more sense to work together even though we have not done so (Appendix H). The Spanish-speakers and the English-speakers have not planned to evangelize the community under the philosophy of

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<sup>219</sup>Ellas, *Small Groups and Established Churches*, 55.

<sup>220</sup>Malphurs and Mancini, *Building Leaders*, 200.

ministry of a multiethnic church with multiethnic elders. However, the problem that I have encountered working in our church is not with the philosophy of working that I hold too, it is with the men that I am currently working with. Their lack of cooperation should never exceed God's vision for a multiethnic church. Therefore, working together did not meet my expectations.

Seven, we/I learned that building trust must begin by forming "a basic partnership of trust." I have come to the realization "that we have never explicitly formed a partnership of trust" together. This was confirmed by at the on-site visit by my committee chairman the weekend of March 1-3, 2019.

The final chapter will be a summary and a hopeful response in why the looping back and asking others to join in those sufferings (2 Tim. 1:8; 2:3) is the greatest way to "Remember Jesus Christ" (2 Tim. 2:8). I will conclude with a exhortation to multiethnic missionaries who would move forward to with a multiethnic church with multiethnic elders.

## CHAPTER 5: CONCLUSION AND CONTRIBUTION

### Summary of the Project

The project involved four phases. Phase I (May 2016 through December 2016) was an awareness of the need to "Create a Climate of Trust."<sup>221</sup> Before the project began our men had good reasons to distrust each other. The Spanish-speaking leaders had transferred to the SPCC from another congregation came as disgruntled members. They came with a lack of trust in their leaders and also with a different philosophy of ministry than mine. Three of the English-speaking leaders and many elderly members at the SPCC had weathered a major split in the leadership (the elders) in the late eighties as a result they experienced a decline in membership from over 200 to about 50 members. Since that time and for as long as I have been here we have not had elders. This non-elder led church has been in existence for almost thirty years.

These two historical realities explain why we needed to first "create a climate of trust." The "Behavior Covenant" was the centerpiece of creating that climate. Also, creating a climate of trust through the adaptation of the Behavior Covenant process was an adaptive change for me

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<sup>221</sup>Kouzes and Posner, 244.

as well. When I started the project, I lacked the conflict management skills necessary to lead both groups, when the project ended, I learned how to lead our men better, which was a small victory.

Phase II (December 2016-February 2017) was where I/we sought to lead by consensus. The buzz phrase for Phase II was "Always say we." Working together with our Spanish-speaking minister minimized the stress of leading alone. Working together also helped us to trust in each other by working through our philosophy of ministry and strategies to communicate to our men cross-culturally. Did it succeed? Did it meet expectations? The answer is no. Although the Spanish-speaking minister and I have worked closer together in planning and preparing for the meetings we never formed a partnership of trust.

In Phase III, (June 2017-December 2017), we applied the *LeaderLoop* Model. In the mentoring project we learned that the *LeaderLoop* Model worked best in a small group setting because it gave a structure to what we to what we needed to do but required mentoring. The application of the *LeaderLoop* Model is not meant for a larger teaching situation, but, as the model itself illustrates, in smaller mentoring settings. The mentoring project, (D) on the *LeaderLoop* Model exceeded my expectations, because the

couples we investigated in truly formed a partnership of trust.

In Phase IV, (January 2018 through December 2018), I/we learned that our leadership team never explicitly formed "a basic partnership of trust." As a result, we have continued to polarize. Also, from the start of this project, some of our men were never on board with the project. Therefore, it did not meet the expectations because the Spanish-speaking minister and myself have not explicitly decided to move forward with the goal of appointing multiethnic elders in our multiethnic church.

#### **What were we able to accomplish?**

What were we able to accomplish could be summarized in the three questions raised at the end of phase I. I will answer those questions through the perspective of meeting expectations.

**1. How did we know if the process was successful?** Trust is a quality that is very hard to measure. If I were to do this project over, I would have included some type of quantitative way of measuring trust as a group. I never figured out a way to do this. However, trust can be measured individually, because I had experimented with a measurement survey at the end of Phase I (December 2016). Using Steven Covey and Rebecca Merrill's "Who Do You Trust

Survey” helped to measure trust in a way that quantified both my competence and character as a leader. Openness to the survey was a way of expressing vulnerability. Expressing vulnerability toward one another is a step in the right direction of forming a true team.<sup>222</sup>

**2. Did we accomplish our goal? Did we generate trust?** As I

was evaluating the type of change required in having a multiethnic church with multiethnic elders, a fellow D. Min. student’s church growth project helped me to identify the type of change required and why trust has been so difficult

to generate. He explained

that the chart (Figure 10) identifies Van Gelder’s levels of change. First order change includes “improvement” and “adjustment.” They are technical changes. The Behavior Covenant was an adaptive change. Second order changes include “revision” and “re-creation.” Analyzing Van Gelder’s chart from the viewpoint of a multiethnic church with multiethnic elders made me realize the type of change

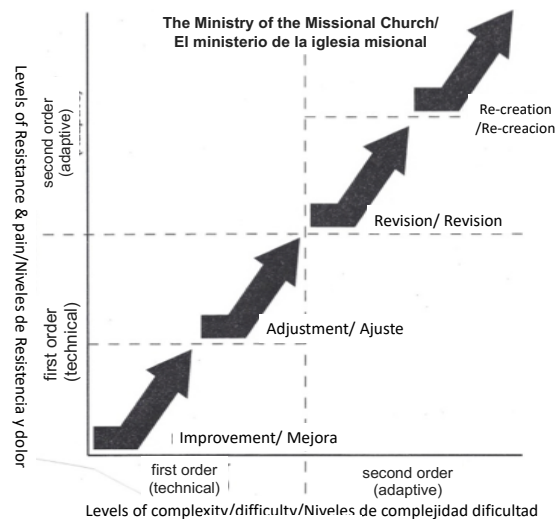


Figure 10

<sup>222</sup>Lencioni, *The Five Dysfunctions of a Team*, 188.



I have been asking our men to adopt is a high second order adaptive change with "the greatest level of resistance and pain (stress)," and the "greatest difficulty" (strategy). Evaluating/assessing our project from this perspective suggests a level of difficulty (strategy) and resistance (stress) that not many men, including myself would be able to endure.<sup>223</sup> This resistance to the project could also have been that the major adaptive change was brought to a group (Spanish) that did not want it and to a group (English) over which I had minimal leadership. So we never accomplished the goal of generating the type of reciprocal trust that Paul and Timothy had in one another (Phil. 2:22).

#### What Made the Project Bearable? Jesus!

The *LeaderLoop* Model, however, puts forward a different way to evaluate this project. *LeaderLoop* suggests that ministerial burdens were never meant to be carried alone, by looping back through the process of mentoring other leaders (stress) levels of resistance and difficulty are minimized. All godly leaders who empower others (C) and (D) on the loop know this. Paul knew this. That is why he asked Timothy to "join him in his sufferings," like a good

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<sup>223</sup>Van Gelder, *The Ministry of the Missional Church* 171.

soldier, a good athlete, or even a good farmer (2 Tim. 2:3-7). I now know this and I will have to do a lot more mentoring at (D) for the process to move forward with appointing elders. Our church is stuck at (A). Therefore, I will continue to ask our men and women to join with me in the sufferings of Christ, by looping back. It is what Jesus and Paul did and is what I choose to do.

