GOD LOVES SERVANT LEADERS

THE STORY OF DAI

JANE OVERSTREET

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Jane Overstreet

Development Associates International

God Loves Servant Leaders
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PREFACE

This book contains the amazing story of Development Associates International (DAI), a ministry that I have had the privilege to serve with since its beginning in 1996. As you will see, DAI's history is a story of God's faithfulness. This faithfulness has been shown in countless and surprising ways—in how God connected DAI with key people, faithfully provided for the work and used DAI to impact leaders beyond its founders' wildest expectations.

Intertwined with the stories in the following pages one will also find the leadership principles that are inseparable with DAI. These include the foundation of servant leadership (based on Jesus' example), the importance of seeing ourselves as God sees us, women and men leading together and much more. After each chapter, one or two of DAI's core values is elaborated in a theological reflection by a different DAI staff member. These values continue to represent the heart of DAI, even as the organization has grown and matured.

As DAI reaches 25 years of ministry this year, please join us in celebration and gratitude for all that God has done, and in anticipation and hope for all He will accomplish through us in the coming years.

Jane Overstreet
July 2021

INTRODUCTION

Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it? It is like a mustard seed, which is the smallest of all seeds on earth. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade."

Mark 4:30–32

DAI – God's Idea

It was the early 1990s, and I was attending a leadership conference in India and listening to Loren Cunningham, founder of Youth with a Mission (YWAM), speaking to the group gathered. I was standing at the back of the large hall filled with hundreds of young people when I felt God's presence in an unusual way, and a thought flew across my brain, "I want you to work with Christian leaders."

It was certainly not an audible voice, and it had little to do with the message being preached. In fact, the thought was so completely out of context that it shook me to the core. I was a young mother and missionary, with training as a lawyer. Most of my days were filled with changing diapers and finding activities to do with three active young children who needed to regularly escape the confines of our small apartment. I was not part of any leadership team, though I served by helping lead the female staff's fellowship events. The idea of working with Christian leaders had never crossed my mind. I was not even praying for direction in my life at the time. Being a mother of young children pretty well sets a course for your days.

Yet this thought was so crystal clear, so unexpected and, to be honest, so frightening and beyond me, that I felt sure it was God. I turned immediately, left the hall and went to find the leader that my husband reported to. I shared with Floyd McClung what I had experienced. Ever the wise, gracious and godly leader, he reassured me that if in fact this message was from God, I did not need to worry about trying to make it

happen. I only needed to continue listening for anything else God might say and prayerfully tell Him I was willing to obey. Floyd reminded me that I could be sure that if God had spoken this to me He would bring it about. I followed that advice and over time forgot about the experience.

A few years later while reading Psalm 2 early one morning, verse 8 seemed to jump off the page. "Ask me, and I will make the nations your inheritance, the ends of the earth your possession." With that came a reminder of that phrase about God wanting me to work with Christian leaders. I had not thought about that experience in years. And now it seemed He was adding a global dimension to this vision?

This occurred while sitting alone in my hotel room in Seoul, South Korea, where I was attending a "Global Consultation on World Evangelization" as part of a small delegation from Eastern College. We were there directing the leadership development arm of the AD 2000 and Beyond Movement. And for the first time it occurred to me that I actually was hearing from God, and He was bringing this about! To be honest, these thoughts were still quite unbelievable, and they were also somewhat alarming.

God's Plans

Reading through the Bible it becomes obvious that God has a plan. He is up to something. We rarely see the big picture very clearly. He is God, however, and He does see it clearly. Any of us who become followers of Jesus discover that God is leading us to play a small role in His plan, to be a part of what He is up to.

As we grow older and look back over our lives it is often easier to see how God has been at work throughout our lives, weaving things together for His purposes. When we meet Jesus and choose to invite Him in, we become aware of how many things we have done that were selfish and wrong, and we ask Him to forgive us. We are filled with relief and joy, then turn and begin to follow Him. Each story is different, but these major themes are always there. He draws us to himself, loves us unconditionally and helps us grow into His likeness.

The church is the bride of Christ and all of us who follow Him become a part of that bride. In addition, God often draws some of His

followers together for seasons, to carry out a specific purpose or mission. That is true of DAI.

As we stop at this point in DAI's history to celebrate our 25th Anniversary, this little book is simply an opportunity to look back and remind ourselves that DAI is God's idea because He loves servant leaders. It is something that He keeps drawing people into, to work together for His purposes and to accomplish a specific mission that is a small part of His bigger purposes.

DAI was always God's idea. It was not Jim Engel's idea, though Jim was the one who most clearly articulated it and helped see it be birthed. It was not David Fraser's idea, though God used him to walk beside Jim, pray together and bring his intellect and gifts of theological reflection into DAI's foundations. It was not Reuben Ezemadu's idea, though he spoke into the ideas and helped form them into something that would truly serve Christian leaders across the Majority World.

No, it was God's idea. He saw the needs of Christian leaders, how He designed them and called them, and He knew the challenges they faced. And because He loves servant leaders, He wanted to form one more group to come alongside them. And long before any of us who were involved in the early days could understand clearly what all this was about, God was weaving our stories together. He wanted to build His Kingdom and His Kingdom leaders, and so He orchestrated the founding of DAI.

Then He kept adding the most amazing people into this mix of voices, calling each to serve, disciple and help His servant leaders grow. None of us had any idea what DAI would become at the beginning, and we truly only have vague notions of where it is going now, and how God wants to continue to use it for His purposes.

But God made DAI's mission clear,

> *Enhancing the integrity and effectiveness of Christian leaders worldwide so that the Church can fulfill its role in extending the Kingdom of God.*

We know God's method of growing people is a continuous discipleship process offered to all who are willing. God uses every experience throughout our lives as opportunities to help us grow toward Him. This

even includes those times of suffering that are inevitable in this world. And leadership development is no different. It is never something you "finish," but rather something you pursue for a lifetime.

Leadership development can involve learning new information or being reminded of things you already knew, through classes, retreats, workshops and formal educational programs. It often includes learning from others who are ahead of you on the journey, through mentoring, coaching, consultations and counseling. It can involve being connected to other resources for growth as well. But it always involves a community of others seeking to grow, with whom you share your life. We all need safe places and people with whom to try out what we are learning, fail, try again and then reflect on the experience. Then we can move forward with others giving input and learning with us.

And so DAI continues to serve leaders. And those leaders tell other leaders, and DAI's reach grows, much like that mustard seed. Thankfully we don't need to know too much more. We just need to continue to pursue God's heart, keep falling more deeply in love with Him, listen carefully and then try to do the next thing He asks of us.

1

WHY DO SO MANY FAIL?

"But now your kingdom will not endure; the LORD *has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the* LORD*'s command."*

Until the day Samuel died, he did not go to see Saul again, though Samuel mourned for him. And the LORD *regretted that he had made Saul king over Israel.*

1 Samuel 13:14; 15:35

Why do so many Christian leaders fail? And not just fail in their ministries, but fail morally, ethically, as well as in their work? That was the question being fiercely debated when I first met Dr. James (Jim) Engel and Dr. David (Dave) Fraser, two wonderful professors at Eastern College in Philadelphia. The year was 1994. Our family had moved to Philadelphia to do a mid-career educational sabbatical, in which my husband was returning to graduate school to do an MBA in Economic Development.

Jim and Dave were heartbroken over the number of Christian leaders regularly making the news with tales of financial corruption, sexual exploitation and lust for power that destroyed their ministries and the people around them. Jim and Dave were part of a men's prayer group that met weekly and prayed for their families, their work and issues like this that they knew broke God's heart.

They both took very seriously their roles as professors. They felt the responsibility of shaping the future of younger men and women coming to them to be formed for their careers. They were asking themselves, "What are we not doing in the formation of these current and future Christian leaders that is leaving them vulnerable to such failure?"

At the same time, the other issue that was constantly in their prayers was the foreign graduate students each had met. Because of their sincerity and their passion to learn, these impressive men and women fascinated

both Jim and Dave. Each had befriended and taught several of these students over the years. Part of what bothered them the most was that for every foreign student who made it into an American university graduate program, there were hundreds if not thousands of others who did not have that opportunity back home.

How do we take good graduate level education to those leaders without forcing each one to make the tortuous journey, away from their homes, families and jobs, to come to the US for years to study? Even those who succeeded were often so impacted by Western culture that when they went home, they were not as effective. And of course, there was the problem that too many never went back home.

Why do so many Christian leaders fail? What are we not doing in their formation that leaves them so vulnerable? And how do we enable Christian leaders outside of the West to get the valuable training and development that they hunger for without leaving home, family, work and culture to find it? Jim and Dave would pray weekly over these issues and discuss what God wanted them to do.

The Center for Organizational Excellence

By the time I arrived at Eastern, Jim and Dave had established "The Center for Organizational Excellence." This center was focused on researching the needs of Christian leaders across the Majority World and then helping to design responses to those leadership needs.

Both Jim and Dave wrote articles on these topics, spoke at various conferences and engaged in thought leadership for global movements like the AD 2000 and Lausanne movements. Jim was active in the creation of Daystar University in Kenya, one of the earliest institutions of Christian higher education in East Africa. Dave was teaching regularly at Nairobi Evangelical Graduate School of Theology (NEGST).

Jim was also a part of various projects involving Christian communications in Asia. He had earlier helped found a ministry called Media Associates International (MAI) to foster and publish Christian authors in various parts of the world, so that they weren't just translating and publishing Western literature, but also creating their own. Dave was helping

to influence the integration of faith and learning through a role with the Coalition of Christian Colleges and Universities.

One of the many books Jim wrote was *What's Gone Wrong with the Harvest?* It documented the enormous revival in East Africa, but also positioned that against the Rwanda genocide that followed soon after. In that situation came the tragedy of Christians killing other Christians because of their ethnicity, in spite of the fact that they were brothers and sisters in Christ. The question was, "Why did their tribal identity trump their spiritual identity?"

And out of all of this was born the forerunner of DAI: The Center for Organizational Excellence at Eastern College. All of this related in one way or another to the question, how can we contribute to the better formation of Christian leaders? How can we help men and women become not just believers in Jesus, but leaders who live and lead like Jesus rather than following the leadership practices of the broken cultures around them?

Arriving at Eastern College

I was never a student at Eastern, as my main role in that season of life was to try and support my husband's studies financially while mothering our three growing children. We did decide, however, that I should audit at least one course a semester for my own growth, because the college kindly allowed spouses to do this for free.

When trying to decide which course to audit, I asked the advice of the registrar about whether to take a course by an author I knew. His kind advice was to continue reading that author but take Jim Engel's course on World Evangelization. Somewhat surprised, I took his advice, and found myself in Jim's class. That decision proved to be pivotal for the next 25 years of my life!

In the class were lots of other people like me, on sabbatical from the mission field, as well as foreign Christian leaders coming for a study break. Jim had us reading articles by dozens of writers on evangelism and the state of the world, and writing reflections on how our own experience intersected with the author's thoughts. The whole experience was wonderfully cathartic for me as I processed my last twelve years on the mission field, some of which were great, and others that were not!

In the first few weeks of that first semester, Jim ran into me on campus one day and asked if I'd be willing to teach missions classes for undergraduates. Surprised, I pointed out that I had never taught a college class before—or any class for that matter! He explained that Dave was going on sabbatical and needed someone to teach his missions classes. Thankfully the content was all there, and Dave would be available to coach and mentor me through the experience. They said the only qualification I needed was to be able to get students excited about missions—which I felt I could do!

I enjoyed learning from both Jim and Dave, but what really sparked an interest in me was what they were doing at The Center for Organizational Excellence (COE). It seemed to intersect with my experience of providing legal services for Christian leaders and their organizations.

I had seen how good Christian leaders made poor decisions at times, due to a lack of expertise in how to manage people, money and organizations. When those decisions were truly bad, they needed a lawyer to help untangle them, so I had seen some of the worst leadership mistakes and the destruction they caused. The idea of helping develop leaders so that they did not make those mistakes was exciting. It would be like doing preventive medicine instead of my legal practice which too often felt like emergency room triage!

Reuben Ezemadu

Just before I began volunteering at COE, Jim had two colleagues from Africa come spend a week at Eastern. He wanted them to review the curriculum he and Dave were beginning to write for use with Christian leaders. He knew that their input would be more valuable than that of just another Western expert because they understood the audience for whom it was designed.

One of those leaders was the General Secretary of the Bible Society of Nigeria, Gaius Musa, who later died in 2000 in a Kenya Airways crash. The other was Rev. Reuben E. Ezemadu, the founding (and currently the International) Director of the Christian Missionary Foundation Inc. of Nigeria. (CMF currently sends over 380 missionaries to ten African countries and beyond.) Reuben also served as the pioneer General

Secretary and later as the Chairman of NEMA (Nigeria Evangelical Missionary Association) from 1983 until 1995. Reuben was central to Jim and Dave understanding African Christian leaders and gaining some additional connections.

