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# Developing the Next Generation of Christian Leaders in China

**T**he church in China is growing at a rate nearly unparalleled in the history of Christianity. The explosive growth of the church in China over the past twenty years has given rise to a critical need for developing healthy, effective leaders for China's church. Tony Lambert, author of *China's Christian Millions*, states: "The cry is heard throughout China for solid, Bible-based theological training." *Operation World*, in its assessment of the situation in China, has said: "Leadership training is woefully deficient and a crisis need."

Current leader development efforts in China, many adopted from the West, have not proven adequate neither to meet the need nor to develop the kind of leader that is needed in China today. The registered church or Three-Self Patriotic Movement (TSPM) operates 12 seminaries, six Bible schools and five training centers nationwide. Over the past two decades, they have trained over 5000 graduates, but the TSPM reports that there is still only one pastor for every 7000 church members. A Chinese church leader in a major urban center recently set up a leader training program modeled after what he learned in the West. When asked how many leaders he could train in his program he said about twenty per year. When

asked how many church leaders will be needed in China in the next ten years, given the church's current growth rate, he answered, "Thousands." A concerned look then crossed his face.

A seminary-type, resident, academic, degree-granting, leader development program may meet a need on one level, but it will not produce the quality or quantity of leaders needed for the rapidly growing church in China. Many different models will need to be developed based on non-formal approaches that develop mainly bivocational pastors in an increasingly complex urban society. Previous lines of flow of the gospel from individual to family to clan and to village are breaking down

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**IFMA**



in modern China. The one-child policy has limited family and clan numerically, and, in China's rush to modernize and urbanize, people are flocking to the city and high rise apartment buildings with locked gates on the doors. The social cohesion of village life has been lost. The more segregated dimension of urban life has given rise to the gospel spreading along relational lines that have more to do with work and hobbies rather than family and village. Fellowships of doctors and fellowships of lawyers are showing that individuals share the gospel with people who have the same interests and face the same challenges of living out a relationship with God in that context. It is going to take a new kind of leader and new approaches to leader development to meet the changing dynamic of gospel ministry in China.

### **A Rapidly Changing Context**

The emerging realities of China include a massive rural-urban migration, moral decay and economic inequities. The new government policy envisions the Chinese population being a majority of urban dwellers by 2025. The great revival of Christianity, to this point, has been primarily an urban phenomenon. However, the challenge of urban ministry is new to many in the Chinese church. Many rural pastors lament

between rich and poor is widening noticeably. The top 10% of earners account for 30% of the nation's revenue. The resulting social unrest has led to thousands of unreported protests throughout China. The emerging generation of Christian leaders in China will need to not just navigate a more complex environment but seek ways to speak into and impact these frightening trends.

### **Enormous Challenges**

Many pastors report being overworked and leading unbalanced lives as they attempt to work at a job, preach the gospel and shepherd believers. Pastors ask for help in establishing and running churches and have few models they can look to. Family pressures mount as the stress of overwork increases, and a lack of biblical teaching on marriage and the family hinders the development of a healthy family life. Due to a situation where great faith is expressed, but there is inadequate teaching and leadership, cults have arisen and proliferated in China. Congregations led by untrained pastors and full of recent converts are especially susceptible to cults and extremism.

Another challenge is the role of the church and the self-image of the church in society. For so long an underground church, the church in China did not engage in social issues but focused on piety

**The next generation of leaders in China will need to be prepared** to equip others to move into the society with the life-giving gospel of Christ and minister with Christian deeds as well as Christian words.

the loss of their young people to the cities and report being intimidated by the prospect of urban ministry. They do not feel adequately equipped or sophisticated enough to handle the complexity of the urban landscape.

Paralleling this rapid urbanization is a decline in morals. Divorce has skyrocketed and so has the practice of well-off businessmen keeping concubines in multiple cities. The World Health Organization projects that there will be ten million people infected with the HIV virus by 2010, and that the trend, if left unchecked, could see the Chinese rate of infection surpass that of Africa. The gap

and the spiritual side of life alone. Now that there is an opportunity to step into areas of society that the government is backing away from, such as health care, orphans, the elderly and AIDS victims, is the church prepared to minister in the name of Christ? The next generation of leaders in China will need to be prepared to equip others to move into the society with the life-giving gospel of Christ and minister with Christian deeds as well as Christian words.

### **Best Practices for Effective Leadership Training in China**

An issue that continually arises from

those with extensive leadership development experience in China is that leader care must be given the same level of importance as knowledge acquisition and skill development. Character development, including inner healing, emotional stability and healthy relationships, needs to be an integral part of any leader development program. Beyond a one-shot academic approach where the teacher comes and shares head knowledge, leaders in China need long-term mentoring relationships that will provide guidance, accountability and encouragement as they seek to develop effective ministry in China's complex society. There are many heart-breaking stories of zealous pastors and itinerate preachers who have forsaken their family responsibilities to preach the gospel in far-off places. An unhealthy ministry philosophy that puts ministry before family has left mistrustful spouses and disillusioned children that want nothing to do with the God who took their parent away. Leader development in China needs to prioritize the family as a frontline witness to a culture of fractured and strained family relationships. Leadership development programs should help leaders balance ministry and family responsibilities in a way that honors God.

Another critical element in leader development in China is the practicality of training programs. Programs should take into account the educational level and technological sophistication of participants. While visiting seminary professors might dazzle students with their vast knowledge of Scripture and exegetical skills, an academic transfer of knowledge does not help equip a leader if what he has learned is not transferable to those he is shepherding. Leadership development programs should also not employ any technologies that are not already in common use in China. While many urban people in China have access to technology and use it in their work and everyday life, use of DVD material and computers is uneven around the country. A curriculum that makes heavy use of technology may not be appropriate if that technology is not widely used among the leader's constituents, and if there has not been adequate training. A good rule of thumb is to not introduce new technologies as part of a leader development program.

Significant effort should be given to

creating leader development programs that leverage existing Chinese language resources. Introducing Western materials that have been translated into Chinese are of limited value. One of the key goals of a widespread leader development effort in China would be to see an emerging generation of authors who can speak to the current culture of China in a biblically sound and creative way. Those creating China leader development programs should consider how these programs can be multiplied and expanded efficiently and effectively. Western partners in these efforts should consider themselves short-term partners in a long-term process that quickly builds multiplying models

**With China at a crossroads in history, Chinese Christian leaders need to rise up to speak to and help shape the culture and direction of Chinese society.**

for China's fast-growing church. Too often Westerners have entered China with good intentions and set up ongoing programs that Western agencies can use to promote fundraising. Programs that are started with Western funds and dependent on them for ongoing maintenance create an unhealthy dependency.