The Ministry of the Missional Church Model  
Compared to the *LeaderLoop* Model

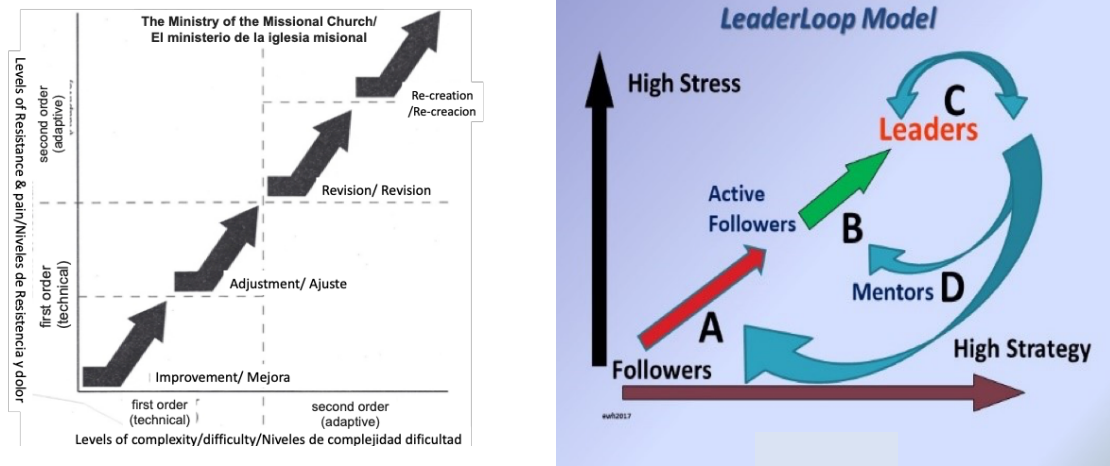


Figure 11

Looping back and asking others to join with me in the process is the greatest way to "Remember Jesus Christ" (2 Tim. 2:8). The HST D. Min. degree and its culminating project has not only helped me to become a better leader, it has given me hope that people in churches can change (Rom. 5:3-5). May God continue to bless HST and how its influence over the years has helped me to be a better minister of the gospel. May Jesus allow us to be a healthy

multiethnic church with multiethnic elders for the future stability and growth of the whole kingdom of God (2 Chron. 4:9-10).

### Conclusion

When looking at the amount of labor involved in generating trust in a multiethnic church with multiethnic elders one may feel overwhelmed and be tempted to pursue an easier homogeneous monoethnic church model. Leaders may feel it is impossible to build trust in a multiethnic church with multiethnic elders, especially in the midst of the alienation, distrust, hostility from cultural, educational and theological differences that often exist between these ethnic groups. It is impossible apart from the grace of God. But it is precisely this issue that demonstrates the power of the gospel in a fractured world that is desperately seeking reconciliation. The church is under a covenantal obligation to trust and obey Ephesians 4, which exhorts us to "make every effort to keep the unity [and trust] of the Spirit through the bond of peace,"<sup>224</sup> because the Santa Paula community needs this kind of church.

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<sup>224</sup>Garriott, "Leadership Development in a Multiethnic Church," 37. Also, Eph. 4:2.

*Appendix A*  
A Behavioral Covenant

1. To fulfill our God-given purpose, we commit to being and becoming a people who will listen with an open, non-judgmental mind to the words and ideas of others in our church and on the leadership team (Eph. 4:2).

2. To fulfill our God-given purpose, we commit to being and becoming a people who will treat our time in these meetings as an opportunity to make an important gift to our church. In other words, we commit to come to every leadership meeting (Eph. 5:15).

3. To fulfill our God-given purpose, we commit to being and becoming a people who will respect and care for each other (Eph. 4:32-5:2).

4. To fulfill our God-given purpose, we commit to being and becoming a people who will discuss, debate, and disagree openly, expressing ourselves, as clearly and honestly as possible, so that we are certain that the leadership team understands our point of view (Eph. 6:19-20; Col. 4:4).

5. To fulfill our God-given purpose, we commit to being and becoming a people who will commit to stay on topic (Eph. 2:11-16).

6. To fulfill our God-given purpose, we commit to using the biblical model of church decision-making and when a decision is made we will support the groups' decision.

7. To fulfill our God-given purpose, we commit to being and becoming a people who will read, conform and sign this document as part of their participation of the men's leadership team.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## Un Pacto de Comportamiento

1. Para cumplir con nuestro propósito dado por Dios, nos comprometemos a llegar a personas que lo escuchen con una mente abierta, sin prejuicios a las palabras y ideas de otros en nuestra iglesia y en el equipo de liderazgo (Efesios 4:2).

2. Para cumplir con nuestro propósito dado por Dios, nos comprometemos a ser y llegar a un pueblo que tratara nuestro tiempo en estas reuniones como una oportunidad de hacer un regalo importante a nuestra iglesia. En otras palabras, nos comprometemos a venir a todas las reuniones de liderazgo (Efesios 5:15-16).

3. Para cumplir con nuestro propósito dado por Dios, nos comprometemos a ser y llegar a un pueblo que respeta y cuida el uno al otro (Efesios 4:32-5:2).

4. Para cumplir con nuestro propósito dado por Dios, nos comprometemos a ser y llegar a un pueblo que discute, débâte y discrepar abiertamente, al expresarnos, tan claramente y honestamente posible hasta que estamos seguros de que el equipo de liderazgo entiende nuestro punto de vista (Efesios 6:19-20, Col. 4:4).

5. Para cumplir con nuestro propósito dado por Dios, nos comprometemos a ser y llegar a las personas que se alojarán en el tema (Efesios. 2:11-16).

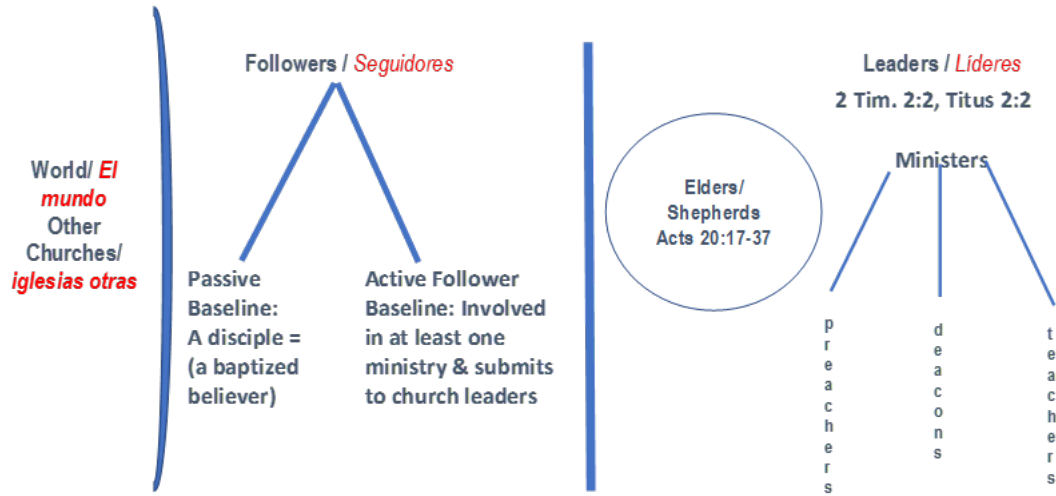
6. Para cumplir con nuestro propósito dado por Dios, que se comprometemos a utilizar el modelo bíblico al tomar decisiones y cuando se toma una decisión nosotros apoyaremos la decisión del grupo.