Jim would often tell the story of his first meeting with Reuben in Nigeria. Apparently, it was one of those trips where nothing went quite as planned. Jim was the main speaker at a large conference, but his flights were delayed and his luggage never arrived. Reuben was part of the delegation meeting him. He offered to take him home, feed and house him and, most importantly, give him a change of clothes.

Jim was very grateful for this generous offer, and as they talked, Reuben explained that he knew Jim because of his writing. In fact, at his home Reuben pulled out one of the textbooks Jim had written and explained how it had helped him design the strategy for CMF. Jim was fascinated and surprised. "Where did you get that book?" Jim asked. "It was written for a Western audience, you know."

"Oh, I bought it at the Wheaton bookstore on a visit there," Reuben explained. "And don't worry about who it was written for. We can understand and glean useful things from resources that were not written for us!" Reuben teased. As they discussed the communication textbook long into the night, a lasting friendship began. Jim so often relied on Reuben's input and ideas, that Reuben has always been considered one of the "founders" of DAI.

God Calls Others to Join

Meanwhile, as Pastor Nicholas Wafula, now DAI's Regional Director for East and Southern Africa tells the story, he was chosen to lead the delegation from Uganda to that same conference. As an Overseer and pastor of the Deliverance Church denomination and Chairman of the Evangelical Fellowship of Uganda, he was the natural choice. God had been speaking to his heart about laying aside some of his leadership roles in order to focus on developing younger leaders. He felt sure he had heard God but was praying about how to do this and for tools to use.

When Nicholas heard about our session on Leadership Development and that tools would be distributed, he knew he wanted to attend. But

when he arrived, the room was packed and he had to stand with many others at the back, nearly pushed out of the room. To make matters worse, it was a late afternoon session, and because the African delegations were being housed far from the conference site, it soon became clear that he would have to leave the session early before he met us and received materials, or miss the only transportation being provided to his hotel. Disappointed, he spent that bus ride asking God to somehow redeem this opportunity, if this was part of God's answer to his prayers.

Months later, Nicholas' friend, who was head of CRU for East Africa, called him to ask a favor. This friend was then based in Chicago, USA, having been forced out of Uganda because of Idi Amin. He called to say that a friend of his would soon be traveling to Uganda with two colleagues and needed to be hosted. Would Nicholas be willing to make the necessary arrangements, meet them at the airport and be their guide?

Without hesitation, Nicholas agreed, and found himself standing at the airport a few days later holding a placard with three names on it. Much to his surprise, Jim, Dave and I walked out of the airport and pointed to his sign to let him know we were his guests. As Nicholas would later say, "God answered my prayers and put you people into my hands!"

That visit led to a lifelong friendship with one of the wisest leaders I have ever met. In 1996 Nicholas participated in a meeting in Cyprus where DAI was officially born. A few years later he started the first DAI Ministry Center in Uganda, growing leaders throughout the country. He has consistently helped field test and edit new curriculum, piloted one of the first cohorts of DAI's Master's Degree in Organizational Leadership, and has provided wisdom at every juncture of DAI's growth over the last twenty years. His passion to develop leaders expanded beyond his country to the rest of East and South Africa, and he has continued providing leadership while growing leaders throughout that region.

At about the same time Paul Borthwick became a part of DAI, though again, not through any brilliant recruiting of our own. Paul was just finishing 22 years on the pastoral staff of Grace Chapel in Lexington, Massachusetts. He was first the youth pastor, then grew into the role

of missions pastor while becoming a well-known author and missions speaker throughout the US and the world.

Paul came to visit Eastern College to explore the possibility of a teaching role there, and also to discuss with Dave a role on DAI's board. As he stopped by to visit our offices, he noticed the bulletin board with the faces of some of the leaders we were beginning to work with across the world. He recognized many of them from his travels as a missions pastor and his work on the World Evangelical Alliance's Youth Commission.

He turned to Dave and asked, "Is there any way I can skip being on the board, or teaching at Eastern, but instead work with you alongside some of those leaders?" Or, as he tells it, he turned down a tenured teaching position to raise his own support to travel regularly to parts of the globe that most of his American friends are afraid to go to!

Paul went on to teach, mentor and consult with leaders internationally. He took his doctoral thesis from Gordon-Conwell and turned it into one of DAI's most transformational courses. Called "Culture, Ethnicity and Diversity," it helps students discover their prejudices and blind spots, allowing God to turn those into His perspective. The impact is changed lives and cross-cultural ministry that multiplies rapidly, producing amazing fruit for God's Kingdom.

This was just a foreshadowing of the way God continually brings just the right people into DAI at just the right time. God called Nicholas to leadership development and then directed him to those of us starting what became DAI. God led Paul to turn down secure jobs with much more prestige to join DAI and invest in mostly unknown leaders who God loves and sees as invaluable.

The Needs Become Clear

Continued research about the needs of Christian leaders led Jim and Dave to two consistent conclusions (which continue to be too true):

- Christian leaders often follow a predictable but destructive pattern of too much work and too little care for themselves and their own spiritual development.
- They are often ill-equipped for the roles they are asked to play.

1. Too Much Work and Not Enough Care of Self

These passionate believers urgently want to make a difference for God's Kingdom. This leads them to work day and night in their ministry, all while holding at least a part-time job to pay the bills, trying to faithfully raise a family and living in a community where nothing is easy. While anyone can live like this for a short time, predictably most find themselves in serious burnout at a fairly young age. Often this includes damaged family relationships, physical illness, depression or all three.

They also find themselves resenting God at best—or truly angry at Him at worst—for requiring this of them. They stopped long ago taking the time to feed their own souls because they are too busy caring for others. Production and achievement seem to be the only goals they are measured by. Numbers of souls saved, churches planted or children rescued are the only things that count.

Mission agencies, local church congregations and NGOs are often to blame for pushing these leaders and making them feel guilty for taking any time for themselves. I remember one leader saying to me, "How can I take a day off when hundreds are dying every day in my country without knowing about Jesus?" As another leader put it, "I remember falling in love with Jesus, but that was long ago. Now I just work for Him."

2. Not Equipped for the Role They Are Asked to Play

Over and over the most competent leaders are given more and more responsibility when they are "successful." They are promoted to a management position and then to the executive leadership role. These leaders are smart, and they figure some things out by trial and error, but the cost of those errors is sometimes devastating. No one has equipped them to manage people, money and organizations.

An effective evangelist and church planter sees a congregation planted, then watches it grow. He has no idea how to delegate tasks to others or enable healthy structures to come into place. So, he finds himself preparing each sermon, taking the collection, leading worship and falling further and further behind.

A seminary professor is sent away to get a doctorate in Old Testament theology so that he can become the local expert to replace the foreign

professor who will eventually leave. When he returns to his institution, he finds that he is now the most qualified scholar, and so is appointed as the president of the institution. As one of these leaders told me, "I studied Hebrew and learned it well, but who will teach me how to read a balance sheet, or how to make good hiring decisions?"

Leadership development is an enormous field. People mean different things when they use the term. But DAI decided to contribute primarily to these two areas because they were such enormous needs, and unfortunately those needs just continue to expand as the church grows throughout the globe.

DAI's Mission Crystallizes

The answer to the questions raised by Jim and Dave became clearer as they listened carefully to their audience. And out of that listening came DAI's mission statement:

> *Enhancing the integrity (spiritual health and vitality) and effectiveness (growing skills in the management of people, money and organizations) of Christian leaders worldwide, so that the Church can fulfill its role in extending the Kingdom of God.*

What is too often missing in the formation of Christian leaders that causes them to fail and fall apart? First is their spiritual formation or, as some would say, the discipleship of leaders. What they need is help to realize the primacy of continuing to grow spiritually throughout their lifetime. Then they need help discovering ways to do that. DAI often describes this as learning to lead by letting God love you, then allowing the overflow of that love to minister to others.

Learning to more deeply love and trust God enables a leader to have the integrity necessary to make right choices, even when it is painful. For instance, DAI often sees the reluctance of senior leaders to develop younger promising leaders under them. This can stem from pride and jealousy or simply their fear of losing their job and security to someone younger and more qualified. But when they understand God's love for them, and trust deeply in God to provide for them, this overcomes both their pride and their fear about the scarcity of good jobs. They become free to invest in others.

The second source of failure is expecting good leaders to take on more and more complex leadership tasks without simultaneously equipping them to do those well and effectively. The skills of how to manage people, delegate, build teams, budget, plan strategically and build accountability structures are rarely taught at seminaries or in the study of other disciplines, but all leaders need to know how to do them well.

Yes, leaders need a well-rounded and steady diet of spiritual formation and training in leadership skills in order to thrive for a lifetime of leadership. It is unrealistic to expect them to somehow innately thrive without others coming alongside them to provide needed training, mentoring, coaching and spiritual nurture along the way. Without this support their chances of failure accelerate, but with it, they can be the leaders God calls them to be.

Theological Reflections on Integrity

Kendall Atkinson, DMin
DAI Ministry Center Director, Sri Lanka

Core Value Statement

DAI seeks to model leadership that is rooted in ***integrity*** *and effectiveness. (Proverbs 10:9; 11:3)*

Integrity is of paramount importance to us, as it is even part of DAI's mission statement, in a day and era when Christian ministers and ministries are severely under fire in the area of integrity. Today this lack of integrity causes their effectiveness in ministry to be reduced.

As we examine the leadership of our nations, we note that the majority of the leaders of our countries lack integrity. They have failed in this area miserably. The leaders who hold a top leadership position in our nations are looked up to by the masses. Yet, the majority of these leaders lack integrity in public life, financial life and their personal life. Now the sad reality is that many of the bad behaviours and moral failures seen in secular leadership are commonly seen in Christian ministry leaders too.

What is seen in Christian leaders who have fallen can all be narrowed down to the three 'Gs': Gold (money), Glory (pride) or Girls/Guys (sexual). It is in these vital areas that we as DAI want to serve the local church. We want to help them overcome these failures and empower them to never fail in these areas.

Christian leaders need to take integrity in life far more seriously, as integrity is the foundation of Christian leadership. People will follow you and receive your leadership for as long as they can trust you. People give you their trust as long as you walk in integrity.

Matthew 5:20 states:

> *"For I tell you that unless your righteousness surpasses that of the Pharisees and teachers of the law, you will certainly not enter the kingdom of heaven."*

As Christian ministers, our righteousness/integrity should not be limited to the areas which are visible to people we serve. Many are extremely conscientious about showing a life of righteousness/integrity outwardly just like the Pharisees, but what is expected by God is inner righteousness too. How is our righteousness/integrity when people are not watching, especially when the people we are serving are not around? In fact, Jesus is very critical of the outward service of the Pharisees; in Matthew 15:8, Jesus says in reference to them, "This people honors me with their lips, but their heart is far from me."

When F.B. Meyer talks about integrity, he states, "The supreme test of goodness is not in the greater but in the smaller incidents of our character and practice; not what we are when standing in the searchlight of public scrutiny, but when we reach the firelight flicker of our homes; not what we are when some clarion-call rings through the air, summoning us to fight for life and liberty, but our attitude when we are called to sentry-duty in the gray morning, when the watch-fire is burning low. It is impossible to be our best at the supreme moment if character is corroded and eaten into by daily inconsistency, unfaithfulness, and besetting sin."[1]

Another problem area in ministry today is people striving for bigger and better for the sake of Christ. The sad reality is this most often has to do with pumping up the leader's own ego or pride. One question we must ask ourselves as our ministry grows is, "Is it for me, or a particular ministry out there, or is it for our Master, the Lord Jesus?"

For one to walk in integrity and to consistently remain a person of integrity, the ministry leader should make it their lifestyle. They ought to keep their walk with the Lord steady and consistent, be rooted in His Word and be open for the Lord to be speaking into their life on a day in, day out basis.

At DAI, we are striving to help the leaders we serve walk their talk. This is not done by lording it over them, but by coming alongside them and equipping them, helping them draw near to Jesus through His Word and enabling them to be all God has called them to be. These leaders need not be jealous, avaricious or envying someone else or their ministry.

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1. F.B. Meyer, *Our Daily Walk* (Zeeland, MI: Reformed Church Publications, 2009), 207.

One of the primary areas where the leader in ministry can serve and walk in integrity is when they simply obey God and do what God has called them to do. Pastor and theologian Sam Storms states, "The only reason integrity should be a burden to you is if you enjoy being dishonest." We should not be dishonest in any area of our life, be it our public life, personal life, financial life, ministry life or family life; neither should we be dishonest to what God has called each of us to do.