Leadership development programs should be adaptable and have built in evaluation and feedback mechanisms. Western leadership efforts have been notoriously lacking in this area. Often excuses of security concerns and lack of time keep organizations from evaluating the effectiveness of their programs. They are left with anecdotes and invitations to return as the only measure of success and effectiveness. If leader development programs are to be effective, adaptable and relevant, a systematic consistent element of evaluation and feedback needs to be built into the program.

### **The Next Great Cross-Cultural Ministry Force?**

A friend recently returned from exploring ministry opportunities in Iraq and reported a conversation with two Christian Chinese men he met there. They were exploring the country for their house church network and planned to open a Chinese restaurant as a foothold for the gospel in that nation. The zeal to

spread the gospel in China has led to a resurgence of the "Back to Jerusalem" vision to see Chinese believers going back down the old Silk Road spreading the gospel through the central Asian republics and the Muslim Middle East and literally going back to Jerusalem. Much has been written about this vision which includes numbers of up to 100,000 believers eventually being involved. While this is an exciting vision, up to this point there are only a couple hundred believers in China receiving cross-cultural ministry training. There is a long way to go to equip believers in China and to build up capacity for the church to send, support and care for a new wave of cross-cultural leaders. It

would be wise to develop networks and partnerships between indigenous leaders and global agencies that have significant experience in ministry to Muslims.

### **Conclusion**

As new realities unfold in Chinese society a new kind of Christian leader is needed to meet the challenge. Leadership development programs need to be implemented that develop the character of the leader and build healthy leaders who are spiritually deep, emotionally healthy and lead a life where ministry and family are in balance. The new Chinese Christian leader needs to be equipped to serve in the city and take advantage of the opportunities that problems like urbanization, fractured families and the threat of an HIV/AIDS pandemic will offer. With China at a crossroads in history, Chinese Christian leaders need to rise up to speak to and help shape the culture and direction of Chinese society. They need to bring Kingdom solutions to China's chronic problems and show a willingness to serve the least of the society and demonstrate the love of Christ as they share the life-giving gospel.

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Ted Ward

Mel Sletch

# Evaluating Leadership Development

**I**n recent years, the emphasis on measurement has become a dominant issue in reference to evaluation. As the emphasis on science and scientific methodology has become more pervasive, and as the need for clear and defensible judgments has replaced the softer and less formal sort of decision-making, emphasis on strict measurement has virtually displaced the ordinary human assessment procedures.

A school of thought in philosophy has arisen in which it is now claimed that anything real can be measured. Thus, anything of worth must be objectively defined and described using numbers. Numbers can be trusted, it is argued. Anything that cannot be measured is likely not scientific and therefore must be unreal. And on it goes. The consequences of this sort of thinking are, first of all, to limit the meaning and applications of science to a very restricted domain that rules out or ignores aesthetic matters, moral judgments, and intuitive impressions. For some of us, these are not only important human processes, but they are also of greatest concern in such a time as today. These values issues—often called “the soft stuff” of academic schol-

arship—constitute the subjective processes that most need to be preserved lest they be swept away by devotion to objectivity, whether real or imagined.

The purpose of this essay is to suggest a more carefully grounded understanding of evaluation. Such an understanding would neither reject nor exalt measurement. Instead, it would be concerned with a series of judgments that will lead toward a unified commitment to the seeking of truth. It is precisely this search that gives science its orderly shape and unifies science and its educational mission. At the most practical level, the purpose of evaluation, like the purpose of science, is to further human understanding and enable responsible decisions.

This article is divided into three parts,

using the three words of the title: **evalu-ating**, the task of examining and assessing the worth or excellence of something; **leadership**, the skills and emotional competences necessary for men and women to establish themselves as leaders; and **development**, the outcome of learning processes through which such skills and competencies can be shared from one group to another.

## Evaluation

How much is it worth? Does it work? Is it worthy of human effort? Can it serve our purposes? All of these are evaluation questions. Evaluation is the task of assessing worth, of determining the value of something, of making judgments about appropriateness, effectiveness, and

quality. Too often, we rely on tests and test scores to serve as the “evaluation” of an educational experience. Little by little, the word *testing* takes the place of *evaluating*. To avoid this, it is better to think of *describing* rather than measuring; although measurements are one form of description, the purpose is not so much to count things as to make a description of the shape, form, characteristics and other dimensions of the situation, circumstances, personality and competencies. Human beings are uniquely gifted with the capabilities and motivations to describe. Indeed, description, along with the procedures that enable description, constitutes the foundation of science. Moreover, description is a fulfillment of a creational mandate: as part of the process of creation, God commissioned Adam to name the creatures. God brought each of the creatures to Adam, “to see what he would name them; and whatever the man called each living creature, that was its name” (Gen.2:19). Thus began the first human activity in the scientific process.

Science depends on taxonomy, orderly and precise naming that provides the descriptions that are basic to investigation and communication. Another major task of evaluation is *classifying* according to values and qualities. Thus, standards and measuring procedures are brought to play. This task allows for ranking, classifying, rating, and scaling. These functions are closer to our common understanding of evaluation, but beware; they are not the heart of the process.

The most demanding and difficult part of the evaluation process is holding fast to truth. It is this commitment that is so often compromised, not only by carelessness and by misguided intent, but more often by inadequate understanding of rigorous research procedures. It has been said that if one knows enough, statistics can be made to lie. Indeed, truth can be easily compromised by prejudice and bias—and just as surely by inadequate preparation of the researcher and sloppiness of the research methods.

## Leadership

The major concern is *leading*, not *leadership*; but today’s heightened preoccupation with techniques and methods has shifted attention to leadership, a much

newer word, and one that even now is unfamiliar to biblical language. Leadership emphasizes process, skills, and technical processes, many of which can be learned as “book-learning” or from rote-information drills and from lectures. More surely, *leading* involves a human relationship in which a person emerges as the inspiring and encouraging voice of authority and the rallying point for consensus and action. Importantly, the character and life-qualities that are recognized as worthy by those who are committed to follow their leader become the major criteria by which the leader’s fitness and worthiness are judged.

Indeed, the scientific studies of leaders (those who are recognized for their visibility as leaders) reveal that each leader demonstrates both positive and negative behaviors. These actions, habits, choices, and coincidences add up to the be-

**Helping leaders develop requires companionship through which the facilitator and “trainee” work together** in experiences through which best practices of human interaction can be discovered, named and combined into consistent patterns of competent lifestyle.

haviors of leadership. It is not incorrect to think of these—one would prefer the positive ones—as the competencies of leadership. But acquiring these behaviors is not the key to becoming a leader. Far more important are the beliefs, values, and life-commitments that constitute the sources and sustaining energy of the leader’s life and thus determine the impact of the leader.