7. Para cumplir con nuestro propósito dado por Dios, nos comprometemos a ser y convertirse en personas que van a leer, firmar y cumplir este documento como parte de su participación del equipo de liderazgo de hombres.

Firma: \_\_\_\_\_ Fecha de firma: \_\_\_\_\_

Appendix B  
(Pre-LeaderLoop Model)

How do we go from passive and active followers to leaders?  
*¿Cómo vamos a partir de seguidores pasivos y activos a los líderes?*



Three obstacles 1) Fear of the process 2) Fear of the wrong men and a fear and or lack of 3) trust

Figure 8: The *Pre-LeaderLoop Model*

*Appendix C*  
General Description of Leadership meetings  
May 2016-December 2018

1. We committed to meet together the last Sunday of each month beginning May 2016 to Dec. 2018. We took off the months March and April in 2017 and 2018.

2. The meetings lasted about 2 hours.

3. We served lunch to those attending these meetings. Serving lunch was an important part of creating a "Climate of Trust." It expressed hospitality and fellowship. It was a great way to kick off each meeting. I had the privilege of observing an elders meeting at White Station Church of Christ where each elder was served a box lunch.

4. Each meeting began with a devotional on the topic generating trust. As the meetings progressed, some speakers were asked to speak after an introduction and/or a review of the prior meeting's topic of discussion. The men for the most part took these devotionals very seriously.

5. I intentionally met with the Spanish-speaking minister, prior to each leadership meeting to discuss the agenda for the upcoming meeting. It was an application to "Always Say We." This was a valuable practice for generating trust. When we could not meet, I gave to him an outline and/or a print out of what we were going to discuss. I did this to help him understand, the presentations, since he only speaks Spanish. Also, his leadership was an important part of communication between us as a key leader to the Spanish-speaking language group.

5. All the Power Points were done bilingually.

6. As I became more competent to lead, I felt it was my calling to lead the men by preparing Power Points and handouts for the men to have in hand at each meeting (see sample PowerPoint Appendix III).

7. I almost always displayed the attendance record for our men to see. It was important protocol for our men to see. I wanted our men to take these meetings seriously and displaying our attendance habits kept us accountable to the process. I did not miss one meeting over the two years. I saw our meetings "as an opportunity to make an important gift to our church" (Behavior Covenant: Item 2).

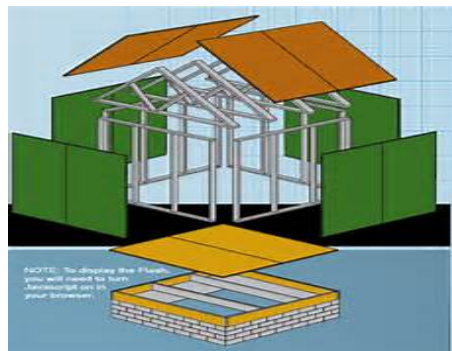
8. We took notes for every meeting in three phases. We took initial field notes; our secretary typed the notes; I expanded the field notes (see Appendix 4 & 5); A narrative description of the notes were mainly written in chapter 3.

## Phase IV Commitment/ *Comprimiso 2018*

*“His purpose was to create in himself one new humanity out of the two, thus making peace, <sup>16</sup> and in one body to reconcile both of them to God through the cross, ..(Ephesians 2:15-16). “Su proposito fue” para crear en si mismo de los dos un solo y nuevo hombre, ... Mediante la cruz reconciliar con Dios a ambos en un solo cuerpo ... (Ef. 2;15-16).*

### Building Trust and Unity

By  
Robert Perez  
Sept 30, 2018



#### HELP ITEMS:

- I need help with updating our email list
- I need some help setting up and cleaning up
- Don't forget our behavior covenant item #2

To fulfill our God-given purpose, we commit to being and becoming a people who will treat our time in these meetings as an opportunity to make an important gift to our church... (Ephesians 5:15). / *Para cumplir con nuestro propósito dado por Dios, nos comprometemos a ser y llegar a un pueblo que tratara nuestro tiempo en estas reuniones como una oportunidad de hacer un regalo importante a nuestra iglesia... (Ef. 5:15-16).*



## The Plan / *El Reto*

**Phase I, II, III, IV** - from May of 2016 to present we explored if we should appoint elders as the solution to our leadership problems.

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**Fase I, II, III, IV** – Desde mayo de 2016 el presente, hemos explorado el tema si debemos designar a los ancianos como la solución a nuestros problemas de liderazgo.

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3

### **Recommendations:**

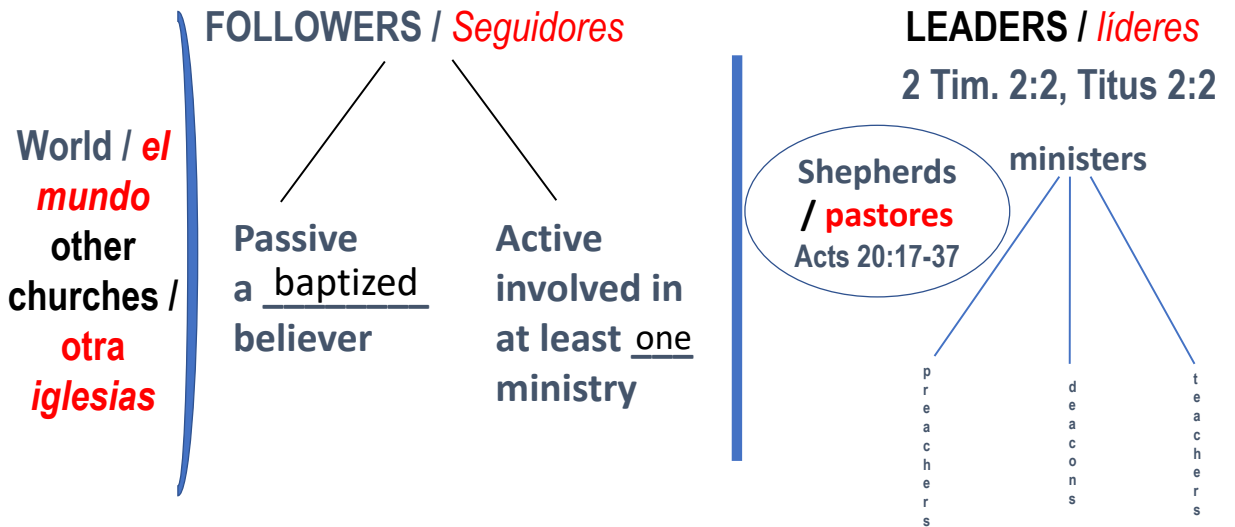
- 1) We decided to stick to the challenge of building trust.
  - 2) Dicitimos a *mantengamos el reto de crear confianza*.
- It would give us more time to develop emerging leaders
  - Dará más tiempo para desarrollar líderes emergentes.