Theological Reflections on
Effectiveness

David Fraser, PhD
Co-founder, DAI

Core Value Statement
DAI seeks to model leadership that is rooted in integrity and ***effectiveness****. (Proverbs 10:9; 11:3)*

> *He chose David his* servant
> *and took him from the sheep pens;*
> *from tending the sheep he brought him*
> *to be the* shepherd *of his people Jacob,*
> *of Israel his inheritance.*
> *And David shepherded them with* integrity *of* heart*;*
> *with* skillful [תְּבוּנָה tevunah] hands *he led them.*
> Psalm 78:70–72 (emphasis added)

If *integrity* involves (1) discerning what are the right things to do, (2) steadfast perseverance in doing them and (3) forthrightness or transparency in talking about them, *effectiveness* is the capacity or skillful understanding essential to actually doing those things. A person is effective when they regularly create the outcomes, effects and impacts that bring about the future envisioned. Effectiveness finds its roots and nourishment in integrity. Integrity without effectiveness is a heart without hands. Effectiveness without integrity are hands with no heart. Proverbs 15:21 also links the two: "Folly brings joy to one who has no *heart*, but whoever has *understanding* [תְּבוּנָה *tevunah*] keeps a straight course" (author's translation).

Most of Psalm 78 recites the disastrous history of Israel before David. God's answer to that chaos is a "shepherd" leader who would lead with integrity *and* effectiveness. Locked in and aligned with the core vision and mission, the skillful or effective leader is able to achieve the optimum amount of the desired effects that achieve given goals. David succeeded in transforming Israel against the backdrop of the spiraling downward history we see in Judges.

When we think about the book of Judges, we see great efficiency in bringing about positive effects (think of Gideon's "army" of 300 defeating 135,000 Midianites). But the effects were not long lasting. For that matter, even many of the outcomes of David's transformative, skillful leadership were not sustained over a long time. The history of Judah and Israel is a sobering example of how fragile the works of our hearts and hands as leaders are. We can bring about marvelous impacts and outcomes only to pass them on to others whose hearts and hands are insufficient for the challenges they and their organizations face.

This is not a counsel of futility for we are "God's workmanship created for good works" (Eph. 2:10 NKJV) and we are to "always give [our]selves fully to the work of the Lord, because [we] know that [our] labor in the Lord is not in vain" (1 Cor. 15:58). We are responsible for what is within the span of our hands and in our time. It is not our personal (or organizational) effectiveness that is the great hope of our world. That comes from God's final victory.

With the empowering of the Spirit, we take up the work given to us with glad obedience, continual learning, growth in "skillfulness" (wisdom and understanding) and an increasing ability in joining hands with others on the same mission to bring about a better future. We each have a "parish" and people we are responsible to and for. We need to live with integrity and act effectively—whether our "parish" is one person, a handful or thousands.

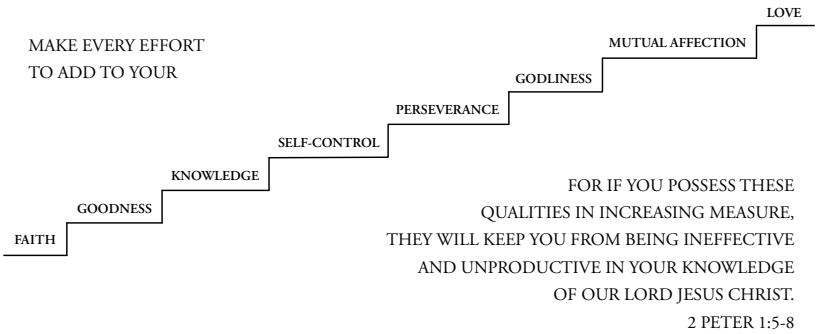
Most of our work is "redirective"—seeking to redirect our lives and world toward Shalom and away from the chaos and evil that is parasitic on the good with which God gifts our world. The one good Shepherd whose life, words and works show us how it is done lived the most effective life ever. Even the crowds who watched him were astonished and said: "He has done everything well" (Mark 7:37). That is an effective person! In substance and spirit, the efforts and effects of Jesus were, like God in creation, only "good, very good."

The parable of the talents is instructive: each servant was given a deposit of money before the Master went away. When he returned, it was those who had been effective in using their resources to make more that received reward. His words to them: "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" (Matt. 25:21).

Faithfulness to the vision and mission of the Master and effectiveness in accomplishing it are complements, not competitors.

Effectiveness is a measure of doing the right things. Highly effective individuals and organizations act in ways that regularly accomplish their highest priorities. Integrity is a measure of commitment to truly good priorities with motives, words and deeds aligned with those priorities. What we are doing, why we do it and how it is done are perfectly harmonious in creating the results we seek in alignment with Kingdom values and goals.

If you want to avoid ineffectiveness, then follow the counsel of Peter:



What encouragement! What it takes to be effective is something that is learned and can be increased. The promise of effectiveness echoes Jesus' words that "whoever believes in me will also do the works I have been doing, and they will do even greater things than these" (John 14:12). What a challenge to grow up into the fullness of the stature of Jesus Christ and be as effective as he was!

For us to do "greater works" is more than a matter of being effective at making more converts and building church organizations (but it is those as well). To be sure, it involves honoring God 52 Sundays a year but at least as much in the remaining 313 days. We are to bear fruit in educating wiser students, building better healthcare systems, rooting out corruption in government and governing nations more justly, investing capital more productively, creating more beauty and uplifting music, creating a greener energy world, increasing customer satisfaction and, yes, making mature and wise disciples. The value does not lie in any one of these endeavors but in whether our work serves people's needs and honors Jesus Christ. Effective service is the active form of love.

2

GOD'S PROVISION

And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well.

Luke 12:29–31

God consistently provides the needed resources for the work of DAI as He does for every ministry that He initiates. He often uses surprising methods and amazing people to bless us, but also keeps us focused on Him as our provider.

This began in the very early days of DAI, when we were still COE at Eastern College. COE had almost no budget. Centers at the college were expected to raise their own funding, and that worked well as long as we had very few expenses. Essentially, Jim and Dave were generously funding the operations from their own income. But as the influence and plans of COE continued to grow, something had to change.

Jim began to inquire about possible funding from a variety of sources, but with no positive results. Jim and Dave were both beginning to be concerned because there was travel that needed to be booked, curriculum translations on the horizon and various other hard costs that were beyond their means to provide. This had reached the point of serious concern not long after my arrival, and the discussions and efforts at fundraising were becoming more and more desperate.

One afternoon when I arrived at the office this conversation was once again taking place with great concern. They always generously included me in their discussions, and this time I had a suggestion. "Have we tried prayer and fasting?" I asked sincerely. "When we come to these moments of need, that's what we've always done, and God always responds." I had just come from twelve years of faith mission work, raising our own

support and trusting God for every need. It just seemed like the obvious next step to me.

Both gentlemen looked at me somewhat taken aback, but humbly open. "Well, no," they both admitted, "we haven't really tried prayer and fasting, and that sounds like a good idea." We stopped right then and began to pray. All of us committed to some days of fasting, and then we went back to our work.

About two weeks later, Jim got an angry and confusing call from the development department of the college. The anger came from the fact that they had just received a message from a donor, Phyllis Smith of the Masland Foundation, who called to say she was sending a very substantial gift for whatever it was that Jim Engel was doing.

The policy at the college was a common one, that all fundraising should be done in coordination with the development department. This meant that no one should approach a prospective donor without first making the development department aware. The logical assumption was that Jim had approached this donor without notifying them.

The confusion for Jim was that he had no idea who this person was, to his knowledge had never met her and certainly had not approached her for funding. Soon thereafter the college notified Jim that a significant check had arrived designated for his work. That first gift was enough to fund COE's operations for most of the next two years!

Being extremely curious and wanting to express our gratitude, Jim contacted Phyllis and asked if we could meet her to say thank you. She agreed, and Jim and I went to meet her for lunch. Phyllis Smith was the sole executor of a small foundation and prayerfully was giving away the assets. When we asked what prompted the gift, she explained that she had read some of Jim's writings and liked what she read. One day she felt "prompted" to make a gift to "whatever it was Jim was doing currently" and made the call to the college, as she found out that was where he was working.

We explained to her our side of the story and how thankful we were for her generosity. Her response was rather matter of fact as she commented that yes, this is the way God works, now isn't it? And of course, she was right. It is the way God works. We continued staying in touch

with Phyllis, and she was always happy to be updated on DAI's work. She faithfully gave away the foundation's resources in the short time she had been given to do so. But she remained in touch for years after that.

Dick and Dove West became the second donors to DAI after a meeting arranged for Jim and me with Dick through a mutual friend. We spent a delightful couple of hours together north of Boston and began a relationship that lasted more than twenty years until Dick passed away.

Dick was a bit of a character, but always thoughtful and generous. During that first visit, he told a story that had us all laughing, and Jim responded with a chuckle, "Why, that's better than sliced bread!" To which Dick retorted, "Why, thank you! We invented that—sliced bread, I mean!" Apparently, his baking company was one of the first to sell packaged bread that was pre-sliced. They also were an early supplier of bread buns to a new business in the Chicago area at the time called McDonald's! Annually he would make a generous gift and seemed to always enjoy every visit we had together, and I know I always did as well.

Just like Phyllis and Dick, we have met some of the most amazing people, foundations, churches and businesses who God has brought across our path. We have gotten to know and love each one. They have grown into friends, advisors, colleagues and partners in the work of building leaders. They are so inspiring because they generously choose to use their resources for God's Kingdom rather than just their own enjoyment. This book is too small to contain each of their stories, and most would prefer we not do that anyway, but without them and their obedience to God's leading there would be no DAI. Kingdom of God work is always full of interdependent relationships.

Not Always Easy

While God is always wonderfully faithful, not everything about finances in a nonprofit ministry is easy. When 9/11 happened in the US in 2001, the US economy was rocked. Having been the president of DAI for less than two years at that time, I had no idea what steps to take. We had several committed donor relationships, and someone wisely recommended that I contact each. I did just that, gently asking if they felt their giving would be negatively impacted over the coming year by the 9/11 event.

And each very honestly responded, no, they felt it would not. Feeling reassured, we entered 2002 with our original budgets, and things went on almost as normal in DAI.

But as the months unfolded, all of us were surprised by the deepening economic impact. By mid-2002, nearly a year after the terrorist attack, DAI was running out of funds. Donors apologetically contacted us one after another saying that they just would not be able to make a gift this year. For a variety of reasons, one by one confessed that they had miscalculated the long-term impact of the unprecedented events and had no resources at this time to share. I watched with a feeling of complete helplessness as the funds on hand dried up.

We had about seven local offices in as many countries at this point, and they were my greatest concern as each received a small monthly stipend to fund their operations. With great reluctance, I wrote to each of them individually explaining the situation and that I had no funds now, or in the foreseeable months, to share. I suggested in my message that this might be the end of DAI, apologizing for the need to share this bad news.

Imagine my shock as I began to get positive individual responses back from the leaders of these local offices. Each said some version of exactly the same thing. In essence, they replied, "I am not part of DAI because you pay me. I am part of this ministry because God called me to develop leaders. I'm used to not having enough money, that's nothing new for us. I can trust God until He supplies you again. Don't worry, but rather have faith. I'm not worried, because this is God's ministry."

So much for my faith-filled leadership! But what a joy it was to be ministered to by these leaders, who knew God in this area of faith and finances so much better than I. And they were right. Over time, we did recover, and God once again began opening doors for new relationships with donors. He also brought knowledgeable people alongside to help me cultivate them.

A Fellowship of Leader Developers

God has regularly used finances as a way of getting my attention and teaching me His ways. Each year, and sometimes each day, provides another opportunity to trust Him for all that we need.

One of the consistent practices throughout DAI's courses is to hold up basic biblical truth and let leaders decide whether their cultural practices match those well. In our courses on Integrity & Finance and on Fundraising, DAI teaches that everyone can give and needs to give, countering the non-biblical idea that some people are just too poor to give. We teach that good fundraising provides the opportunity for each of us to obey whatever God asks of us and give what we can. This is not because we are wealthy, but because our trust is in God's provision. His economic system is different than the one found in each of our local cultures. Unfortunately, this truth has often been twisted by corrupt and greedy leaders into what is famously known as "the prosperity gospel," which makes teaching the core truth of God's provision even more difficult.

DAI consistently has taught this, but God had to impress upon me the full truth of it during the economic downturns of 2008 and 2015. As the DAI US office again found itself dangerously over-committed and under-funded, I went to God both to repent and to ask for His answers. My sense was clearly that we were teaching one thing about God's economics, but not practicing it organizationally.