More research efforts have been invested in the search for understanding of leadership than any other single topic in social science. The most authoritative studies have focused on the skills and traits that can be observed in competent leaders. However, it is disappointing to discover that most of these traits and skills are not gained from ordinary educational processes. It is hard to make the lists of things to “teach” people in order to make them effective leaders.

Turning to the Bible as a source, some have assumed that it should be clear what sorts of backgrounds and learning experiences are evident in those who have been chosen by God to lead His people. Sure-

ly, from Abraham to Jesus and the Apostle Paul, we should be able to identify many traits in common. Yes, . . . and no. What you do find that seems to account for the strength of the leader are matters that are very difficult to teach. (For starters, a very high percentage of the identified leaders in the Bible are Jewish. What can you do with that?)

Other common traits and characteristics are elusive and difficult to define. So, we tend to overlook and even to ignore them as being not scientific enough. For example, what does “compassionate heart” mean? How can you teach it? What is love? What sorts of experiences encourage faithfulness? Traditional modes of academic teaching and learning are of limited value in leadership development. The formal distance between *teacher* and *learner* is a handicap. Discussions are often more important than lec-

tures. Helping leaders develop requires companionship through which the facilitator and the “trainee” work together in experiences through which *best practices* of human interaction can be discovered, named and combined into consistent patterns of competent lifestyle.

Some of the greatest developers of leaders have recognized that this is the very sort of stuff that lies at the heart of leadership. Once you make room in your person for the really important traits of warmth and genuine compassionate love for people, you discover the secret. Leading is not just a set of skills and a series of stylistic habits; leading is a matter of opening oneself to the basic rudiments of acceptance of others, respect, friendship, mutual support, and cooperation. Within a learning community, the style and manner of responsible leadership emerge as skills and abilities being knit together, while at the same time some of the ugliness and harshness that has been accumulated in earlier phases of life are being replaced. Thus, it becomes appar-

**Continued on page 9**



Brent Fulton

Chad Downum

# Toward a Typology of Christian Leaders in China

**W**e outside China often hear that the greatest need of the Chinese church is for trained leaders, for the rapid growth of the church has far outstripped the supply. Yet one does not need to go too far below the surface in exploring this assumption to discover that the need is not as simple as it may first appear. Much of the confusion that arises when discussing leadership development in China is due to differing but often unexplored assumptions about the kind of leaders needing to be trained. We need to make sure we are not comparing apples to oranges (or mangoes to papayas) in our discussions about materials, methodologies, goals and priorities, as this will only lead to greater misunderstanding, since we each have a different “end product” in view.

The following is an attempt to outline the distinctives of the types of leaders needed for the church in China and their particular needs. This typology is not meant to take the place of other existing church leadership taxonomies.<sup>1</sup> Nor does this typology necessarily correspond directly with the listing of offices within the church described in Ephesians 4:11, for it considers leaders whose roles may be either entirely within the context of a church fellowship or outside that fellowship in the community, or both. These categories, which apply across the registered/un-registered church spectrum and to leaders

in both urban and rural settings (see chart on page 8) are not meant to be exhaustive, but they do encompass the majority of church leaders in China today.

**Apostolic Leader.** The “archetypical” major network leader or member of a senior leadership team is responsible for overseeing church planting involving a large number of workers over a considerable geographic area. His focus is primarily rural, although he likely lives in a city, and he is struggling with how to sustain his movement (economically, spiritually, and organizationally) in the face of rapid urban migration. He is likely

facing tensions in relationships with co-workers and family members. Succession within the movement is an issue, as cultural norms mitigate against his handing off authority to others while he is still in leadership. As a result, he is susceptible to overwork and burnout, and the church is susceptible to cults due to a lack of responsible leaders at various levels. Although not likely to be highly educated, he does have a deep understanding of Scripture and doctrine as understood by his particular church tradition. Coming from a pietistic tradition, he and his church emphasize personal salvation and

separation from the world as opposed to engagement with the society. This tendency is exacerbated by a theology of suffering developed through years of persecution. As a result, he may not see the need for the church to get involved in meeting social needs as a means of witness, even though opportunities for such witness are increasing.<sup>2</sup>

This leader may have been influenced by various theological emphases from groups outside China, and some of these may have caused tension with other church networks. His challenge is to see that biblical literacy and doctrinal purity are promoted throughout the network by younger leaders in the face of false teaching by cults, and that these leaders are able to model and teach the practical application of Scripture to daily life amidst a rapidly changing culture. His primary needs are for encouragement, coaching in developing younger leaders, reflection and thinking on how to lead through change, personal refreshment and renewal, a broader understanding of church history and of the church around the world, and an understanding of how to effectively work with other leaders inside and outside China. (Note: While this description has been drawn largely from the experience of top leaders in the unregistered church, similar dynamics may exist among seasoned regional leaders within the official church.)

**Evangelist Leader.** She<sup>3</sup> or he is an experienced church planter in her 30s or 40s, responsible for dozens if not hundreds of primarily rural congregations. Often she serves under an Apostolic Leader as one of many regional leaders in a large church network. Extremely dedicated, she struggles to find balance between ministry and family (if she has one). She may also struggle with her own calling, serving out of a sense of obligation and wondering whether she is really in the right place. She is often physically tired due to long hours of travel by train, bus, or on foot. She may have suffered emotional abuse at the hands of stronger older leaders, or have been disillusioned by leaders who failed to live up to their own high standards. As urbanization drains the villages of people and resources, the viability of the church and the proven methods of evangelism that have worked in the past are called into question. The future via-

bility of the rural churches is an issue of major concern. She may have already ventured into the city to work among migrants, but is finding it difficult to adapt to the new environment (particularly if she steps further out of her comfort zone and seeks to engage with urban youth and intellectuals).

While possessing a strong knowledge of Scripture (having been trained in a Bible school or church-based training setting, official or unofficial), she is nonetheless hard-pressed to apply biblical truths to the family and relationship issues, economic needs, and cultural challenges that she faces every day. Her primary needs are for training in understanding personal calling and vocation, apologetics, counseling, discipleship and spiritual formation, ministry to youth and children (including development and implementation of Sunday School-type curriculum) and church administration. She and those

need to balance the demands of a rapidly growing fellowship or fellowships with their family and work lives. They face the challenge of multiplying leaders within their fellowships to cope with continued growth. They also need to help those under their care to apply biblical truth in a rapidly changing cultural environment, particularly as it affects family relationships, moral choices, and vocation. Their primary needs are for training in discipleship and spiritual formation, hermeneutics, basic doctrine, some apologetics, counseling, church planting, and church administration. (Note that China's rapid urbanization introduces similar issues for this leader as for the evangelist leader.)