How? Como

4

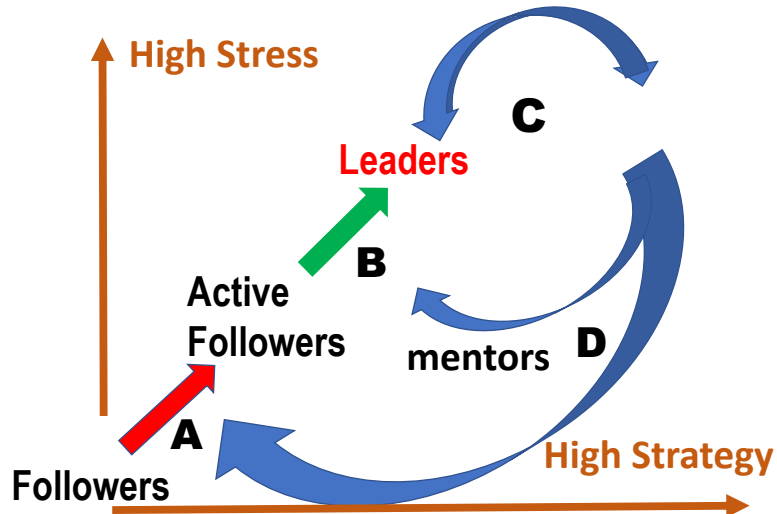
# HOW DO WE GO FROM PASSIVE TO ACTIVE TO LEADERS?

¿Cómo vamos a partir de seguidores pasivos y activos a los líderes?



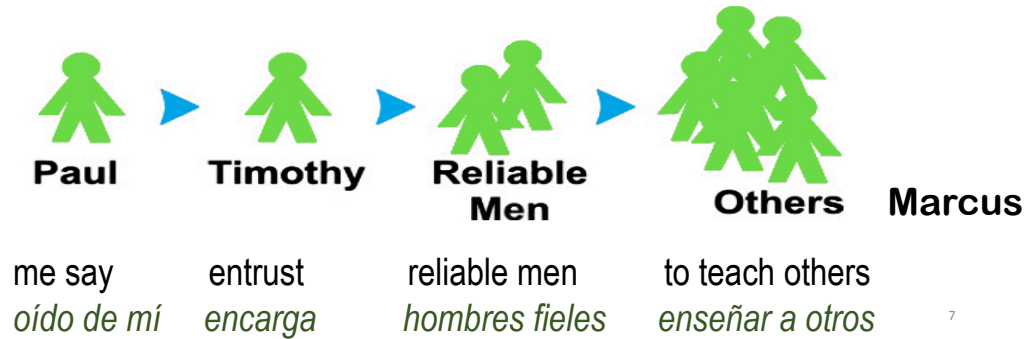
3 Obstacles 1) Fear of the p r o c e s s 2) The w r o n g men lack of 3) t r u s t

## LeaderLoop Theory



Leaderloop gives priority to *the process* ... rather than to positions that need to be filled. *Da prioridad al proceso de desarrollo de líderes más que a los puestos que deben ser cubiertos.*

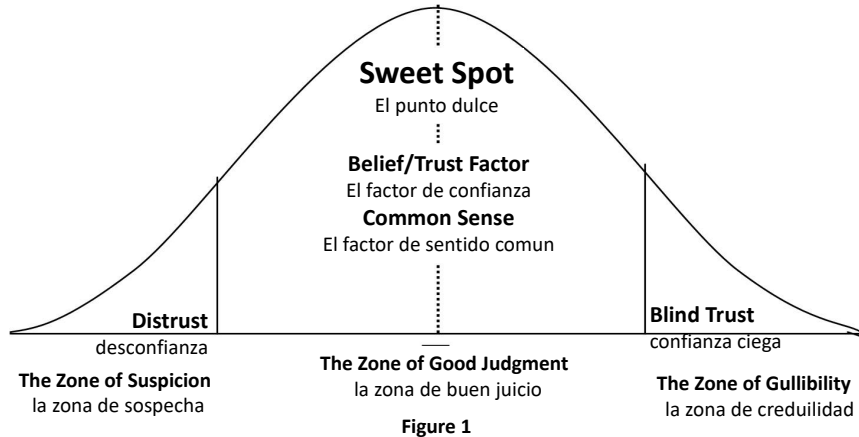
“You then, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup>And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. ... *Tú, pues, hijo mío, esfuérzate en la gracia que es en Cristo Jesús. <sup>2</sup> Lo que has oído de mí ante muchos testigos, esto encarga a hombres fieles que sean idóneos para enseñar también a otros. (2 Tim. 2:1-2)*



# Covey Smart Trust Matrix

## matrix confianza inteligente

*"Be shrewd as serpents and innocent as doves."*  
*"Sea astuto como serpientes e inocentes como Paloma" Mt. 10:16*



ARE WE READY TO GO FORWARD?

*ESTAMOS LISTOS PARA SEGUIR ADELANTE?*

*"Be shrewd as serpents and innocent as doves."*

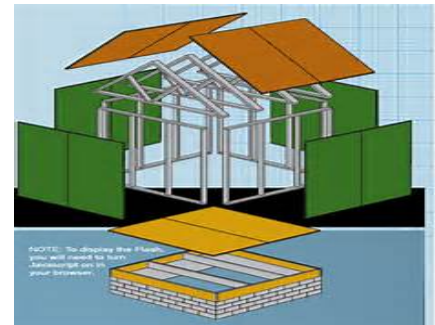
*"Sea astuto como serpientes e inocentes como paloma"*

The common sense factor! El factor de sentido comun!

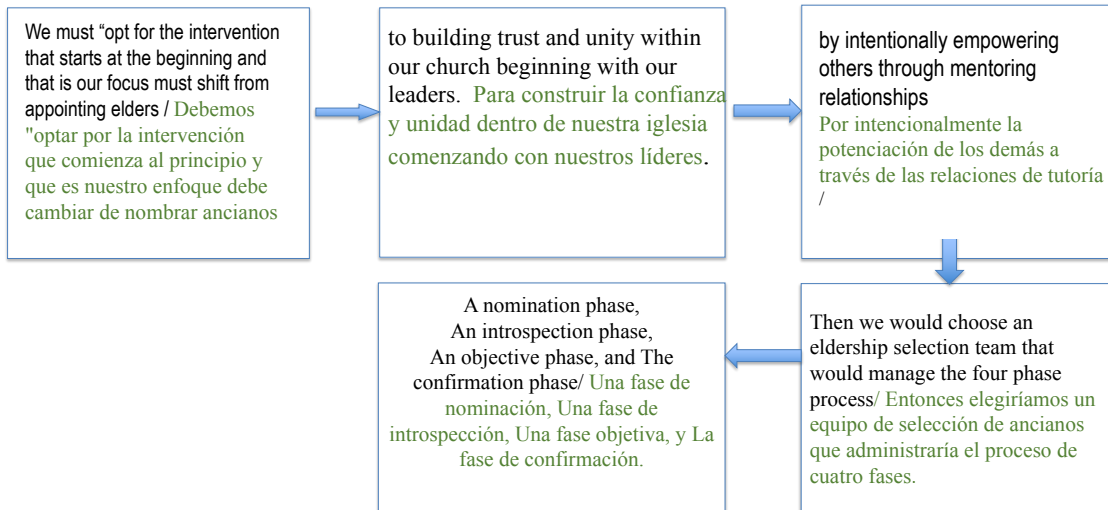
1. What is risk involved? Cual es el riesgo involucrado?
  2. How is our credibility? Como es nuestra credibilidad?
- Are we competent to lead? Somos competences ...
  - Is our character intact? Es nuestro caracter intacto?