This set off a major shift in DAI's financial practices so that they now line up more with God's truth. By supplying all of the funding for each DAI office we were perpetuating the lie that the local church outside of the West was not capable of giving. So, we changed our financial policies to reflect God's truth. As a result, each local DAI office and program area is now held truly responsible to trust God for at least half of its own funding, rather than relying on DAI in the US for most of it. Now each leader in DAI is also a fundraiser, and we are trusting God together to supply all of our needs. This gives God the opportunity to help each of us grow more into His likeness as we trust Him more completely and learn more of His ways. It also reinforces the fact that we are a "fellowship of leader developers," not a hierarchical organization.

As the church continues to grow rapidly across the Majority World, even as it stagnates or shrinks throughout the West, the practical wisdom of this becomes more obvious. God's ways are often not our ways, and His always work best!

God's Compassion

"Though the mountains be shaken
and the hills be removed,
yet my unfailing love for you will not be shaken
nor my covenant of peace be removed,"
says the Lord, who has compassion on you.

Isaiah 54:10

Another lesson relating to resources that God graciously taught us is that He deeply cares for the poor and needy. He often calls us to be His hands and feet to share with them whatever He has given to us. I have consistently found that His compassion for those in need surpasses my understanding.

DAI's mission is to Christian leaders throughout the world, but God's priority for us is those with the least access to what we teach. This grew out of the founders' hearts for graduate students from the Majority World who came to the US to study because they could not access the same types or quality of education at home.

One of DAI's core values is to take the programs and resources we provide to those who need it most, but who cannot find it locally. This means most of our Ministry Centers are located across the Majority World, usually in communities that are suffering from injustice, poverty, joblessness, poor educational systems and limited health care resources.

In most of these places, survival is a daily challenge for too many. Day laborers make up a significant portion of the population, and there are few social systems beyond the extended family to care for those in need. So when an earthquake, flood, tsunami or civil unrest destroys homes, businesses and crops, there is no insurance system to provide replacement, and few government programs exist to provide urgently needed relief.

When these events happen where DAI has a local office, the staff begin to network with our partners and survey the greatest needs. Then they begin raising local resources, but also invite international assistance. Because they are a part of the community, they feel compelled by God to help in the response.

For example, following earthquakes in Nepal in recent years, Christian leaders who had completed DAI training were some of the first to respond. Classes like "Strategic Planning" and "Development and Social Change" helped to equip them for these challenges. A group of younger DAI alumni quickly organized themselves to do the physically difficult and dangerous task of trying to reach villages on foot who were cut off from desperately needed supplies due to the landslides. They put their own lives at risk, truly living out the call of servant leadership.

DAI local staff networked with aid agencies, strategically organizing responses from their network to fill the gaps in aid that became apparent. DAI-US helped to make these needs known and received special donations to help. The local crisis became just one more opportunity to model servant leadership and provide various forms of leadership development to local groups to help them effectively respond.

The most recent and by far the largest compassion ministry effort DAI has engaged in was the result of the global Covid-19 pandemic of 2020. Every community in which DAI works was impacted, and in those with the most fragile economies two urgent needs were quickly apparent: sanitation supplies to slow the spread of the virus and food for the desperately hungry as lockdowns went into place. Through 141 small projects, more than 100,000 people received needed sanitation supplies and a month's supply of food in 32 countries in 2020.

What does Covid-19 relief offered by local servant leaders look like? It looks like feeding Muslim refugees fleeing from fighting in Burkina Faso. Providing shoes for an Armenian family with twenty-three foster children. Rejoicing with a family in Bangladesh who was expecting to die from hunger. Walking four days through jungle highlands to deliver aid to isolated Burmese villagers. Supplying food to South Asian teachers who had continued to work without pay for months. Constructing hand-washing stations throughout Haiti to prevent the spread of Covid-19. Crying with a mother in Myanmar who gave up her suicide plans when food arrived. Seeing children in South Asia eat a hot lunch instead of digging through trash to survive.

Trusting in a loving and compassionate God to supply all of our needs should never be difficult for those of us who know Him well. Yet our desire as leaders to feel in control causes us to dislike the role of fundraising at times, probably because it reminds us that we are dependent and not in control.

When we see ourselves as dependent on the donors, that is an extremely uncomfortable position. But when we come to finally realize that our dependency is only and truly on God, the burden lifts. We come to see that donors are partners who God calls alongside us. Our job is simply to find those with that calling. It is not to become salesmen or persuade everyone to give. We provide the opportunity and trust that if someone is called by God to help us, God will confirm that to them. The area of financial resources is a wonderful way that God reminds all of us about who He is, and how He is ultimately in control and can be trusted.

Theological Reflections on Holism

Emeline Nde, DSL
DAI Facilitator/Leadership Coach

Core Value Statement

DAI affirms the ***holism*** *of the Kingdom where there is no dichotomy between evangelism, personal and social transformation. (Matthew 21:43; Luke 4:18–20; James 2:26)*

According to C.S. Lewis, "History shows that the Christians who did most for the present world were . . . those who thought most of the next."[2] These are Christians who have found convergence. There is no dichotomy between their calling, their career and their communities.[3] Following the cultural mandate found in Genesis 1:28–31 and 2:15, they consider every aspect of life as being under God's jurisdiction and work within the spheres of life with the mindset of worship and missions.

This holistic approach is one of DAI's core values. DAI affirms the holism of the Kingdom, where there is no dichotomy between evangelism, personal transformation and social transformation. As a servant leadership organization, DAI is committed to total transformation in line with Jesus' own mandate, articulated in His first public appearance in Luke 4:18–20:

"The Spirit of the Lord is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
To proclaim the acceptable year of the Lord."

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2. C.S. Lewis, *Mere Christianity* (New York: HarperCollins eBooks, 2009), 134.
3. Brett Johnson, *Convergence* (Indonesia: Indaba Publishing, 2009), 27, 29.

> *Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.* (NKJV)

Luke's account of the temple reading occurred after a wilderness encounter where Jesus had conclusively demonstrated His servanthood and submission to the Father and His Word. Just like today's society, the Greco-Roman world was characterized by dominance, oppression, exploitation and an appearance of benevolence that was only skin deep. Jesus was about to plant a transformational Kingdom at the center of this oppressive system. In Luke 4:18–20, He appeared with a declaration of God's jubilee. In the Old Testament, this was a comprehensive restoration of all that had been lost. The social implications included the canceling of all debts, releasing slaves from their bonds, returning properties to the original owners and rest (Leviticus 25). All of these were causes for celebration, hence the year of God's jubilee. Strong defines this word as the continuous blast of the silver trumpets, introducing the festival of freedom, restoration, rest and celebration.[4] Hence, Jesus' mission was a holistic endeavor that invited God's intervention into all dimensions of human existence.

In His proclamation, He addressed deliverance from captivity. His ministry revealed both physical and spiritual deliverance from the bondage of sin and its consequences (John 5:1–16; 8:1–11). In addition to physically healing blind men, His work and words also brought enlightenment to those who had sat in spiritual darkness (Isaiah 9:2; Matthew 4:16). The hearts of those who heard Him leaped for joy as they received, understood and acted on the Word of God (Luke 24:13–35; Acts 8:26–40). Today many are still hearing that word and leaping for joy.

Still, the proclamation of the jubilee went beyond physical liberty. It was about the restoration of man to God's original intent to steward the earth that God had created and proclaimed as good. The command in Genesis 1:28 for humanity to be fruitful, to multiply, to subdue

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4. James Strong, Biblesoft's *New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary* (Biblesoft and International Bible Translators, Inc., 1994), Leviticus 25:11, H3104.

and to have dominion was God's mandate for man to imprint God on every aspect of human existence. Accordingly, the renowned Dutch Prime Minister, Abraham Kuyper, who pioneered the idea of applying a Christian worldview to all aspects of life, namely family, business, economics, politics and arts, asserted that there is no domain of human existence over which Christ, who is Sovereign over all, does not cry "mine." This holistic agenda equally translates into a reformist attitude that bears fruits (Matthew 21:43; James 2:26).

DAI operates from a position of accountability before God to empower the Christian community holistically. This empowerment enables Christian leaders to achieve convergence, where they do their work and live their lives in a manner that reflects the worship of God and serves as a witness for salvation to the world. On our own, we are not sufficient for this task. And Jesus never required sufficiency from us. He simply asked that we abide in Him and let His Word abide in us. The amazing part of this holistic journey is looking back and seeing the transformation taking place in individual lives and communities across the world.

3

BIG BOSSES OR SERVANTS

Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Matthew 20:25–28

"I am so grateful none of my church members are here!" the tall, handsome Ugandan pastor said in answer to Nora's question about whether or not he was enjoying the workshop. Stunned, she asked him why he would say that.

"Because if they were, they would know that case study about Reverend Ogulu is written about me! I am Ogulu!" He went on to say the case study had opened his eyes to his "big boss" style of leadership. He felt that like Ogulu, he didn't start out as a highly directive leader, but somehow through his years of leading he had evolved into it.

"I've got to have help," he said. "And to do that I'm going to have to sell my car, and I really like that car . . . because I'm going to need to join this master's degree program, and that's the only way I'll be able to pay for it. But, I need the help to truly change. This isn't something I can do myself, but now that I see it, I want to change."

That story has repeated itself in many languages and accents across the nations and years since DAI began. I can remember the Methodist bishop in India who whispered to me during a class which a colleague was facilitating, "Why didn't he just say India instead of Kabuli?[5] I know you are writing about us here in India. This concept of being a servant leader goes directly against our culture!"

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5. Kabuli is the imaginary country that provides the setting for the case study.

What the Research Shows

When Christian leaders reflect their own culture in leadership rather than God's culture, the results are devastating. Instead of serving and growing those who work with them, they use them for their own selfish purposes. From the earliest research done by DAI's founders and continuing through the extensive research done for the Leadership Development network of the Lausanne 2010 Conference,[6] "big boss" leadership is the most destructive force in Christian ministries and the church worldwide.

Servant leadership was first popularized in modern business management literature by Robert Greenleaf along with Peter Drucker. And it remains a valid management theory because it is based on biblical truth. People respond with loyalty and hard work when they believe you have their best interests in mind and when you fight for opportunities for them to grow, develop and even surpass you. A safe and caring work culture enables people and production to thrive.

Jesus modeled this way of leading throughout His life and ministry. It was dramatically countercultural then, just as it is now. But servant leadership has always been the leadership model of the Kingdom of God.

Recently several young Pakistani students in DAI's Master's Degree in Organizational Leadership program were asked the question, "What is one major thing you have learned from the Servant Leadership course?" Several made the comment, "This is the first time I have ever considered leadership to be something other than a way to get ahead and become someone important." One said, "Almost everything in this course is new and surprising." Others said, "I have never seen this in my culture. This has completely changed my perspective about leadership."

Leadership Styles

Taking DAI's core servant leadership course is like a journey for Christian leaders. The first stop is transforming their definition and understanding of leadership. Once that has happened and they begin to see what a difference servant leadership can make, they are motivated to learn more.

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6. Jane Overstreet, "We Have A Problem! – But There Is Hope!" Lausanne Content Library, June 10, 2010, https://lausanne.org/content/we-have-a-problem-but-there-is-hope-results-of-a-survey-of-1000-christian-leaders-from-across-the-globe.

The rest of the course takes them step-by-step through a growth process of learning how to implement that style of leadership in their work.

With their understanding of leadership changing, the second step in that journey is understanding their own leadership style and the styles of those they lead. Through a simple leadership styles test, DAI helps them see how God has made them, and how differently God has made each person. This leads to helping them discern how that impacts which role or job will fit each person best and how their leadership style will impact how they carry out that job.

On one of our early visits to India I was asked to teach a Servant Leadership workshop in the south, invited by a large Christian ministry there. I knew very little about the local culture, nothing about the people, and I was not the best trained facilitator either. By early afternoon my clothing was wet with sweat, and my heart was heavy as I knew I was not connecting well with my audience.

We had talked about Servant Leadership, and they had at least grasped the basics of that concept, but there had not been much response. Then I had just spent an hour introducing the simple leadership styles test, and we were beginning to delve into it when teatime was called. I was standing alone wondering how God was going to redeem this situation, when one young man casually walked over to me with a question. "Are you trying to tell us that how we are made has something to do with what role we should play?"

Considering the fact that I had spent the last hour doing just that, his question was more than a bit discouraging. I nodded yes, and he continued. "Oh, that is so interesting because that is not the way it works here at all. You see here, if a ministry or church has a job opening no one considers what the qualifications are for the job. They just find a relative or a friend's relative who needs a job and place them in it. We have never considered the idea that people have gifts that play a part in that process. Let me explain that to everyone! This is going to get interesting!"

Over the years, this simple leadership styles test, created by Jim Engel, has been wildly popular. This is because it helps us understand ourselves, and others. Surprisingly, at least to us, it has radically impacted thousands!