**Thought Leader.** Found primarily in official seminaries and Bible schools and in the religion and philosophy departments of universities, these scholars are writing theological texts that will influence the church at the elite level.<sup>4</sup> They

**A battle is raging over the direction of "Chinese" theology,** with much of the thinking influenced by liberal European theologians who seem better positioned and better resourced than evangelicals.

under her care may also need some sort of vocational training in order to be self-supporting. (Again, this composite is drawn from the experience of the unregistered church evangelist, but it could also apply to an evangelist/pastor within the official church.)

**Grassroots Leader.** These are the frontline pastors or elders in local fellowships. ("Grassroots" here does not imply a particular social status; it simply refers to a direct ministry role among a given group of believers.) If related to a larger network of churches, as in the countryside, they have received some basic training from more experienced leaders and possibly from visiting outsiders. This training may not have been very complete and may not have equipped them to handle their current ministry challenges. In the cities, their training may have been through a campus fellowship, short-term courses offered by indigenous or outside teachers, the local official church, self-study, or often a combination of these. Often bi-vocational, they

are also training an increasing number of urban intellectual church leaders (along with non-Christian scholars and government officials whose portfolios include religion).

A battle is raging over the direction of "Chinese" theology, with much of the thinking influenced by liberal European theologians who seem better positioned and better resourced than evangelicals to weigh in with finances and other types of support.<sup>5</sup> Within the China Christian Council seminaries, the "theological reconstruction" campaign has promoted a liberal agenda despite strong resistance from evangelicals in these institutions. Evangelical Christian scholars tend toward the Reformed view of Scripture and its application to life and ministry. One possible reason for this attraction to Reformed theology is its neat systematizing of theological concepts. Taken to an extreme this can lead to rigid systems of belief and intolerance toward other Christian groups. It may also produce an overemphasis on intellectual and social

pursuits at the expense of true spiritual transformation.

The primary needs of the Christian scholar are for development of his own spiritual life, long-term mentoring by sympathetic and highly knowledgeable resource persons living in China<sup>6</sup> supplemented by short-term opportunities for advanced study outside; support for publishing translated evangelical works and writing new indigenous works; opportunities to network with Christian scholars internationally; training in church history and apologetics; and organizational development for seminaries and other institutions.

**Community Leader.** Among emerging business and cultural leaders are found an increasing number of bi-vocational pastors or elders in fellowships composed primarily of urban professionals. Many are first-generation believers who may have come to faith while studying overseas or through the witness of a foreign teacher in university. Their

ranks are still small compared to the rural church, but their numbers are increasing at a significant pace, and they may be expected to assume a prominent role in the church in the future. While leading the church, they are also seeking to live out their faith in their families, workplaces, and communities.

Because of their position in society, they have access to resources, connections, and a level of influence that are not found in other segments of the church. Given the opportunities for ministry in and through their businesses, and given the continuing growth of China's non-profit sector, these leaders are positioned to play an entrepreneurial role in extending the church's reach into all sectors of society. At present they are found in groups scattered throughout China's cities. While those in one group may be aware of the existence of others, there is not a high degree of networking among them. Most have little or no theological training and may lack a thor-

ough grounding in basic Christian doctrine. They have generally been exposed to multiple theological streams and tend to pull from several of these to form their belief system. They may be struggling with how their business or professional lives relate to their faith, and particularly how Christians should treat wealth. Their primary needs are for innovative models of Christian witness and social involvement; mentoring by experienced Christian business leaders; training specific to the social needs they are seeking to address (e.g., education, HIV/AIDS, community development, family issues, the environment); and training in biblical stewardship, discipleship and spiritual formation, ministry to children and youth, and church administration.

**Shepherd/Mercy Leader.** A subset of the Community Leader described above is the Shepherd or Mercy Leader. In response to the broken relationships in an increasingly fragmented society, God is raising up Christians to engage in a

## China Church Leader Types

Competencies Needed	Sphere of Influence	Apostolic	Evangelist	Grassroot	Thought	Community	Mercy	Missionary
Administration, networking, communication, cross-cultural awareness and collaboration skills, conflict resolution, organizational development	National Network	X	X		X			
Organizational development, leadership development, critical thinking, curriculum development, teaching, writing	Regional		X		X			X
Church administration, organizational development, teaching, writing, advanced theological understanding, leadership development/mentoring, ministry-specific skills	Provincial		X		X		X	X
	Area						X	X
Church planting, church administration, team building, preaching, teaching, pastoral leadership development/mentoring, ministry-specific skills	City			X		X	X	
Ministry-specific skills, pastoral care, teaching, preaching, financial stewardship, biblical knowledge, understanding of essential doctrines, personal ministry skills, ministry-specific skills	Church			X		X		
	% of Leaders	5-10%	5-10%	~65%	<5%	<5%	~10%	<5%

ministry of healing and reconciliation. The current number of trained Christian counselors is small, but the needs both inside and outside the church are huge, as are the opportunities for growth in this area. Included in this area are Christians who are becoming professional counselors. God is also opening up new ways for the church to engage in meeting the needs of society and is raising up those with the gift of mercy to lead such efforts. While not engaged in prominent preaching, teaching, or evangelism roles, these leaders play an important role in enabling the church to be the hands and feet of Jesus to those in need. The primary needs of this leader are for training in biblical counseling, mentoring by counselors who are experienced in the Chinese context, training in how to develop lay counselors, and training for specific types of mercy or service ministries.

**Missionary Leader.** While the “Back to Jerusalem” vision of China’s church is, at this stage, primarily still a vision, the missionary impulse of the church along with China’s continued integration into the global community will likely mean more Chinese being thrust into cross-cultural ministry contexts. Since the missionary leader in China does not currently exist, the primary need would appear to be a long-term commitment to the training and mentoring of individuals who have a proven ministry track record and an aptitude for cross-cultural service. These individuals would eventually be able to train others. Such training should include cross-cultural communication, comparative religions, apologetics, chronological storying and other evangelistic methods, team dynamics, and language and survival skills (including vocational training) relevant to the target area. Given the lack of indigenous models, this is one area where input from outside China is especially helpful.

This framework is offered as a starting point for understanding the unique needs of various types of leaders emerging in China today. The author welcomes comments and suggestions on this typology from those who serve alongside these leaders.

#### Endnotes

1. See for example Elliston’s five levels of leadership described in Gailyn Van Rheenen *Missions: Biblical Foundations & Contemporary*

*Strategies* (Grand Rapids: Zondervan, 1996.) excerpted in <http://missiology.org/essential/tasks/trainingleaders.htm>.

2. It should be noted that this trend is gradually changing, with more churches, both official and unofficial, engaging in education, healthcare, poverty alleviation and other areas of social need.