Belief/trust factor! El factor de confianza?

1. Are we suspicious? Somos sospechosos?
2. Are we guarded? Estamos vigilados?
3. Are abundant in our trust of each other? Somos abundantes en nuestra confianza mutua?



## The Challenge / El Reto la intervención que comienza al principio



9

## Activities / actividades -2018

Dates	Teacher	Topic	Activities
July 29 <sup>th</sup>	Ramon Castillo Sr./Entrust		Leadership Meeting
Aug. 26 <sup>th</sup>	Rey Jimenez Jr./ 1 Tim.3:1-13		Leadership Meeting
Sep. 30 <sup>th</sup>	Marcus Ketterman	1 Tim. 3 revisited	Leadership Meeting (introduce the timeline)
Oct. 28	Roberto Fernandez-		Leadership Meeting (timeline ...)
Nov. 25	Juan Castro –		Leadership Meeting
Dec. 2nd	TBA		Friends Day, <b>Dia de Los Amigos</b>
Dec. ???			<b>Campana Biblico<sup>1</sup></b>

10

*Appendix E*  
(Sample notes: Sept. 30, 2018)

**In Attendance:** 10: Tony Atilano, Ramon Castillo Sr., Jose Bravo, Juan Castro, Virgilio Garcia, Roberto Fernandez, Rey Jimenez Jr, Marcus Kettermen, Mike Marlow, Robert Perez,  
Opening Prayer:

**Slide #1** (A review of the Eph. 2:15-16)

**Slide #2** (The Help Items)

R.P.: Bob's needs help with three items:

1. To update the mailing list (with email. He sent out an email, but was not sure everyone got it?
2. We need not forget the behavior contract.
3. We need help with cleaning up after the meeting.

**Slide #3** (The Phases)

We've been working on the topic "Generating trust" for two years now.

R.P: Reviewed the four Phases: I, II, III, and IV.

- He thanked us for sacrificing our time and said we been doing this since May 2016.

J.C. -translated into Spanish.

**Slide #4** (The Recommendations)

V.G.: Reads recommendations in Spanish

1. We've decided to stick to the challenge of building trust.
2. It would give us more time to develop leaders.

R.P.: Raised the question how were we going to do this?

**Slide #5** (Pre-leaderloop theory)

RP.- recalled how the Pre-Leaderloop diagram discussing of how we were going to get members to move from passive to active leaders, help raised the three fears.

1. Fear of the process 2. The wrong men and the 3) Lack of trust in each other. Quick review.

**Slide #6** (LeaderLoop Theory Diagram)

**Slide #7** (We displayed the 2 Tim. 2:2) diagram

- Once we read the 2 Tim. 2:2 scripture Marcus went into his devotional on 1 Tim.3:1-7

RP- Introduced Marcus saying "Marcus is going to lead us in a devotional

M.K.: Read Timothy 2:1-2 "You then my son be strong in the grace...

V.G.: Read 2Timothy 2:1-2 in Spanish

M.K.: Reads 1Timothy3: 1-13

R.C.: Translates  
M.K.: To be temperate, self-control, hospitable...  
R.C.: Translates  
M.K.: There's some don'ts that we need not do, not to be given to darkness...  
R.C.: Translates  
M.K.: You can't be a recent convert  
R.C.: Translates  
M.K.: I felt like this was giving us clarifications... continue to read 1Timothy 3:1-13  
As a member of a church... Qualification  
R.C.: Translates  
M.K.: Women of the church are worthy of respect...not given to gossip  
R.C.: Translates  
M.K.: Overseers and Deacons-qualifications  
R.C.: Translates/J.C.: Reads 1Timothy 3:1-13 in Spanish  
M.K.: That's my devotional right there.  
R.P.: (1Timothy 3:1-13) -added 1 Timothy3:1-14-15 to Marcus' talk  
R.C.: Translates in Spanish  
R.P.: Thanks Marcus, you are becoming a very reliable. Remember, Satan is going to attack us! Be strong! I am going to try something different. There's a movie- Paul The Apostle  
Played a piece from the movie  
I Just felt that was a very powerful scene, and we're Gods people, two thousand years later.  
We've been losing people, we see it.  
But those of you who have stayed Thank you!  
**Slide #8** (Are We Ready To Go Forward)?  
RP. Said, "Are we ready to go forward? Here's what I'm asking...Jesus told us to use biblical smart trust. It's called the zone of good judgement. He explained

- Two dimensions of Biblical smart trust: Common sense and faith
- I think what God tells Timothy is that he was to practice Biblical smart trust
- A good scripture to explain the Biblical Phenomenon of Smart Trust is "Be shrewd as serpents and innocent as doves" (Matt. 10:16).

RP. Then when into the two factor's and or dimensions of Biblical Smart Trust which were  
The common sense factor! El factor de sentido comun!  
1. *What is risk involved? ¿Cual es el riesgo involucrado?*

2. *How is our credibility? ¿Como es nuestra credibilidad?*

- *Are we competent to lead? Somos competentes ...*
- *Is our character intact? Es nuestro caracter intacto?*

*Belief/trust factor! El factor de confianza?*

1. *Are we suspicious? Somos sospechosos?*
2. *Are we guarded? Estamos vigilados?*
3. *Are abundant in our trust of each other? Somos abundantes en nuestra confianza mutua?*

T.A.: Tony read question #2. How is our creditability?

R.F.: Read it in Spanish Como es nuestra credibilidad

R.P.: Let's have our characters intact.

There's another factor, the belief factor.

What you do when you get home is more important than what we're doing here.

1. Are we suspicious?
2. Are we guarded?
3. Are we abundant in our trust about each other, and our trust in God?

These are questions that I got from a book. "The Speed of Trust"

**Slide #9** (The Challenge)

RP. Explained how he started this project in the zone "Zone of gullibility"

- Most churches go through these four phases when appointing elders.
- HE also explained what mentoring means. He explained how, he mentored men who are in these meetings. I decided I could do it once a month, for 2 years. Two hours once a month will make a difference for eternity.
- He complemented Marcus for a nice job teaching.
- RP. Then pointed to the "Biblical Smart Trust Matrix" he drew on the chalkboard.
- He explained: "Let's make our decisions in the zone of good judgement."

R.C.: Translates Biblical "Smart Trust" to Virgilio R. Castro also helps translate

R.C.: How are you saying blind trust? When you make a statement like that, it doesn't seem like we're going forward, because we're showing blind trust?

R.P.: I made a statement from the heart.



R.C.: What you have on the board is like a grid.

R.P.: I am assuming that no one in this room, purposely wants to sin. If that does happen, especially if they are elders ... the biblical precedent is "to have to get two or three more witnesses" 1 Tim. 5:19.