It is based on the same well known social science research data on which most personality tests rest. But it is called a leadership styles test rather than a personality test because it does not delve deeply into each personality. Rather, it simply helps you self-identify your preferences and gifts related to leadership. And it divides those basic gift sets into four quadrants and explains how they differ, how they relate and the strengths and weaknesses of each. The four quadrants are somewhat similar to those found in the DISC test.

While it's useful everywhere, in the places where similar tools are unknown, the impact is radical. One West African leader came to me after completing the test and reading the results with fear in his eyes. "How do you know so much about me just by me answering these few questions?" I had the feeling the word "witchcraft" was coming to mind for him, but as we more thoroughly explained from a biblical perspective how God has made each of us different, he relaxed.

On another trip, we were working with the Evangelical Fellowship in Zimbabwe, and my host was the accountant, a delightful young woman who had never met a stranger. We visited like old friends, laughed and got to know each other well during the week. But the more I got to know her the more I doubted that she was in the right role. Details were not interesting for her, and her financial reports, I found out, were rarely delivered on time. She really did not enjoy her work though she was smart and grateful to have a job, and faithfully tried to do it well.

After everyone took the leadership styles test I spoke briefly with the director about my concern. He was somewhat taken aback, but then slowly registered what I was saying and quickly agreed. "That makes so much sense," he said. "I like Sylvia so much, but her work often frustrates me. Now I can see this is my fault, not hers. I have her in the wrong job! Well, isn't that something. This could really help us!"

Marriages Impacted

"I took this home for my wife to take last night after the workshop," one student shared. "She took it, and we spent all evening discussing our results. After all these years of marriage I had come to the conclusion she is demon possessed," he said with complete sincerity, "but it turns out she's just a 'Designer/Developer,' and I am an 'Implementer'."

"She regularly has a vision about something we can do together," he went on, "but I can always see why it will likely not work. I tell her she has to obey me as I am the head of the house, and she gets so frustrated she just ends up in tears. Now I'm beginning to see if we try to see things from each other's God-given perspectives, the outcome might be stronger! Instead for years, we have just avoided trying to make any decisions together. This truly changes everything!" He had tears of joy rolling down his cheeks.

While this simple instrument was never designed for marriage counseling, inevitably as workshop participants take it home, share their results and go through it with their spouse, it helps them begin to see each other's perspectives and appreciate their differences rather than find them so frustrating.

We all assume at some level that others see situations the same way we do, and process information in similar ways. Of course, in reality nothing can be further from the truth. As leaders see that different leadership gifts naturally enable some people to do certain jobs more effectively while being more fulfilled, the impact is enormous.

This also leads to enabling people to work together as a team, listen to each other and respect each other's decisions. Delegating now becomes easier and more fruitful and the workload of the leader becomes more manageable. All of this is processed through the course using a case study as an example, and over and over leaders see themselves and others in that case study. As they do, they begin to see how to successfully apply what they are learning into their work.

The Power Problem

Another step in the journey toward practicing servant leadership in the DAI course is tackling the problem of misuse of power. This is because the major underlying issue that leads to "big boss" leadership is our insatiable human thirst for power.

At the very core, becoming a servant leader is a spiritual issue. Servant leadership directly contradicts our desire to be "like a god" in its most negative sense. Just think about Eve's response in the Garden of Eden to the serpent. What did he tempt her with? "For God knows that when you eat from it your eyes will be opened, and you will be *like God*, knowing good and evil" (Gen. 3:5, emphasis added).

And why did she eat the fruit? Because she wanted to be in control like God. To be the one with the power!

Yet power is not inherently evil. In fact, one of the challenges in leadership is that a leader cannot distance themselves completely from power, because any role of leadership inherently comes with some power. It is what you do with that power that determines whether or not your leadership is pleasing to God.

To break that desire to be the "big boss," the Holy Spirit needs to bring an "aha" moment of conviction about how destructive misuse of power can be. Then must come the desire to repent and turn from it.

One of our staff tells the story of taking a group of pastors from a large evangelical church in Russia through this servant leadership curriculum. As they finished one section, a bishop stood up in anger and shouted, "Of course this is biblical, we all know that, but this is Russia, man, and things do not work that way here!"

DAI realizes there are many topics it can teach and many programs it can run, all of which will help leaders grow. But at the very heart of each needs to be a strong dose of servant leadership. It forms a type of foundation that allows the other topics to come alive, be attractive and make sense.

Without it, why would you want to enable others, including women, to use their leadership gifts? Why would you want to make the effort to try and love and understand those who come from a different religion, ethnicity or culture? Why would you want to enable a team to share their ideas, a community to grow and thrive, a marriage to heal? Why would you ever want to give away authority and power by delegating? And how does the gospel truly make sense—that God would send His very own Son to die for us—unless servant leadership is foundational to how we understand God's character and our own calling?

Seeking Success to Meet Our Needs

Arriving at a megachurch in West Africa one Sunday, I caught myself staring at the car in which the pastor had arrived. It was an enormous black Hummer, complete with gold plated rims and a matching yellow leather interior. As the pastors (husband and wife) stepped out of that vehicle in spectacular clothing,

several people rushed forward to carry their bags and Bibles, bending low as they approached. It was almost as if royalty had arrived!

Later I asked our host about this scene I had witnessed and why there was such an enormous show of wealth and power. "All of that proves that God is blessing them," he explained, "and therefore they deserve our respect and honor. Here the competition is tough because wealth and power are the goals we all want to achieve. Why follow a leader who isn't obviously 'successful'?"

Often those who achieve the highest positions of leadership with the most accolades are incredibly driven people. And too often their motivation comes not primarily from God, but from being abused as a child or rejected by those who should have loved and protected them. In addition, those who are devalued because of their ethnicity, poverty or gender often unconsciously spend the rest of their lives trying to prove they have value. Leadership is one significant way to do this!

It is important to remember that most of these forms of damage are not the fault of the victim. What they experienced breaks God's heart. Yet that victim too often later becomes the abuser because they are so driven to prove something. Accomplishment and needing others to respect them becomes such a driving force in their lives that they will use and abuse others to achieve it. They quite naturally fall into the trap of becoming the "big boss."

I remember a senior leader pouring out his heart to my friend one evening as he recounted the long ministry hours, growing organization and compromises to find needed funds, until eventually his health, marriage, family and reputation were all lost in the process. "Why didn't I see it sooner," he moaned. "I lost everything that really mattered to me because I was trying to prove to everyone else that I deserved their admiration and respect." It is a story that repeats itself too often in our broken world.

Just Doing What They've Seen Done

Other leaders fall into the pattern of "big boss" leadership not because of blatant sin or brokenness, but because it is the only form of leadership they've ever experienced. We have a tendency to lead in the same way we have been led. We absorb the qualities of the leaders we serve, then draw on those models to lead others when our turn comes. That is partly why

it is so difficult to break bad models of leadership in a culture. We rarely know how else to lead than how we have been led.

That was the case of a pastor in Côte d'Ivoire who shared his testimony with me. He began by saying that God had given him a gift of teaching. As a result, even at a young age, he was invited to become the senior pastor of a large and prestigious church. He was thrilled at this opportunity and sure it must be God's will for his life. But just weeks into the new position he found himself overwhelmed by staffing and management issues and ready to quit.

The only way he could get people to listen to him and do what he asked was to use the tactic that had always been used by leaders on him—fear! He found if he yelled at them and threatened them, they would listen to him and obey. Yet that was the last thing he wanted to do. He hated yelling at people and the stress of it was beginning to impact his health. By nature, he was much more of a team player who loved harmony and hated conflict.

Just at that point DAI's local director pulled him aside and simply said, "There is another way. Let me help you and teach you that other way." The leader was relieved, and thankfully a mentoring relationship quickly bore fruit. By the time I met this pastor he just couldn't stop talking about how grateful he was for DAI. He had come to understand the different gifts of his staff. He had placed them in roles that fit their gifts. He had created some structures that enabled much of the day to day running of the church to be delegated to those who enjoyed such tasks. And he now was able to focus on his passion of teaching!

Learning that God desires Christian leaders to be servant leaders and then beginning to change our practices as a result is a growth process for each of us. It conflicts with our culture, and it disrupts our plans for greatness as well as our desire to be in control. Yet it is truly impossible unless we lead out of the security of knowing we are loved by God. That security is something that this broken world continually tries to rob us of.

Theological Reflections on
Leading from the Security of God's Love

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Core Value Statement

[DAI affirms that servant leaders lead from a foundation of] letting God love us so that we can serve others. Or, **leading from the security and therefore the "overflow" of God's love** *through us to others. (John 13:1–17; 15:1–17)*

In *Things Fall Apart*, the classic novel by Nigerian author Chinua Achebe, we meet Okonkwo, the story's protagonist, who sets out to become a wealthy and influential leader of his clan. It turns out that Okonkwo does succeed, and this, we learn, is thanks to his physical strength, work ethic and stern character. Yet, it soon becomes clear that Okonkwo's pursuit of power masks a deep-seated issue. In reality, his productivity is motivated by feelings of insecurity and a sense of shame—the shame of his late father's tainted legacy of unpaid debts, family neglect, and the fact that he was, in Okonkwo's words, "weak." Unfortunately, Okonkwo lacks self-awareness and consequently never comes to terms with his insecurities. In the end, his success does not do him any good; it instead leads to his downfall.

This narrative is all too familiar in Christian leadership. The storyline is almost always the same: a Christian leader is allowed to lead. The leader then sets out to accomplish some goals, for he or she is hired to "drive things forward." But due to the expectation to produce results, the leader becomes motivated by a false sense of purpose, to "perform, perfect, please, and prove."[7] Yet, if one scratches the surface, one finds that the leader's pursuit of a false sense of purpose is an attempt to disguise his or her insecurities. The disguise can only last for so long,

7. Kira M. Newman, "5 Signs Your Productivity Is Motivated by Shame," July 2, 2014, https://kiramnewman.com/2014/07/02/signs-your-productivity-is-motivated-by-shame/.

however. Inevitably, disillusion, burnout or failure ends up unmasking the leader.

Despite being a common occurrence, this scenario is not, nor should it be, inevitable for every Christian leader. Indeed, there is an alternative way of leading. Scripture is abundantly clear that the more effective and meaningful way of exercising leadership is leading from the security, and as a result, the "overflow," of God's love through us to others.

Reading John 15:1–17 through Leadership Eyes

When we read John 15:1–17 through leadership eyes, it becomes evident that the passage is rich in its description of this oft-forgotten way of leading. The Apostle John, as is typical of right-brain thinkers, uses imagery—in this case, the triad of the vinedresser, the vine and its branches—to convey the essence of leading from the security of God's love. In short, he claims that this way of leading (1) *is a paradox since it is liberating but at the same time calls for trusting surrender,* (2) *culminates in deep joy rather than anxiety* and (3) *seeks God's glory and the flourishing of his people rather than worldly success*. Let us unpack these statements so that we can better appreciate the depth of John's thoughts.

From the outset, John points out that leading from the security of God's love is freeing given that the responsibility for fruit-bearing does not entirely rest upon the branch but is also incumbent upon the vinedresser and the vine. For one thing, he draws our attention to the vinedresser's task of pruning, one among many tasks that ensure fruit-bearing. He again refers to the importance of the branch being connected to the vine, whereby insinuating that it is the vine that supplies the sap—the necessary fluid for fruit-bearing. What a liberating truth that the Triune God (the Vinedresser, the Vine and the Sap) holds the overall responsibility for results when we exercise leadership his way!

Accordingly, the Christian leader is not called to productivity but fruitfulness. Productivity connotes the idea that the Christian leader must perform, indeed "work," to produce results. This way of thinking is unbiblical and often leads the unwary leader to fall into the *productivity trap*, ensuing negative consequences such as stress, emotional and physical exhaustion and pride. As a leader, John is all too aware of this

and thus makes a cautionary remark: "If you do not remain in me, you are like a branch that is thrown away *and withers*" (v.6, emphasis added). Disillusion, burnout and failure are telltale signs of withering.

Fruitfulness, on the other hand, demands trust. John 15:2 begins with "Every branch in me . . ." The word "in" in Greek (ἐν) is a preposition that denotes (fixed) position. It implies a relation of rest. This verse can thus be understood as "every branch that enjoys a relation of rest with me." By this, John seems to stress that enjoying a relation of rest, or put differently, of trusting surrender—and not striving—is the posture of effective leaders. It is the essence of vine-connection and is evidenced when we fully come to believe, trust and embrace the unconditional love of God. Leading in this way positions us to receive from Jesus his love, vision, wisdom, grace and strength through the power of the Spirit, which then spills over and affects those in our vicinity. Fruitfulness in God's economy then is not the result of hard work or control; it is a natural by-product of continual vine-connection.[8] Does this mean, however, that indifference, negligence and sloth have a place in Christian leadership? Certainly not. Rather, it does mean that the motives that drive our work must change, knowing that it is in reality Jesus working.