3. Many converts in the rural revivals of the 1980s were teen-aged girls who subsequently committed themselves to full-time Christian work; thus, the preponderance of female leaders, particularly among rural church planters.

4. To date, about 30 Christian studies centers have been started on Chinese university campuses, and there are 20 official seminaries or Bible schools under the China Christian Council.

5. One factor here is reluctance of many Western evangelicals to engage with the official church in China and their desire to instead work only with the unofficial church.

6. Either Chinese or expatriates with considerable China experience and, preferably, Chinese language ability. These might be visiting scholars or lecturers who return to China on a regular basis, spending a semester each time.

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#### Evaluating Leadership Development Continued from page 5

ent that leadership is not only a matter of adding competencies, but it also requires the somewhat painful process of trimming away the stuff that impedes and obscures one’s path to further development.

In sum, there is great value in living in such a way as to teach by example. *Mentoring* has become the common name for it. To paraphrase an old adage, “What you do speaks so loudly that it makes what you say worth practicing.”

#### Development

Becoming a leader does require learning. Few people *know* all they need to know to fulfill the many demands of leadership. Having acknowledged the cognitive skills and the information base that a good leader must develop and maintain, it must be emphasized none the less that what is most needed is a capacity to learn and to develop through the very experiences of *leading*. This sort of learning is not simply acquiring bits of information in order to give the “right” answers to test questions. It requires more than books and lectures. If one is serious about developing leader-

ship competencies, it will require intentional change, often in the direction and for the purpose of reshaping one’s style of communication, one’s appreciation of self and others, and one’s moral and spiritual value systems. These changes are slow and profound. They cannot be expected as a result of scheduled events. They must emerge and develop into a solid wall of character and personal worth.

Those who help others become more competent and more thorough in their capacities to lead can best be described as *facilitators of leadership development*. Some call them “trainers of trainers.” For others, this will sound too much like the circus. Perhaps it would be clearer and more human to think and talk in terms of “development assistance.” People who are engaged in development assistance acknowledge the worth of facilitating facilitators—serving those who are on a quest for the personal gifts and the competencies necessary to help others become the facilitators of other generations of leaders who, in turn, will fulfill this same role and purpose—enabling others to become the sort of persons who inspire, encourage, support, and reassure others who are committed to becoming competent leaders.

The argument over whether leadership is an inherited trait or is learned in ways that can be planned and organized has perplexed philosophers for many centuries. Nature or nurture? This question will never be answered because it is based on the incorrect assumption that the answer must be a one-or-the-other choice. Leadership qualities, like artistic and musical talents, are gained through *both* nature and nurture. For some leaders it is more a matter of “giftedness”; for others, it is more a matter of acquisition—expanding on and adding skills and competencies through deliberate teaching-learning experiences.

Summing up the wisdom about leadership development we can say: *Our major mission is creating and nurturing the environment for graciousness.*

Remember: *Discipline arises most surely from self-discipline.*

**Ted Ward** is Professor Emeritus of Education and International Studies at Michigan State University and Trinity International University. ■



Anthony Douma

Mel Sletch

# Leadership Care

**T**he desire of all those who work with the Chinese church is to see a healthy church established in all areas of the nation. Healthy churches are the result of sound leadership and sound doctrine. In the Western world, we have the same battles as in China. We all know that the “success” of a church is not measured in numbers but in the soundness of its leadership and doctrine, thus creating an environment in which people can become all that Christ wants them to be—mature sons that do the work of the Father. It is not he who starts well but he who ends well that is commended by our Lord Jesus Christ. In order to end well, we need to continually develop as leaders and model before those we lead what it is to be Christ like. It is His character that we want; it is His passion for doing what pleases the Father that we seek.

The Chinese church has strengths for which we envy them. They are strong in evangelism and are willing to sacrifice all for the Lord, to name some. Yet, our strengths can also become our weakness. Tony Lamberts writes: “It is ironic that the explosion of the number of Christians in China can also lead to the growth of cults through the lack of sufficient teaching.”

It is for this reason that we believe that the church in the West has something to contribute to the church in the East. In the West, we know what sound leadership looks like and what sound churches are, although we acknowledge that we still have too few of them. Our weakness and their strength, and vice versa, means that we have need of each other, and together we can come to completion. We can learn from the Chinese church, and

they can learn from us. I believe that this is in line with what God wants.

The only reason we are working in China is because the Lord has led us there—not because we know it all. We desire to come alongside those leaders in China who, in as far as skills and exposure to sound leadership is concerned, have been at a greater disadvantage than we have. We have many resources available which they do not yet have.

## Focus on the “real person”

The danger for every organization is that we tend to focus on achievement, numbers and results. When we talk about leadership, we should not forget that leaders are people. Too often we come across organizations that have all sorts of strange and hurtful mechanisms to push for results. These results may look im-

pressive in newsletters but are destructive for the people we want to see become saved, sound in character and sound in doctrine. God’s focus is people, not numbers. Leaders are, in the first place, people—people who have personal needs. We, as Christ’s disciples, should also care about the person regardless of his or her influence or position.

Working in China, the biggest challenge is to get to know the real person. Both in China and in our own culture, we have a fear of loss and rejection. It can safely be stated that this fear is a major issue in China. All of us have encountered the frustration that comes when we try to get close to an individual. However, if we want to counsel those whom we train or the leaders whom we work with, we need to communicate with the “real person.” The Chinese, based on their own expe-

rience, see openness as foolishness, and they view Westerners as naive in this regard. As Westerners, we can help by understanding their fears, by dealing with our own fears, and by trying to build a relationship that results in allowing one to deal with the “real person.”

When training leaders, it does not suffice to just fill them with knowledge. Knowledge is often just another wall people hide behind so that no one can get to know their inadequacies and weaknesses of character. It is a general principle that when leaders fail, they do not fail because they lack knowledge; they fail because they lack character. However, to change a person, someone needs to come alongside that individual. Then, training becomes more mentoring which automatically means dealing with small groups in order to spend time with each person individually. When mentoring, you need to be honest, to be real yourself. Intimacy is “in to me see.” Dare to share. Jesus Christ himself not only spoke about meekness, humility and dependency on the Father; he modeled it day by day.

### **Facades of fear**

There are many issues that are tremendous obstacles for the church in China. We need to deal with these areas first before we fill potential leaders with the knowledge of the truth. When truth is poured into a troubled mind, what is the result? We see distortion of the truth, sectarianism, abuse of believers and leaders falling into sexual sins. Some organizations might even have worked for years with leaders who are now found to be living in sexual sin without ever having realized the great need of the “real person.”