- We have to judge, but we have to make it good judgement
- Overall, we're must back each other up! James 1
- We have to step it up a little.
- He cautioned that as a reminder Moses was relieved of his duties for breaking trust

V.G.: I want to understand the concept-Joshua 9:14 Reads it in Spanish and makes a comment (we need to re look at that in Joshua 9.

R.C.: It wasn't blind trust, because they we're looking at provisions, but didn't inquire of God.

J.C.: In Spanish explains what Virgilio. was trying to get at.

R.P.: Kora and Nathan rebelled in Numbers 16 were distrusting of God and its leader Moses.

J.C.: Timothy comment in Spanish

R.F.: comments on Joshua in Spanish

R.P.: Look at those 3 questions at the bottom-

My thesis: Fear of the process-Fear of the wrong men-lack of trust is based on distrust.

- Hispanic churches, Latinos, especially have a tendency to lean toward a lack of trust What's our point of view? I heard people in this room say I don't trust anybody.

R.C.: Juan Castro, Jose Bravo, discuss the issue in Spanish

R.C.: Feels it's the other way around (that are Anglo's distrust). Especially in the way they have handled (distrusted) preacher in Santa Paula. If you just look at the it deals more with culture.

R.P.: Gave the example of brother Jackson, as an African-American example of trust. He's been there for 40 years, however some of the men are frustrated that there are no deacons/elders.

R.C.: The old testament says the leaders become... if we're going to wait until we get through some of these zones...it's going to take a long time before we get leaders.

It's acting, it's doing, before our children bury us before we get elders. Are we going to do this? If we're still asking the questions, we're not moving forward.

R.F.: We have to ask the question, how many of us are ready to become an elder. That's what we're doing here. We're learning! That's why I feel so ting. I want to repeat what's in the word.

M.M.: That's why I love you and your family. (Due to our humility)

R.C.: God always said," Hey you great leader... Who me?" The smallest... a reference from Exodus 4 The question is when are we going to do this?

J.C.: Timothy comment in Spanish.

R.C.: In Spanish, in what way

R.P.: Please translate in English.

J.C.: Ramon and Juan continue to speak to each other in Spanish. Isiah 6:1-9. Juan Castro and Ramon continue their discussion in Spanish

T.A.: I cannot translate in English

R.P.: Joins in the conversation in Spanish

V.G.: In Spanish, this is God

R.C.: Has a conversation with Virgilio in Spanish and explains his view. What Virgilio is say is that it's good to keep meetings. There is going to be a little conflict when we do have elders there's going to be disagreements. But there can be consequences.

R.J. Jr.: Each one of us would disqualify ourselves.

R.P.: I want to encourage you guys to keep coming. We have 3 more meetings

1. Read these, The sample selection processes.
2. Read over them and make some changes some things.
3. Let's come out w/a plan of our own.
4. Slide #10 and 11 (Meeting and Attendance slide)  
Roberto will address the question. How do you feel about going forward?

RP.'s Final thought's: There are men here that are already doing the responsibility of an elder. "So, we might as well take it on w/ all the blessings that come with it." God has blessings you is ways that we can't see. Remember the desire to be an elder and then being one is a great legacy to have (1 Tim. 3:1). Closing Prayer: Meeting Adjourned:

## *Appendix F* (Two Case Studies)

Mark DeYmaz and Henry Li in *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them*, explain a lesson learned when they added five men to their current elder board. Their first step was to study the biblical qualifications of 1 Tim. 3:1-9 and Titus 1:6-9, then "scan the horizon" of their current membership of men who met those standards. However, they "naively failed to recognize that the biblical standards" given were only to help surface potential candidates. Continuing they admitted that even though the candidates appeared to meet the biblical qualifications, they failed to "push deeper" to examine each man's abilities, personality, life and ministry experience, and potential fit within the existing team.

DeyMaz, Li y Harold Nash, ancianos en la iglesia Mosaico en El Centro de Arkansas, explican una lección aprendida cuando agregaron cinco ancianos. Su primer paso fue estudiar la calificación bíblica de 1 Timoteo 3: 1-9 y Tito 1: 6-9, a continuación, "explorar el horizonte" de su actual composición de los hombres que cumplieron con esas cantidades. Sin embargo, "ingenuamente fallado en reconocer que las normas bíblicas" dadas eran solo para ayudar a los candidatos potenciales de superficialidad. Continuando admitieron que a pesar de que los candidatos parecían cumplir los requisitos bíblicos, fallaron en "empujar más profundo para examinar la experiencia habilidades, personalidad, vida y ministerio de cada uno, y en forma potencial dentro del equipo existente.

"We simply trusted that good men in good faith with good intentions would all understand just who we were and where we were headed as a church. Little did we realize, however, that our failure to articulate a more detailed vision for the church beyond our multi-ethnic DNA would eventually cause a split in our church leadership. Within three years, three of the five men we had selected decided to withdraw from the elder board and left the church."<sup>1</sup>

Simplemente confiamos en que los hombres buenos de buena fe con buenas intenciones serían todos entienden simple mente que estábamos y donde nos dirigimos como una iglesia. Poco nos damos cuenta, sin embargo, que nuestra incapacidad para articular una visión más detallada de la Iglesia más allá de nuestro DNA multiétnica finalmente provocar una decisión en nuestro liderazgo de la Iglesia? Al cabo de tres años, tres de los cinco hombres que hablamos seleccionados decidieron retirarse de la junta de ancianos y salió de la iglesia..<sup>1</sup>

<sup>1</sup> Mark DeYmaz and Harry Li. *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them*. (Grand Rapids, MI: Zondervan, 2010), 121-22.

A similar leadership split occurred with Craig W. Garriott in his multicultural church when a team of elders resigned in their first term of office. He expressed that their resignation "contributed significantly to the deterioration of an already fragile" church.

Una fracción de liderazgo similar ocurrió con Craig W. Garriott en su iglesia multicultural cuando un grupo de ancianos renunció en su primer mandato. Expresó que su renuncia "contribuyó significativamente al deterioro de la ya frágil" iglesia.

"The church suffers when leaders . . . pull up stakes when [ministry] get too hard . . . The rule: ambitious believers who want to serve must have demonstrated a significant commitment to the ... church before they assume strategic positions of leadership."<sup>2</sup>

"La iglesia sufre cuando los líderes ... de levantar el campamento, cuando [el ministerio] demasiado duro. ... La regla: creyentes ambiciosos que quieren servir debe haber demostrado un compromiso significativo para la iglesia ... antes de que asuman posiciones estratégicas de liderazgo."<sup>2</sup>

<sup>2</sup> Craig W. Garriott, "Leadership Development in the Multiethnic Church." *Urban Mission* 13 (June 1996): 35.