Supplementary Benefits of Vine-Connection

Nonetheless, fruitfulness is not the only benefit we gain through vine-connection. John insists that leaders who enjoy a relation of rest in Christ radiate the glory of God and become channels of God's blessings to others. This is because their leadership is not grounded in the insecurity of their fears, but in the security of his love (vv.8–9). He also highlights that leading from the security of God's love results in deep joy. Indeed, Christian leadership must not be anxiety-ridden but rather fueled by and culminate in abundant joy in Christ. "I have told you this so that my joy may be in you and that your joy may be complete" (v.11), John records Jesus declaring.

In the end, Achebe's Okonkwo did not lead from the security of God's love. It was a strange notion to him. We, nevertheless, have the glorious

8. I owe this last sentence to Joy McLain, a student at Fuller Seminary.

reality of union with Jesus available to us. We need only embrace it. It is only then that we can joyfully testify with A.B. Simpson, the 19th century Canadian author and theologian:

> Once 'twas busy planning, now 'tis trustful prayer
> Once 'twas anxious caring, now He has the care
> Once 'twas what I wanted, now what Jesus says
> Once 'twas constant asking, now 'tis ceaseless praise.
>
> Once it was my working, His, it hence shall be
> Once I tried to use Him, now He uses me
> Once the power I wanted, now the Mighty One.

4

HOW DO LEADERS GROW AND CHANGE?

"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.
"As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete."

John 15:5–11

Making Room for God

The title of the first course written by DAI to enable Christian leaders to keep growing spiritually was called "Making Room for God." As that title implies, DAI has always seen its role in leadership development as designing tools and experiences that make room for God to work in the lives of leaders. In other words, we do not believe that we ourselves develop leaders, but that it is God who develops leaders. We simply enable that leader to make room for God to help them grow and change.

I remember my understanding of this increasing significantly at a workshop in North India. My time with this group was like nothing I had experienced before. The leaders were excited to be at the event. They needed no prompting to get down to business and engage in the content. As they met in small groups to discuss questions, their answers came back deep and insightful—better even than the ones written in our facilitators' guides as the "hoped for" responses.

We kept stopping spontaneously for participants to share insights and at times humble confessions of how they were seeing mistakes they had made in their leadership in the past. Sometimes with tears they would talk about how they could now see how these mistakes had hurt one of their staff, but how God was now showing them a new way to lead.

At the end of this experience, I found myself trying to understand and document what I had done that made this workshop so outstanding in every way. I had no doubt that the group had understood all the concepts of the course. But they had gone far beyond that to engaging them deeply and applying them openly and humbly to their lives and leadership, even while still gathered at the workshop.

After puzzling over this for some time, it hit me. It was not about me or something different I had done. The impact of that workshop on the lives of the leaders participating was much more about their prayers than about my preparation. They were hungry for change. They had been praying for God to use this workshop to provide those answers. And He answered their prayers!

While we are always trying to create better tools and programs, facilitate better experiences and build more skills, we never forget that it is God at work in the lives of leaders that brings lasting change. Our role is to help those leaders make more room for Him to do just that!

Facilitator Humility

"Let me tell you about one of the many mistakes I made in leadership," began Max Meyers in a workshop in Central Asia one day. The students at first seemed a bit taken aback, but soon were laughing along with Max, who is an amazing storyteller. And whatever point he was trying to make always became clear as well.

Max joined DAI at age 68 to invest in leaders (including me), after having led the ministry of Mission Aviation Fellowship, a large international ministry that provides aviation and technology support for the work of other ministries. An Australian national, he had worked cross-culturally throughout his career of leadership. He explained to me that as an older, white, foreign male, he often felt the expectation from the leaders he was teaching that he would do what so many speakers do,

that is, try to impress the participants with their credentials and expertise. The implication too often is if you do what I do, you too can be successful like me.

DAI always hopes instead that we honestly take the posture of a fellow learner. We truly believe that only God has all the answers, and thankfully He often uses imperfect people like us to do amazing things as we try to listen to Him and follow. All of us are happier to learn from someone willing to admit their mistakes. This changes the atmosphere in the room, and trust and respect are built.

One of the fun activities we often use with a new group of leaders, especially at the beginning of a workshop, is to ask them to break into small groups. Then we ask them to begin to get to know each other by sharing how many years of leadership experience each one in the group has. They are then supposed to add those up to get a total of years of leadership experience for their table.

Soon the groups are called back together, and the facilitator begins to ask each small group for their total years of leadership experience. This process often comes with some competition and then laughter, and as the numbers are written on the board, the adding begins. The ultimate total is often hundreds of years of leadership experience!

This is usually eye-opening for everyone. It helps the facilitator begin to get to know their audience. And it also gives the facilitator the chance to point out that they will likely learn more from others in the room than from the "teacher." Most importantly, it validates the experience of the leaders present and begins to help them realize how much DAI truly values their experience.

Local DAI Ministry Centers

While on a visit to Kenya, I was invited to teach a class session on servant leadership at Nairobi Evangelical Graduate School of Theology (NEGST). We spent the time exploring servant leadership, what it looks like and how it can work in any setting. About halfway through the class, one of the bright young students started shaking his head no. Surprised, I asked him what he was objecting to.

"This is too beautiful," he said. "I love everything you are saying, and I am fascinated by this concept of servant leadership, but I have never seen this in real life, so I have no idea how it really works. You will have to help me."

Perplexed, I asked him to explain further. He continued, "You see when I finish here, I'll go home, and I'll be a pastor. In fact, I will quickly be put into top leadership because I've received more education than anyone in my village. But everyone will expect me to lead just like the elders have always led. It's also the only model they've ever experienced. I don't know how to become a servant leader when I've never seen or experienced servant leadership. Someone is going to have to walk beside me and mentor me as I go if I am going to succeed at trying to bring something this radical into my community."

His sincerity broke my heart and helped me understand that classes are wonderful for bringing an awareness of new concepts, or beginning to teach certain skills. Those classes can even be a tool the Holy Spirit uses to bring about conviction and desire for change. But then there needs to be ongoing interaction, application, reflection, mentoring and coaching with leaders to bring about lasting change in leadership behavior and practices.

At about this same time, one of DAI's partners in India, K. Rajendran, head of the India Missions Association, pulled us aside with some advice that I recall sounding like this: "If you are really going to develop leaders, what you are doing is not going to work. You cannot just keep coming and going. Leaders need local people on the ground who they trust, who they can keep coming to for training, mentoring and consulting as they need it. Foreigners coming occasionally is useful for some things, but it is not enough."

At that point DAI's strategy began to change. We had always believed that existing leaders were the right people to develop other leaders. And we had found that if something deeply touched a leader's heart, we could not stop him from sharing it with others. But too often he would only pass on the fragment that touched him, not the segments leading up to that, or the ones that followed.

And of course, leaders are inherently very busy people. They would happily invest in some of their own followers as they learned the

importance of doing so, but they did not have time to provide workshops and mentoring for others.

We looked around at what God seemed to be doing and realized DAI's new strategy must involve local leader developers working with DAI. God had already placed amazing leaders who felt called to leadership development in many of the places where we had begun working. As we prayed and asked God to show us those people, they found us. The concept of establishing local Ministry Centers was born, where local staff could translate and contextualize the DAI curriculum, as well as add content of their own, then adapt strategies to best fit the local setting. They could be available to walk alongside leaders and their churches, NGOs and businesses for the long term and at a lower cost.

Some years later I was observing a class when I missed the response of a student to a question. "What did he just say?" I stopped and whispered to a man sitting near me at the back of the room.

"He said, 'To eat,'" he replied, and motioned to me like he was putting food in his mouth. "To eat!" he repeated when I looked confused.

Nicholas Wafula, the local Ministry Center Director, was teaching a segment of the Servant Leadership course to a room full of East African leaders. I had been working on an e-mail and not listening too closely as I knew this part of the course by heart, but when Nicholas asked what the word for leadership meant in a local language some of the participants spoke up, which is what caught my attention.

"And why is our word for leadership the same as our word for eating?" Nicholas was continuing at the front of the room.

"Oh, that's easy," said one of the senior leaders. "Because when you are the leader you can eat anything you want and do anything you want."

"That's right!" continued Nicholas, shaking his head, "And now can you see why it is difficult for us to really grasp the concept of servant leadership? A different idea of leadership is so deeply embedded in our culture that even our word for leadership means power and control." The point had been driven home so well, that nearly everyone in the room was obviously struck by the issue and sat deeply reflecting.

I was struck too by the incredible impact a wise local teacher can make while teaching this course. Had I, or any other foreigner been facilitating,

we would have had no idea about the local language and its implications. Over and over, we have seen the much more lasting impact local leader developers can make.

Mentoring

"Dr. Overstreet, can we talk to you for a minute?" asked two female students at the close of one of my missions classes at Eastern.

"Well, of course," I responded.

"We want to know if you would mentor us," they asked, looking up at me with expectant faces.

"Ah, yes . . . well, I suppose . . . I guess I can," came back my uninspired response. I had heard of the term "mentoring," but I really had no idea what it meant, or how to do it!

It turns out most Christian leaders have little idea how to mentor others. For many, they have never experienced being mentored, so how are they supposed to know how to mentor someone else? And yet, mentoring can be one of the most effective ways of leaders helping other leaders grow.

At its core, mentoring is about intentionally sharing our life with someone for the purpose of helping them grow in areas where they feel they have growth needs. And because mentoring is about relationships with the goal of growth, the challenge at times is to know where mentoring, discipling, coaching, counseling and spiritual directing each begin and end, though the later three terms have more clearly agreed upon definitions and practices that require specific skills.

"We cannot use the term 'mentoring' in our context," a group of leaders from one country told us. "Here it has been used to literally abuse people, because we were taught that if someone is your mentor you are under their control and you must do whatever they say!"

Of course, nothing could be further from the model of a healthy mentoring relationship. For mentoring to be a truly effective form of leadership development, both parties must have the humility to realize that they will learn from the other, even if one is older and more experienced. This is because in the Christian context, mentoring should be based on mutual trust, where together you are both seeking to become more like

Jesus. It almost always involves honestly sharing some of your weaknesses as well as strengths with each other.

Mentoring is one of the four primary program activities of DAI, and each DAI staff person intentionally invests in mentoring a few leaders. Organizationally we are always encouraging all leaders to grow in their capacity to effectively mentor others, and DAI teaches them the skills and practices of healthy mentoring. DAI also fosters the multiplication of mentoring as something in which all healthy leaders should be involved.

Interactive Adult Education

"Why are you asking us? Don't you know the answer? You are the teacher, so you are supposed to have the answers!" All of this came from a frustrated workshop participant in South Asia one day when I kept answering each of their questions with a question of my own as we discussed an issue that was troubling the group.

In most parts of the world teachers are supposed to have all the answers. And foreign teachers certainly are seen as the experts. In fact, it is quite an ego boost to have a class at least act like they believe you know more than you do about any subject! Too often all that is required are letters after your name and having traveled across an ocean to share your wealth of knowledge!

So DAI's approach to leadership development is somewhat unusual. We believe leaders are capable of discovering their own solutions to their own leadership issues. We don't think they need someone else to tell them the right answer, for it contributes much more to their growth to ask really good questions and depend on their own intellect and experience (mixed with some inspiration from the Holy Spirit), for them to arrive at the best answers.

As a bonus, this method also develops better critical thinking skills which are essential for every leader in our rapidly changing world. And all of us naturally remember the things we added to a conversation or the conclusion we arrived at, making this method far more memorable for the learner. All of this led to us intentionally adopting interactive adult education methods for our workshops and programs.

While we believed this in theory, the challenge was that most of us were college professors or preachers. This meant that lots of us knew how to keep

an audience engaged as we kept talking but very few of us were very good at formulating great questions. And even fewer of us were wonderful listeners!

I remember taking a new Asian staff member along with us on a teaching trip on another continent. At first, he was very polite as he sat through our classes, but as I debriefed with him afterwards, he finally spoke up. "You are wasting a lot of time, you know," he said.

"What do you mean?" I asked.

"There are a lot of people in this world who need to hear this message," he said, "but you just keep asking lots of questions and it's all too slow! Just TELL THEM and get on to the next group!"

I understood that he came from a very hierarchical culture that firmly believed this to be true, as many do. But the reality (that most educators know well) is that this is not how people actually learn and change. There is always a place to provide clear instructions or utilize a lecture, and many people will retain something from a lecture or sermon. Helping people change their beliefs and leadership practices, however, requires quite a different overall learning strategy.