We have found that when we become close to other individuals and help them name the issues they face, they will overcome their shame and shyness. However, naming the issues does not mean that individuals know how to deal with them. So, together we look for scriptural keys on how to deal with these facades. For instance, white lies in order to save face, strategic thinking in order to outdo the other person or to get even with someone who has wronged you, lack of accountability in areas of finances or sexuality, distorted concepts of leadership that lead to manipulation and blind obe-

dience are examples of a few of the facades that must be dealt with.

### **A clear conscience**

In talking with others about forgiveness, we have shared the scripture, “Confess your sins to one another.” One young leader let it drop that the Chinese never do that. The older ones were quite perturbed; the young man had clearly let the cat out of the bag. When we questioned him he said, “We never confess our sins because there is no need for it. The Bible says forgive one another, so when I do wrong the other has to forgive me. So why would I need to ask forgiveness?” However, this type of thinking causes strained relationships. When difficulties are never acknowledged and dealt with there is brokenness in the relationship.

Paul warns Timothy to fight the good fight with faith and a clear conscience. Because some have neglected this, he says their faith has shipwrecked. What did they neglect? Not their faith but their clear conscience. In China, there is no lack of faith. The Chinese church outdoes the Western church in the faith department. However, we have come across leaders who were so burdened in their consciences that they suffered from depression and anxiety. A troubled conscience leads to compromising the truth of the gospel, not hearing the voice of God and to abuse and sectarianism.

### **Identity and intimacy lead to unity**

Many Chinese leaders we work with struggle in the area of identity and intimacy with God, their spouses, their children and their co-workers. It is a wonderful testimony and encouragement when they share that we are able to help them in this area. If they are able to see that they are loved by their heavenly Father for who they are, and in spite of what they do, they change. They need to know, as never before, that they are loved. We have seen how those who have had an encounter with the Father’s love have started to grow in their God-given identity. In finding their identity, they experience intimacy which leads to real unity.

### **Modeling versus teaching**

“Most lessons are caught and not taught,” is what the British say about

childrearing. When we first went to China, we taught eight hours a day, five days a week, without any problems. We had much knowledge to share. However, this left us unfulfilled and drained, and we were never able to see the fruit of changed lives. To excite the mind might be interesting for the intellectual. To excite the emotions might be interesting for the preacher. However, the Lord taught us to test the fruit. Scripture does not tell us to test the knowledge or measure the emotions. Rather, the fruit we look for, as seen in Galatians 5:22 & 23, is the character of the Father. This is how we came to develop a non-curriculum based, participatory style of training that we find very productive in reaching our objective, which is healthy leadership.

### **Caring about the person**

One leader, who was in our training, was so damaged by all that had happened in his network that his leadership was unproductive. Nevertheless, he could not imagine that God would allow him to lay down his leadership. However, we believed that staying in ministry would destroy him more.

We advised him to lay down his leadership role so he could be healed and grow sound in doctrine. At present, he is living in a city spending time in study, rest, counseling and prayer for a year. Because we cared for the person, we gave unpopular advice. How can we ask a person to forsake his calling and lay down his ministry? It is because we believe that when he is restored he will be a leader of sound mind, sound doctrine and sound character.

### **Christianity is relational**

One Chinese leader shared:

We were knowledge oriented and only had many problems and no answers. Through the training, we understood that it is all about relationships. Now we are relationship oriented. The result is that our relationships within our marriages and with our children are functioning better. The relationships among our Bible school students and co-workers have also improved, and things are starting to happen in our church.

Coming to know the Father is like a homecoming, and it gives tremendous freedom and release from a performance-driven life. That is sound leadership. ■



Andrew Harbert

Chad Downum

# Mentoring: Coming Alongside

**I**n 1999, a group of leaders from a variety of ministries met to discuss the growing shortfall between evangelism/church growth and the number of leaders that have been trained to lead new flocks. Over the past several decades, much time has been devoted to evangelism and church planting. While both are vital to the growth and maturing of the believing community, there has been little effort given to transformational leadership development.

Unfortunately, while the secular community offers many insights into training leaders with important skills, there is often an element of professionalism that masks true, vulnerable, leadership transformation. Personally, I have seen this in my own life. When skills and talents were the focus, the hidden agenda to prove myself overshadowed vulnerability and honesty. When leaders lead from their own resources, they soon begin to fear exposure, not knowing enough, not having it all together, and the cycle of performance-based leadership begins.

MentorLink International began because many successful ministry leaders realized this shortfall. While the church was growing, those left to lead the newly formed congregations were often stretched beyond measure and fearful of losing their positions. When we place performance, producing numbers or raising substantial funds above the spiritual health of the leader, then we are faced with a crisis within the spiritual community. This is true for all of us. When I

have to be someone other than who I really am in order to feel that I measure up, then I have to put on a thousand disguises and play the game of “pretend”—because of fears I cannot admit to.

Over the past few years, as I have had the privilege of traveling internationally, I have met with numerous leaders, and their hearts are all the same: they

It is very difficult for leaders to admit to others their own struggles and the truth about what is going on in their lives. However, with the pressures leaders face in China today, the need is real and growing.

One story that demonstrates the value of what we do in mentoring relationships is of a church leader in his late 70s. He is still very active in serving and

Whether you are the pastor of a large congregation or a child on the playground, you have a sphere of influence. **How will you impact those around you?**

are looking for a safe environment to be real, to admit to their struggles and to be encouraged that they are not alone. *The heart of mentoring is coming alongside of someone and believing that what God says is true about them, encouraging them in their spiritual journey and in life in general.*

I find this especially true in China where the concept of saving face is so important.

has established several training centers throughout the country. As we talked about the need for mentoring, he commented that this is probably the biggest need he sees within the church today in China. His heart was moved as he shared about this often missing personal element in ministry. For years, the focus has

Continued on page 14

## Spiritual Leadership

***Spiritual Leadership: Moving People on to God's Agenda*** by Henry T. Blackaby and Richard Blackaby. B&H Publishing Group, May, 2001. 306 pages; hardcover; ISBN-10: 0805418458 ISBN-13: 978-0805418453; \$13.59 at Amazon.com

### Part I: A Western Perspective

*Reviewed by Jess Nelson*

Over the years, I have had the opportunity to read many different authors on leadership, both secular and spiritual in nature. With many different concepts and strategies, the ones that have focused on my walk with Jesus Christ have always been those that have brought the greatest vision, revelation and conviction to my life. *Spiritual Leadership*, by Henry Blackaby, brought to light many concepts that focus on spiritual matters and the heart that I would like to implement in my life. He develops the concepts of the heart of a leader, the leader's personal relationship to Christ, his vision, and the leader's agenda versus God's agenda.

Blackaby states that the heart of man is the central issue in leadership. Having a clear understanding of submission and authority is very important. If, as a leader, I cannot submit to my fellow man, how am I going to submit to my God? The authority of spiritual leaders comes only from the Father, and this authority is obtained through brokenness and a complete dependence on God, a hunger after his heart, his character and intimacy with him.