*Appendix G*  
Mentoring Project (2017)  
Couple #1

SCHEDULED MENTOR MEETINGS:

1. March 16<sup>th</sup> - Women's Bible Study at 6:30 p.m.
2. March 30<sup>th</sup> - Women's Bible Study at 6:30 p.m.
3. April 6<sup>th</sup>, 20<sup>th</sup> - Women's Bible Study at 6:30 p.m.  
During these same times, the male and I have met separately to create a poster time-line
4. April 27<sup>th</sup> - Liz met with female and I met with male.
5. Pepperdine Lectureship - May 2-5<sup>th</sup> - Bob's class (May 4<sup>th</sup>, 1:30 pm in BBC 188)
6. May 11<sup>th</sup>, 18<sup>th</sup>
7. June 15<sup>th</sup>- During this meeting, we will renegotiate what we will do next.

**QUESTIONS:**

1. How did Jesus develop leaders?
  - Phase I (Seekers to Believers (John 1:35-39),
  - Phase II, Believers to Following (Matt. 4:18-22, John's 3 litmus tests John 8:31-32, 13:34-35, 15:8),
  - Phase III (Following to Leading, Luke 6:12-16, Acts 1:12-14)
2. How did Paul develop leaders? (read 2 Tim 2:2)<sup>225</sup>
3. How does one discern God's will?<sup>226</sup>
4. See A issues

**OUTCOME:**

1). The first outcome will be to more intentional about mentoring (all) (Reese and Loane, 66,). Liz and I will mentor both couples to help them go from followers to active followers (A), by helping them to discover life issues.

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<sup>225</sup>Aubrey Malphurs and Will Mancini. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. (Grand Rapids, Mich: Baker Books, 2004), chapters 4 and 6.

<sup>226</sup>Reese, Randy D. Reese and Robert Loane. *Deep Mentoring: Guiding Others on Their Leadership Journey*. (Downers Grove, IL: IVP Books, 2012), Part I, pgs. 95-96, Part II, pgs.123-24, Part III, pgs. 144-45)

Also since the female just committed to our church, I asked her to commit to the women's bible study, so that Liz could mentor her. During this time her boyfriend and I will meet and create a timeline. Once the Women's Bible study is over it will free up Liz so that we can begin to mentor together as couples.

2. Outcome number two will be to create a timeline and narrative poster. We can help them discern God's their movement toward calling and discern where their gifts are so they could commit to one ministry. This ministry commitment is the baseline of moving one from a follower to an active follower.

3. The third outcome may be to help in couples counseling. Ed Gray has a mentoring marriages curriculum. It will be something that I can consider. They are both single and in their midlives.

Mentoring Project (2017)  
Couple #2

**SCHEDULED MEETINGS AND ASSIGNMENTS:**

1. March 20<sup>th</sup> - Assignment to introduce: *Longevity in Leadership as a possible text we could work through and to discuss our Team Dimension Profile 2.0 (T.D.P.)*.
2. April 24<sup>th</sup> - Assignment: 1) To read and discuss question from *Longevity in Leadership* Chp. 2 and the 2) T.D.P. 2.0 section II (pgs. 6-12).
3. Pepperdine Lectureship - May 2-5<sup>th</sup> - Bob's Class, May 4<sup>th</sup>, 1:30 pm in BBC 188)
4. May 15<sup>th</sup> or the 22<sup>nd</sup> - Assignment: 1) Read and discuss questions from *Longevity in Leadership* Chp. 3 and the 2) T.D.P. 2.0 section III (The Z process pgs. 12-17).
5. June 19<sup>th</sup> - Assignment: 1) To read and discuss *Longevity in Leadership* Chp. 4 and the 2) T.D.P. Section IV pgs. 18-21
6. July 17<sup>th</sup> - TBD ... Assignment: 1) To read and discuss *Longevity in Leadership* Chapter 9 (introducing mentoring) and 2) To assess where we are at in on our relationship of strengthening trust between each other. This assessment will determine where in the to focus on the final four months.
7. Aug. 21<sup>st</sup>, Sept, 18<sup>th</sup>, Oct. 23<sup>rd</sup>, Nov, 27.
8. For the year of 2018 to branch off and begin to mentor other couples and or individuals.

**QUESTIONS:**

1. How did Jesus develop leaders?<sup>227</sup>
2. How did Paul develop leaders? (read 2 Tim 2:2)<sup>228</sup>
3. How does one discern God's will?<sup>229</sup>

**OUTCOME:**

1. The first outcome will be to deal with the issue of trust. (part of the reading will be to read chapters 2 through 4 in *Longevity in Leadership*. Those chapter's deal specifically with trust.

2. Another outcome will be to work on personality issues in relation to TEAM building and personality compatibility. We all desire to model a healthy team. [Complete the Team Dimensions Profile 2.0.](#) (See also [www.sixstyles.org/layleader.php.](http://www.sixstyles.org/layleader.php))

3) The final outcome would be to transfer authority in at least one area of ministry.

The long-term goal is to work together as a team. If leadership development is truly a function of spiritual formation? Then I will be asking for God to be a major part of this project. Healthy followers make healthy leaders and healthy mentors.

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<sup>227</sup>Joel B. Green, *The Theology of the Gospel of Luke*, 108. Jesus's calling of his disciples started with them simply being with Jesus (Luke 6:17, 7:11, 8:1, 22; 9:10; 22:11, 14, 28, 39; cf, 8:38; 22:33). Green pointed out that this "being with Jesus may seem vague and passive but in Acts it became one of the key credentials for the apostolic office" (Acts 1:14).

<sup>228</sup>Malphurs and Mancini, *Building Leaders*), chapters 4 and 6.

<sup>229</sup>Randy D. Reese and Robert Loane, *Deep Mentoring: Guiding Others on Their Leadership Journey* (Downers Grove, IL: IVP Books, 2012), Part I, pgs. 95-96, Part II, pgs. 123-24, Part III, pgs. 144-45).

*Appendix H*  
Church Attendance Analysis (2012-17)

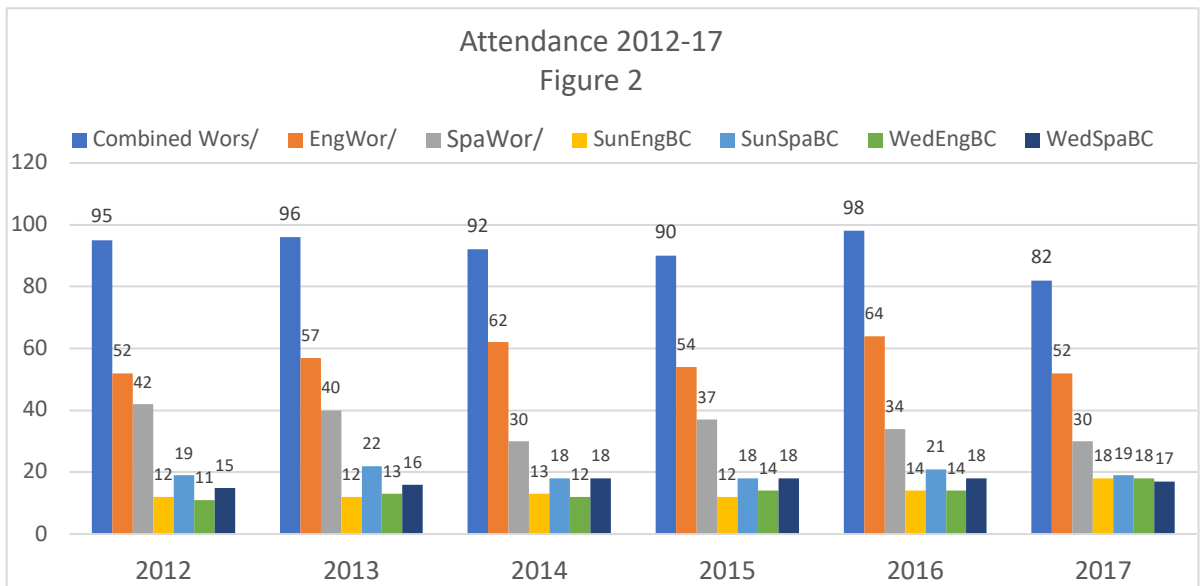
I, along with two volunteers, carefully looked at the church attendance records between 2012 and 2017 to determine where we are at in terms of numbers and then use those numbers to determine the ratio of consumers (Sunday morning worship attendees) to volunteers (both Sunday morning and Wednesday Bible Class). Although labeling Sunday morning worship attendee's as consumers and our Bible classes attendee's as volunteers is not a true consumer to volunteer ratio, it did give us a baseline to start with.