God has consistently sent amazing people to DAI, and often just in time. John Rogers was one such person. Just as he was finishing up critical work at another ministry, I asked John if he would consider coming into DAI and helping all of us learn how to become better "facilitators of learning" rather than just teachers, preachers or lecturers.

Wonderfully, John accepted the challenge. A British national who had lived cross-culturally for years, he was fascinated with how to help adults grow and change. For more than ten years he gently but firmly edited courses to make them more "learner-centric," created the course "Teaching and Learning for Impact," coached us, mentored us and helped all of us become better people developers. He also did that for many of the leaders we serve.

After John's retirement, DAI created a "Learning Design Team" to continue to innovate and design courses that today work virtually as well as face to face, and to train us in the best methods of online facilitation.

The Master's Degree in Organizational Leadership

"Is DAI a 'Learning Organization'?" one of the leaders asked. I was conducting a workshop in how to become a "Learning Organization" with a wonderful group in North India.

"Why yes, yes we are," I somewhat hesitantly responded to the unexpected question.

"Then why do you not listen to your audience, adapt what you are doing and put these courses together into a formal degree program like we've been asking?" he said with a smile. The good news was that he had definitely gotten the point of the workshop. The bad news was that he had turned it against me!

Over and over we had heard this request, yet we hesitated. We were birthed as a "non-formal" leadership development ministry and had always reassured the institution we came from that we did not intend to offer formal degree programs. Leaders, though, were making good points about needing the credibility of a formal degree in order to have more respect and thus more influence in their non-Christian communities. That idea was tempting.

But even more interesting was the idea of how impactful a formal degree program can be. The benefits included multiple years of studying the same subjects, the motivation of completing the applied homework because their grade depended on it and even being compelled to take courses that a leader needs, but might not choose to take, if only offered in a workshop format. All of these things taken together can have a deeply transformative impact on a leader!

Finally, probably a little too slowly, we were convinced. But now, how to make this work? Once again God graciously provided the perfect person for the job. Wolfgang Riedner had a rare blend of theological, business and cross-cultural skills, plus a wonderful "can do" attitude. As a German missionary, he taught at Uganda Christian University, an institution that soon became one of DAI's academic partners. So he knew our intended audience, had a heart of compassion and respect for the challenges these leaders faced daily, and possessed a deep sense of God's calling for this job. Together, and with lots of help from others, we began to build the MAOL plane as we were already flying it!

The First MAOL Cohorts Begin

"What are you all doing here?" I asked a group of amazingly qualified leaders during the first day of orientation. It was 2004 and DAI was launching

the first three cohorts of the new Master of Arts in Organizational Leadership (MAOL) program in the Democratic Republic of Congo, India and Uganda.

The challenge of accreditation had been overcome as we settled on having local academic partners who seemed surprisingly eager to house and accredit this program. We had talented staff and partners who had worked together to author courses for the first two semesters, and now we were launching.

Here I was helping with the first student orientation in Uganda, but as the students began introducing themselves, I couldn't help but ask that question, "What are you all doing here?" In the outdoor cabana on the campus of Uganda Christian University (UCU) where we were meeting was the director for World Vision Uganda, the director for CARE Uganda, two members of parliament, the senior pastor of a large church . . . the list of impressive leaders went on and on! I had expected this program to appeal to leaders, but these leaders were very senior ones, which I had not expected in this brand-new program.

Their responses to my question were very telling. One said he had enrolled in three other master's degree programs in leadership. Each had taken his initial tuition, but none had materialized. He had advanced degrees in other subjects but here he was leading a major organization, with no real training in leadership and management.

"Why study here when I know your organization would pay for you to leave and do a similar program in the United States or Europe?" I asked.

"I travel constantly for work," he replied. "I would rather study here with others in my own country and discuss together how to solve the leadership issues we have here. Besides," he continued, "I know DAI and trust you. Everything else you have offered has been valuable and helpful, and I trust your theology. If you say this is going to be a good and valuable program, I believe you."

Other answers carried similar themes, and it became very clear that in fact we were responding to a deeply felt need. For most, this was the only option available to them to meet this need. Once again God was guiding us into providing something for His leaders that He very much wanted

done. We were trusting God to show us the way; the leaders who enrolled were trusting us to deliver what they needed.

When an external research team evaluated the MAOL program graduates ten years later, the results were truly humbling. Here are the statements from the final summary:

> The overwhelming story coming out of this report is the outstanding results being produced in the lives of every (not an exaggeration) person participating. That was the most frequent refrain of all interviewed. "Thank God and thank DAI for the wonderful work they are doing" would be the dominant theme of their collective voices. It is transforming lives, impacting organizations, building marriages and revitalizing churches. Many sacrificed valuable time, long distances and difficult travel to tell us this good news. Their dedication and gratitude to DAI and the MAOL should not be underestimated.
>
> The quantitative data speaks to this point. One score out of nearly 30 stood considerably higher than all others. The statement was: "My MAOL experience was worth my time and money." On a Likert Scale of 1 (Very Untrue) to 5 (Very True), it ranked a 4.76 . . . the highest by far of all the variables measured. The second highest score was in response to the question: "Would you recommend the MAOL program to others?" The score was 4.69. Anyone in marketing research knows the prior statement is the most significant score a program or institution can receive. Happy alumni promote the program. On the statement, "My MAOL program equipped me for my job," the score was 4.50. These exceptionally high scores register remarkable, even astounding affirmation of peoples' perception of the program.
>
> Spiritually, professionally and vocationally the transformative effect of the MAOL was profound . . .

The transformation of leaders is what DAI is all about. This is because it is what God desires for all His leaders, for all of us to grow into His likeness, follow Him and lead like Jesus. But doing this is never the result of one event, or even of a three-year degree program. It is a lifetime

process. It involves a community of learners who are growing together, learning something new, trying to apply it, at times failing, evaluating that failure, then trying again, mentoring each other, learning more . . .

Adult interactive learning in a community of learners that includes mentoring is truly a process of discipleship that God can use to bring growth and change. It must be pursued in humility by the learner, as well as by the facilitator and mentor. The learning also must be based in biblical truth. When all these things are working together, it makes room for God to bring real growth and change in that leader's life and their leadership practices.

Theological Reflections on Mentoring

Jamang Ngul Khan Pau, DMiss
DAI Senior Consultant

Core Value Statement

DAI affirms that leadership development is a lifelong process done primarily on the job through ***mentoring*** *with our Lord Jesus Christ as the ultimate model and mentor. (John 15:4–11)*

Mentoring can be defined in a variety of ways, but it is not a new concept. We find such relationships throughout the pages of scripture. Moses served as a mentor to Joshua, Jesus equipped His small band of disciples, and Paul invested personally in men such as Timothy, Titus and many others. Ken Horton offers as a starting point this definition: "Mentoring is a mutually encouraging relationship distinguished by the power of example (1 Cor. 4:16; 11:1), the wisdom of humility (Jam. 3:13; 1 Pet. 5:5–7) and an attitude of enthusiasm (Rom. 12:1; 3 John 4). These are experienced by both parties as God works His transforming purpose in them."[9]

Looking at Jesus' model of mentoring, we come to understand that He chose His disciples (mentees) against the prevailing practice of mentees choosing their mentors in the context of rabbinic schools in the first century. Against such a backdrop Jesus said, "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you" (John 15:16 NKJV).

The disciples of Jesus didn't choose Him but responded to His open invitation to follow Him (Matt. 4:18–22; 9:9; Mark 1:16–20). Jesus' way of mentoring can be called *relational* or *incarnational mentoring*. As it is often said, leadership development is best done in the context of relationships. The Lord was with His disciples in and out. "Being with them" was one of

9. Ken Horton, "Do you need a Mentor?" 2008, https://www.onlinejase.com/article/S0894-7317(08)00311-8/pdf.

His primary ways of developing His immediate followers. It was done in the context of practical demonstrations rather than teaching in the classroom so that leadership principles would lodge in their minds. They were able to see leadership principles lived out in real life settings. This is the reason why it is said that "leadership is better caught than taught."

I would like to narrate my reflections about two people that I had the privilege of mentoring. Written below are their testimonies about our mentoring. The first person is Mr. Len Khongsai. Len presently works as a Deputy General Manager at the Indian Oil Corporation Ltd. in Delhi. Our mentoring sessions were mostly in the context of sharing concerns and explaining some biblical truths. I will call it indirect mentoring as the sessions were not set up primarily for mentoring but for fellowship and praying together. Let me put here the testimony of Mr. Len Khongsai about our times together over a decade.

> My wife Moy and I met Rev. Pau and Lucy for the first time in Guwahati way back in 1997. The few years we spent together have left an indelible mark in our hearts and lives. We have been blessed to have met them early on when we were still a young couple thirsting for God and eager to learn the tenets of parenting. Their interest in people was the prime mover for us to have come close to them. We were attracted by the way they lived their lives—so simple and true to the Gospel.
>
> During our days in Guwahati, on Sunday mornings, Moy and I used to take our daughters for Children Sunday School at Guwahati Baptist Church, Pan Bazaar, where they lived on the same campus. We used to drop in their house unappointed for a time of fellowship over a cup of tea as we waited for our children. They always opened their home for us and spent time with us without any reservation or restraint whatsoever. Pau was the General Secretary of the Council of Baptist Churches in Northeast India at that point in time. He must have been very busy, but it amazes me, even today, to think that they always spared time for us despite any oddity. We have also learned a lot from them, especially "to walk the talk" and "to talk the walk."

> I also joined the professional Bible study through Elim Resource Center for a few months till I moved to Delhi along with my family in 2012. It was another way to have been blessed and enriched with deeper understanding of the scriptures through various discussions and deliberations. I am grateful to Pau for his many gifts of Christian books which in different spaces of time over the years have been a great source of blessing for me.

Another mentee, Rev. Themsang Sharik, Pastor of City Fellowship in Guwahati, has been in touch with me for the past three years. We met one on one occasionally for prayer and advice. He also actively participated in the pastors' Bible studies where I led fifteen to eighteen of them in discussions and learning from the Bible. Recently he gave his reflection about our mentoring sessions; here is his reflection.

> I am one of the beneficiaries of Elim Ministry's monthly pastors and missionaries breakfast Bible Study. The fellowship is like *an oasis* where we are *refreshed* from ministry burnout and stress. Dr. Pau takes us to God's word, enlightens the difficult passages and warns us against distorted teachings. We appreciate Dr. Pau and Lucy for their open home and availability for troubled souls. I often meet Dr. Pau to discuss certain topics, issues and views. I feel blessed to be guided and mentored by a spiritually mature, experienced and godly leader.

Some principles of mentoring I've learned from the past experiences and continue to learn are:

1. Be accessible and available as and when there is a need for fellowship and advice.
2. Our practical experiences are always helpful because they remind mentees more than the principles.
3. Accept mentees without judging, even when they share about their weaknesses, and never look down on them. Rather, in spite of their weaknesses, focus on their strengths and encourage them.
4. Be humble, transparent and, most importantly, loving.

May He alone be glorified.

Theological Reflections on
Biblical Standards

Ernest Clark, PhD
Leader, DAI Learning Design Team

Core Value Statement

DAI will always endeavor to uphold ***biblical standards****, not cultural standards, as the true measure of all leadership, while recognizing as essential the adaptation of language, style and form in communication. (2 Peter 1:3–8)*

In the beginning, when all was dark and God's Spirit was hovering above the surface of the waters, God spoke. By his Word, he made all things—sky and land, creatures to fill them and light by which to see them all. He made nothing except through his Word (Gen. 1; John 1).

We, too, as humans, find our origin in God's speech. God spoke, first to himself in majestic contemplation, then to our earliest ancestors in benevolent commission. God's speech told us who we were and what we were to do; we were his images, his representatives in his world to bring the blessing of his good rule to his creatures (Gen. 1).

The Creator's Word set a standard for all his image bearers, down the millennia and across the continents: living up to the glory of bearing our Lord's majestic image (Ps. 8). But of this we fell short. Our failure was as consistent as our cultures are diverse, as personal as the motives of our own hearts (Rom. 3).

However, the scriptures are more to us than an awesome standard. God's words form us and fill us; they shine light in our world. Over the centuries, through prophets and apostles, God's Spirit breathed God's words to shape us, to teach us and to guide us in a way—a way to be, to love and to speak and act.

This way we saw in full perfection when God's Word himself became flesh, for he showed us the incomparable glory of the Being with whom he is grace and truth. God's word written was now God's Word heard and seen and felt (Exod. 34; John 1).

Here was love, love that gave itself fully, God's own Son who loved me and would give himself up for me (Gal. 2). God Most High walked meekly among us, loving each one as his neighbour, teaching and leading and serving and healing.