For the leader to gain the heart of Christ and submit to him requires a vibrant personal relationship with Jesus. In John 15, Jesus talks about spiritual fruitfulness coming from being attached to him as the vine. Apart from Christ we can do nothing and will not bear fruit. Without sitting before the Lord, allowing him to speak and restore, leaders will live and lead out of their own strength and

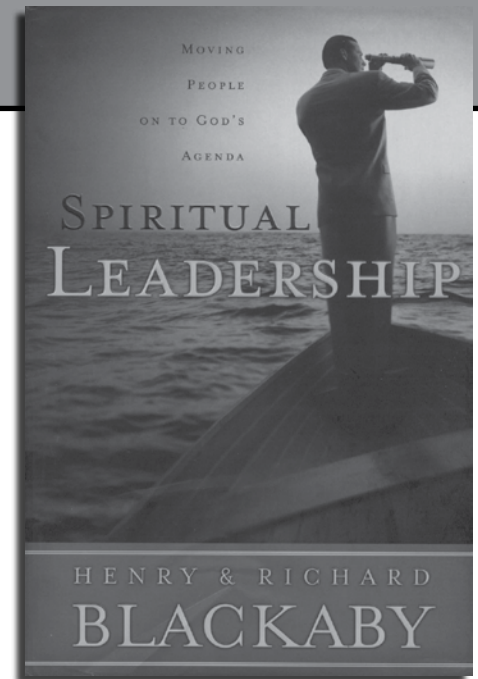
agendas. As a leader, developing a relationship with Jesus through the Scriptures, prayer, meditation, journaling, worship, obedience and service has to be the number one priority. Leaders may have a "title" or "position," but they will have no spiritual authority without a vital relationship with Christ.

Blackaby states that leaders must also have a vision for where they are going and where they are taking their people. Those around a leader want to know where he is going and how they are going to get there together. Blackaby argues that revelation is needed to attain God's vision of what is to be done. "Vision is something people produce; revelation is something people receive. Leaders can dream up a vision, but they cannot discover God's will. God must reveal it." (Blackaby, pg. 69)

Another key aspect Blackaby discusses is receiving revelation about God's agenda versus a leader's agenda. A leader cannot have God's agenda without having God's heart and a personal relationship with him. "Spiritual Leadership is moving people on to God's agenda." (Blackaby, pg. 20) To have God's agenda you have to know God. This book has challenged me to make sure that I am aligned with God. If not, all of my good ideas, intentions and strategies are from me and will be of no value to the Kingdom.

Blackaby states that leaders must be ready for God to purge the "self" that is left in every area of their lives. They must allow God to break, heal and restore their heart. The leader must continue to say "yes" to all that God would have for him or her. This road is a road of brokenness and utmost humility; however, it carries God's promises of a life of abundance, love and hope.

Blackaby concludes his book with a section on the leader's schedule. The challenge in a leader's daily life is making the time to seek God, to be with God, to know God intimately and to make the



pursuit of His kingdom our priority.

This is one of the most complete and challenging books on leadership that I have read, and I highly recommend it to anyone seeking to lead God's people.

*Jess Nelson is a member of the pastoral staff of Newsong Church in Tacoma, Washington.*

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### Part II: An Eastern Perspective

*Reviewed by Chuanhang Shan*

The authors of this book, Henry and Richard Blackaby, contribute a comprehensive and insightful analysis of the issues of spiritual leadership in Christianity. To understand what "spiritual leader" means is the first step towards the actualization of leadership both in Christendom and society. Looking at the various aspects of a spiritual leader's role, function and responsibilities, the book, as its backbone, focuses on the idea that spiritual leaders should have not only inherent and learned qualities and skills, but also know how to rely on God's leadership. It also reminds us of an easily ignored concept in our post-modern world: the success of spiritual leadership depends on the Holy Spirit.

In the first part of book, the authors point out the difficulty of being in leadership. They address how God prepares and develops leaders and how lead-

ers receive and communicate God's vision. Their discussion focuses on innate qualities, life experience, and God's work through the Holy Spirit for making or creating a leader for God's kingdom.

In the churches of China, spiritual leaders, called by God, are despised by the world. The church movement was started in rural areas by leaders without strong educational and good social status backgrounds. Many women have become ministers, and they do a great job in the churches. The Holy Spirit's guidance given to the leaders of the churches of China, has been clearly seen in the church movement.

In chapter four, dealing with how leaders receive and clarify their vision to the followers of the Kingdom of God, the book points out inspiration and revelation as the main sources of a vision for spiritual leadership. However, the vision should be proven to followers not only through good results but also with powerful and clear prophetic outcomes. People want leadership with a clear spiritual endorsement and authority from God.

In the churches of China, prophetic leadership plays an increasingly important role. Such kind of leadership normally is not chosen through an institutional structure but is promoted by God. In the house church movement, this kind of leader appears more easily than in the Three-Self Church which has a more formal hierarchy system. Through prophetic vision and prayers, the leadership gain great authority and spiritual success in the church movement.

In the latter part of the book, the authors discuss ethics, personal qualities, motivation and skills of the spiritual leader. The work of the Holy Spirit and the responsibility of leadership are very crucial elements.

The leadership structure in the churches of China is in chaos right now. The traditional leadership structures of Confucianism and Communism influenced the church administrative structure. Most churches have obvious dictatorships. The voices demanding democracy are very loud. However, the problem is whether Chinese Christians are ready for democracy in their churches, or if the spiritual leadership of China's churches needs dictatorship authority. In China, people's thoughts regarding democracy have not

matured. What would be the best model of church leadership and structure for the churches of China?

Chapter nine addresses the leader's schedule in work and life. This is a challenge to any leader. Both leaders and common people confuse the ideas of "working hard" and "working well."

The idea of a "tight schedule in the name of not wasting time" misleads and so easily wears out spiritual leaders. Spiritual leaders need more time to rest, think, enjoy life and talk with others than do leaders in other fields. If the outcomes and results of a ministry come only from working hard without leaving a miraculous mark on the ministry, it would be a great failure for a spiritual leader.

In the churches of China, a strange and interesting phenomenon is that part-time, non-vocational workers normally enjoy more success in the ministry than the vocational workers. The part-time workers contribute much less time and work to the ministry, but they know how to invite God to join their ministry, and they work with the Holy Spirit as a great team.

The book points out that people need good leaders more desperately than ever; yet, the concept of being a leader becomes more and more mechanical without the necessary spirituality. This book definitely does a great job in the analysis of being a spiritual leader. However, in relation to the goal of moving people to God's agenda, we need to go further to develop practical theory, especially in the different cultural and political contexts of other countries.