Figure 1 and 2 below shows all the data from 2012 to 2017. It is a comparison of both English-speaking and Spanish-speaking worship attendance and Bible Class attendance.

### Attendance 2012-17

	Combined Wor	EngWor/	SpaWor/	SunEngBC	SunSpaBC	WedEngBC	WedSpaBC
2012	95	52	42	12	19	11	15
2013	96	57	40	12	22	13	16
2014	92	62	30	13	18	12	18
2015	90	54	37	12	18	14	18
2016	98	64	34	14	21	14	18
2017	82	52	30	18	19	18	17

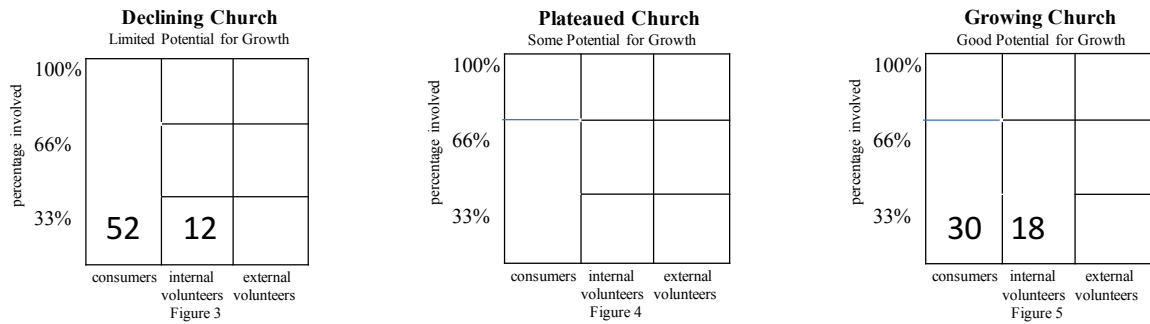
Figure 1



Gary L. McIntosh in his work *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* says that it is a smart move to "find out exactly how many people in your church are serving in identifiable ministry positions" so as to determine how many of those serving are consumers, internal volunteers and external volunteers.



Once you do so, then you should compare and plot them on a graph (Figures 3, 4 and 5) and determine if your church is growing, plateaued, or a declining church?<sup>230</sup> Which is exactly what I did.



As you can see above our numbers (Figure 3) indicate we (English-speaking group) is in a state of decline. This is a major concern of mine. Our English-speaking group has 12 out of 52 Sunday morning church attendee's, 23 percent are doing most of the work and 9 out of 12 are over fifty-years old. Interestingly, our Spanish-speaking group (figure 5) has an 18 to 30 or 60% ratio. However, my goal for this project, is to help get our English-speaking group on mission and to encourage our Spanish-speaking to work as a team. However, my strategy to integrate the two groups has not seem to pan out. So, if we could "all just get

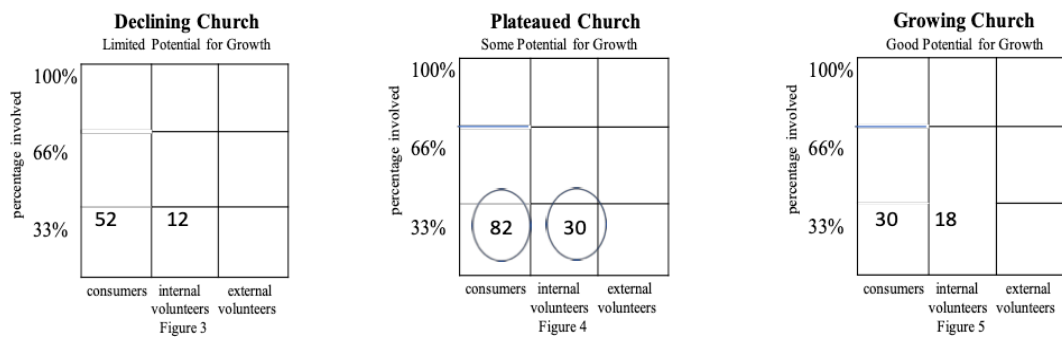
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<sup>230</sup>Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids: Baker Books, 2003), 113.

along," which is biblical, maybe we could stabilize our church. Analyzing McIntosh's declining, plateauing, growing church model from the angle of working together as a team, changes the numbers change. Working together we stabilize and, have more potential to grow (see Figure 2 below).

**A declining, plateaued and growing church model**

**Figure: 2**



A declining church has 27% or less volunteering. English is at 23% (4 to 1)

A plateaued church has 28 to 54% volunteering. Combined, 36% (3 to 1)

A growing church has 55% or more volunteering. Spanish is 60% (3 to 2)

Separately the English-speaking group is at a 4 to 1 consumer to volunteer ratio (25 percent). The Spanish-speaking, separately, is better off than the English-speaking, a consumer to volunteer ratio of 3 to 2 (60%). My question is this: Is that how God wants us to work, separately, or does he want us to combine our strengths? When we do, the plateauing model represents working together. We go from a declining and growing church to a plateauing church, a 3 to 1 ratio (36%). I would add God's blessing (Isaiah 49:6).

*Appendix I*  
Do you Trust Me Survey?  
Questions

Rate your trust level in this person on a scale of 1-5 by answering the questions below.

**1. Test tells the truth, talks straight, and doesn't leave false impressions.**

Never Infrequently Sometimes Usually Always

**2. Test generally cares for others.**

Never Infrequently Sometimes Usually Always

**3. Test treats people with respect, demonstrates concern for others, and doesn't fake caring.**

Never Infrequently Sometimes Usually Always

**4. Test has a track record of consistently delivering results and not making excuses.**

Never Infrequently Sometimes Usually Always

**5. Test does not skirt the real issues with people. S/he confronts reality and addresses difficult issues head-on.**

Never Infrequently Sometimes Usually Always

**6. Test makes promises carefully and always keeps his/her commitments no matter how small.**

Never Infrequently Sometimes Usually Always

**7. I trust Test**

Never Infrequently Sometimes Usually Always

**8. Others trust Test**

Never Infrequently Sometimes Usually Always

**9. Test consistently interacts with me in a way that builds trust.**

Never Infrequently Sometimes Usually Always

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