In the twenty-first century, the whole world may evidence a greater interest in spiritual leadership in religion, politics and economics. The cry for strong leadership in our mechanical, materialistic, globalized world is the demand for security and confidence that human beings desire. This can only be provided through the guidance of spiritual Truth. Thus, in this new century, the spiritual continues to oppose "the foolishness of the Greeks." (1 Cor. 1:20 - 25)

**Chuanhang Shan** is a Chinese Christian leader and scholar in church movements in China who is currently studying at Boston University. ■

## **Mentoring: Coming Alongside**

Continued from page 12

been on the skills of teaching, preaching and knowing Scripture with little attention being given to the personal and relational aspects of leaders' lives. He sees the importance of meeting their needs and the necessity of assisting them to meet the needs in their lives and in the lives of their congregations. One of our key coordinators spent several weeks with this gentleman and, as result, they have a close relationship. This follows the mentoring model which starts with a one-on-one relationship where individuals are in a safe environment where they can grow and develop.

Whether you are the pastor of a large congregation or a child on the playground, you have a sphere of influence; you are a leader in that sphere that you influence—no matter its size. How will you impact those around you? Will you jockey for position, throwing around clout, all the while trying to be someone or something that you are not? Or, will you serve—no matter where, no matter how—those whom God places in your path, giving them the good news that God likes you? In fact, because God made you, He is pleased with you, perhaps not always with your performance, but, then, He is in charge of your spiritual growth. Your spiritual maturity is in His hands; whenever you are ready, He will be there. There is nothing left to prove. In His eyes, you measure up.

If you were to really believe this, how would you live? Would it change the way you see yourself and others around you? If you dare to believe that you are on God's "A" team and there is no "B" team, would you enjoy living? Would you step out in faith to see God show up and show off? MentorLink International dares to believe that leaders around the world need a reminder that God is who He says He is and that He values intimate, personal connection with the believing community. We are taking this vision into China, and we are encouraged by the desire of church and ministry leaders to grow spiritually in all aspects of their lives.

**Andrew Harbert** works with MentorLink International in Asia and has extensive experience in China service. ■

# Resource Corner

## Chinese Treasures Version 4.0

Produced by the Digital Bible Society, this completely revised version of the excellent Chinese Treasures CD reflects the work of over 25 missions-minded organizations. It includes many of the high-quality biblical library materials released on previous versions, as well as completely new libraries of books in Chinese for inquirers, new believers, families, pastors and others. Also included is the full-length Mandarin version of "The HOPE"—a compelling 80 minute movie telling the story of the Bible from creation to Christ.

### A few of the highlights include:

- 4 searchable Chinese Bibles: CUV, NCV, LZZ and TCBS versions
- English Standard Version Bible for reference and teaching purposes
- CUV NT Audio Bible (Mandarin)
- Bible commentaries, concordances, maps and dictionaries
- "The HOPE" video with Mandarin audio
- Over 500 worship hymns with lyrics, sheet music and Mp3 samples
- Over 150 books contributed by 25 organizations
- Seven different libraries covering every aspect of the Christian walk
- Both audio and video integrated into the Bible text for a multi-media presentation of biblical accounts
- Daily devotions and prayer
- A vastly improved and simplified interface

This CD is for use on both PCs and Macs and runs without the need for software installation. Bibles and books can be viewed in both traditional and simplified characters. Copying for China is free.

## Intercessory Notes

### Please pray

1. **For wisdom for church leaders** dealing with declining morality, economic inequality and social issues among the people they serve.
2. **For spiritual leaders as they struggle to balance their time** among job responsibilities, preaching, discipling believers and family.
3. **That those in leadership positions will understand the importance of their character** and modeling their life-style as they live before others.
4. **For those mentoring others** and that God will raise up more mentors for church leaders.
5. **For wisdom for the men and women involved in developing models** and programs for leadership training and for those providing the training.



For a complete list of the books on the disc, to order, or for all other information, visit the website at:

[www.digitalbiblesociety.org](http://www.digitalbiblesociety.org)

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Gary Waldron  
Guest Editorial

# China Perspective

## Turning a Corner in Leader Development in China

It is a well known principle of leadership that the activities and strategies of leaders that bring an organization or movement to one level of achievement, if continued, will stall and not allow the organization to move to the next level. Even highly successful leaders have to change, adapt and reevaluate if they are to navigate forward. Often, this means a change of leadership as some leaders are gifted at guiding organizations at a certain stage of their growth but are ineffective at others.

China's church has experienced unprecedented numerical growth, and there have been many efforts in leadership training, both indigenous and in partnership with Western churches and organizations. We are clearly at a turning point where the kinds of leadership development that have been done are going to need to change and adapt if Chinese church leaders are to shepherd their flocks, continue to reach out domestically and abroad, and move from a marginalized place to having a major impact in all aspects of Chinese society and culture. It is going to take new approach-

es to leader development, and translated versions of Western programs are not going to be sufficient. There needs to be a new commitment to genuine partnerships and the development of multiple types of leader development. The Chinese reality demands Chinese Christian leaders who are not only leaders in their churches but leaders in business, academia, the health fields and all aspects of Chinese society.

This issue of the *ChinaSource* journal is dedicated to the crucial area of leader development. While leadership training concentrates on the knowledge and skills that leaders need to possess to be effective, new approaches are focusing increasingly on the kind of person the leader needs to be. This brings in areas of calling, community and character as well as skills and competencies. Beyond asking what an effective church leader looks like, we need to begin to ask questions such as: What does an effective Chinese Christian business leader look like? What does a Chinese Christian civic leader look like? What does an effective Chinese church leader look like in an ur-

ban center? What do successful Chinese Christian medical leaders look like as they help China tackle the growing HIV/AIDS crisis? Conventional approaches to leadership development are not adequate to raise up the next generation of Chinese Christian leaders in all domains that will allow the believers in China to make a broad impact for the Kingdom of God.

The foundation of this issue is a two-year, multi-agency study on leader development in China. This study sought to define the landscape of leader development in China and to identify current needs, emerging opportunities and best practices. The study also identified a typology of leaders in China that include, apostolic, evangelist, grass-roots, thought, community, mercy and missionary leaders. Each of these types of leaders will need a development process that is tailored to them and the challenges they face. It is clear that we cannot continue with conventional modes of leader development. New approaches need to be developed to equip and empower Chinese Christian leaders for the new reality of Chinese society and the tremendous opportunities those realities present.

**Gary Waldron, Ph.D.** is the director of the Faith Leadership Initiative and has been involved in China service for 22 years. He may be contacted at [gwaldron@faithleadership.net](mailto:gwaldron@faithleadership.net). ■

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