The Word's words and his ways set a pattern for us—for all his followers.

Jesus, God's Anointed King, spoke and our standard was set: "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant" (Mark 10:42–43 NRSV).

These were not empty words. They matched his ways too. "For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mark 10:45 NRSV). When, a few days later, the Human's Son hung dying from a tree with the sign "The King of the Jews" over his head, we saw a king doing what the greatest king should, serving his people, even dying in their place.

These words and deeds the scriptures relate to us, but they are more than mere standards, more than criteria by which we judge behaviour right or wrong. They cut a path for us to follow; they set a pattern for us to fill. Thus Paul wrote the saints in Philippi,

> *If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit . . . be of the same mind, having the same love . . . in humility regard others as better than yourselves . . . Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God . . . emptied himself, taking the form of a slave . . . And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.*
>
> Phil. 2:1–8 NRSV

Christ's mindset of love and humble service is indeed the pattern that we pursue. And we pursue it with hope and joy, for the Spirit prompts us to want and actually to do what pleases God (Phil. 2).

In this way, the scriptures form and fill Development Associates International's identity as an organization. They shape the cornerstones of being loved and loving that are our foundation. They portray and

promote all eight of the values we hold in our core. They are the one word that sets the standard for all we do from South America to East Asia.

Yet this one word itself teaches us that we must adapt ourselves—our language, style and form—as we move from one nation to another. When God called one man Abram from the nations, he promised to bless all the earth's nations through his family (Gen. 12). So, Paul insisted in his letter to the churches in Galatia that each believer must maintain his or her ethnic identity in Christ. For if they adopt Jewish customs and identity, God's blessing reaches only to one nation. In Christ, Greeks as Greeks inherit the blessing God promised Abraham (Gal. 3); barbarians and Scythians as barbarians and Scythians are qualified to serve God in sacred worship (Col. 3).

One nation need not change—indeed, ought not change—to become like another, for each nation contributes in its own distinct way to the praise of God's manifold glory (Eph. 3). Even while his chosen people Israel camped at Mt Sinai and only the descendants of one man from one tribe could serve as his priests, God prescribed that the anointing oil should blend ingredients from many lands: myrrh from Arabia and Ethiopia, cinnamon from India and cassia from China (Exod. 30). His home and his servants must smell like the best that the nations have to offer.

In redemption too, God's mercy extends itself differently to different peoples. How compelling is our Lord's benevolent authority when a Roman occupier submits to it in humble faith (Matt. 8)! How brightly God's grace shines when Cretans—self-identified "liars, vicious brutes, lazy gluttons"—become "self-controlled, upright, and . . . zealous for good deeds" (Titus 1:12; 2:12–14 NRSV)!

In Christ, we, in our God-ordained diversity—male and female, rich and poor, people from every nation, speaking every language—find our Adam-ness renewed in God's image of true holiness and righteousness, inherit the earth as Abraham's heirs and receive the blessing of God's peace upon his Israel, his new creation (Gal. 3; 6; Eph. 4). As David prayed for his royal son, as Isaiah foretold and as John foresaw in its fulness, the nations and their kings bring their riches to the assembly of God's people in tribute to King Yahweh (Ps. 72; Isa. 60; Rev. 21).

The scriptures then are not just standards that judge our actions as acceptable or unacceptable. Their verses and principles are not items we tick off to clear prerequisite compliance before getting on with the real work.

They are the words of our loving Lord. They form us into his image, fill us with his blessing and shine light on our mission of extending the blessing of his good rule to all his creatures. Though one word, they value our differences as male and female and appreciate the dazzling variety our many nations and languages offer Jesus the King in life and service.

The scriptures call us then to escape the frowning oversight of proof-texting (and text-bending) and step into the warm light of God's word. They affirm our sensitive study and intelligent application of narratives in many contexts, but they beckon us to recognize that the power of the scripture's narratives is not that it tells stories and that we live stories, but rather that scripture's stories and our stories are all part of the Creator's one grand story. And the scriptures summon us to find ourselves, our roles, in that metanarrative of love; to discover that each of our roles comes with a full set of implicit traits and tasks (and, yes, norms) that God's Spirit makes "natural" to us in new birth; and to rejoice in the confidence that this story of the ages, and each of our roles in it, will necessarily attain its glorious completion, for the end too is written already.

5

WOMEN AND MEN LEADING TOGETHER

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Galatians 3:28–29

"On March 15, two weeks from today, there will be a wedding ceremony in the church for Sarah and Robert. And do not forget . . ." The Sunday morning announcements went on, but I was not really listening anymore, too distracted by the congregation's response to the wedding announcement.

I was sitting at the front of the church on a raised platform facing the congregation behind Romano, the pastor of this large cathedral which housed an Africa Inland Church (AIC) first established in the late 1800's, according to the sign over the door outside. I had been admiring the stonework and the cross-like design of the building, with the main sanctuary segment laying in front of me and the two "arms" of the building cutting across the middle with more seating in each wing.

But the murmuring across the entire congregation of at least 400 people, the shifting of nearly every person and the excited hum of ongoing conversation long after the announcement perplexed me. Surely in this enormous cathedral there had been hundreds, if not thousands of weddings performed. What was so special about this one? I made a mental note to ask Romano after the service.

We had arrived in the city of Torit, South Sudan by landing a small plane in a field outside this town. There was no immigration office or official to greet us, just a cow or two that noted our arrival. Moving from Uganda to Sudan was rather informal at the time. We came to do a workshop for Christian leaders, but the other agenda was for me to understand the burden on Pastor Nicholas Wafula's heart for leaders in this war-torn country.

That afternoon, sitting in the shade of a fruit orchard, at the corner of the property Romano had turned into a refuge for children orphaned by the war, I finally had the chance to ask about the congregation's response to the wedding announcement. "What's so special about this wedding, or this couple?" I asked.

"Oh, it's not really about this couple exactly," Romano replied. "The excitement is because this event will be the first wedding to ever take place in our church."

"But how can that be?" I sputtered with curiosity. "The church is more than a hundred years old! Why have there been no weddings there? Where do people have weddings here, if not in the church?"

"Well, in our culture there is really no concept of weddings or of marriage," he sighed. Then he went on to explain that in Sudanese culture men purchase women by paying a high dowry price of several cattle, as cattle are the most prized possession in Sudan. When the girl is purchased from the parents by the highest bidder, she is immediately locked out of their home, and then she has no choice but to go and live wherever this man takes her. Weddings do not happen, and there is no concept of mutuality or partnership. She is just considered property.

Two of the women in the class explained more about this to me the next day during the lunch break. They confirmed what Romano had said, then explained the impact this has on women. "Women here have no rights. They are only considered 'chattel' or property." Pointing at an article in the local newspaper, they explained further. "This article in today's paper is about a man who murdered his wife because she hid from him the fact that she had earned some money. She had done this so that she could pay school fees for their children, because he had refused to provide for that. When he found out, he was so angry that he killed her.

"But here that is not considered a crime. He won't be charged with murder because she is his property, so he can do with her what he wants. He bought her and paid for her."

Still reeling with what these women were saying, I went on to ask about Robert and Sarah who were planning a wedding at the church. "Tell me about them," I said. "They are Sudanese, yet they've decided to have a wedding and have it at the church?"

"Oh yes, Sarah is in our class. You know, the girl with long hair who is crippled, and a dance teacher. (Until then I hadn't figured out that connection!) She spent part of her childhood in Kenya because her parents were refugees there during the war. She saw the weddings there and learned about God's idea of marriage. She wants to use her wedding as a chance to introduce this concept to her home community. Fortunately, her fiancé is a committed believer and evangelist. They came up with this plan together!"

Romano later added that when they told Sarah's parents about their idea, the parents had been strongly opposed because they thought they might not get the dowry cattle as payment for Sarah under this arrangement. Robert had tried to reassure them by bringing the cattle to their home as payment about a month before the upcoming wedding ceremony.

In response the parents happily received the cattle, but they immediately locked Sarah out of the house to ensure Robert didn't go back on the transaction. Fortunately, local missionaries offered her a temporary home for the month, so the wedding could continue as planned. Trying to change culture, to enable it to line up more with the culture of the Kingdom of God, can be challenging and costly.

I wish this story from Sudan was an isolated incident. Unfortunately, that is not true. What we have seen and experienced across the world when it comes to the treatment of women by the church and local Christian community is sad, because too often it reflects exactly what the local culture believes rather than what God believes about women. Usually, a variety of passages of scripture are used to support these practices. As a result, the church looks more like the local culture than it does like God's Kingdom.

Sudan is a majority Muslim culture, and the view of women held by the culture reflects that in many ways. Yet there is also a strong and growing evangelical church, with more than one hundred years of history in the country. The tragedy is that in some areas it has had little impact on destructive, non-biblical cultural beliefs.

Abuse of Women

In a small, war-torn, West African nation, sweat began pouring off my brow. The temperature in the room hovered around 90 degrees

Fahrenheit, but tensions rose as I facilitated a new course we had just written called "Women and Men Leading Together." Attending was a small group of local Christian leaders and a few pastors. Even the title of the course was controversial in this highly structured patriarchal culture.

We had just finished reading a segment of the case study called "Rebecca's Story." It was about the repeated rape Rebecca experienced but was helpless to prevent as a young girl. I looked up to see Victoria, one of the women attending, slip silently from the room.

I found her later at the break, eyes red and puffy from the sobs she had been trying to contain.

"How did you know?" Victoria asked. "That is my story that I've tried for years to hide and forget. It happens too often here . . ." her voice trailed off in sadness.

Tragedy in the form of poverty, sexual abuse, rejection, enslavement, war and violence is too often a part of women's stories in both "developed" and "developing" countries across our world. These emotional stories are fodder for social media. What is too rarely told and celebrated, however, is how often redemption occurs. How a beautifully gifted girl becomes an amazing woman who is a force for good in her community—in spite of what has been done to her.

How does that happen? Usually over time, at the hands of patient, kind people who dedicate themselves to find her, see her potential, and open doors for her to heal, grow and learn. And they also often introduce her to a loving God who is "for" her.

This is why it was a joy to see "Rebecca's Story"[10] come alive recently through animation in partnership with Imago Dei Foundation's "Girl Child" initiative. The story traces a girl's life from abuse, homelessness, rescue by a Christian mission who provided love, healing and education, to a professional life of service in her community and church.

While Rebecca's story is a case study and therefore fictional, it was built from the true stories of amazing women I have met. I have heard it repeated over and over with different accents and different circumstances. And each "Rebecca" I've met is so much more than a victim. Over and

10. "Rebecca's Story," January 11, 2021, https://www.youtube.com/watch?v=gtU4Hwk1ygc.

over these women defy the odds and become part of the solution for others. They become the doctors, pastors, mothers, business leaders and teachers who are change agents.

It is these women who inspired DAI to offer a class addressing the issue of women in leadership. As DAI was getting started, Jim, Dave and I continued to travel to a variety of countries, sharing about DAI's mission with key local Christian leaders and offering introductory workshops. Frequently women leaders in the audience would come to me at the break with the question, "What are you offering specifically for women?"

At first the question irritated me. I had learned even from my childhood that the best way to get ahead as a woman in our evangelical and patriarchal culture is to "keep your head down." In other words, don't do anything too attention-grabbing, and whatever you do, don't raise the subject of women's rights.

But after hearing the question several times, God finally got my attention. He helped me understand that I might be in this role of leadership with DAI "for such a time as this" (borrowing a phrase from the book of Esther). Jim and Dave were very enthusiastic about DAI doing a course specifically for women, and they suggested that I do what DAI always does, research what is needed by asking our audience what they needed and wanted.

During the following year, in each of the six countries I was visiting for other agendas, I would request a friend there to arrange a day for me with key Christian women leaders to survey and listen to them explore what they felt they needed to grow in their leadership. In my own mind I was convinced they would be most interested in a course that focused on tools of organizational and people management.

Nothing could have been further from the truth. In each country that year, I got to spend time with amazing women. They were professionals, ministry leaders, businesswomen and politicians. Many were heavily involved in social justice issues in their communities.

We discussed many things in those sessions, but the main topic was always focused on what they wanted and felt they needed in leadership development. And the answers were so different from what I expected,

yet so crystal clear and similar across all six nations, that I found it quite astonishing.

Consistently, they said two things:

1. Please tell us that it is okay that we are doing what we do. We are providing leadership, we are meeting the needs in our communities and we won't stop. Someone needs to do this, and we feel called. But please tell us that what we are doing is theologically okay, that we are not going against God's ways.

2. Please give us encouragement. Sometimes we get so discouraged because we are fighting lonely battles. If only the church would support us more.

And so the course "Women and Men Leading Together" was born in response to that research, and "Rebecca's Story" was written.

Victoria came back to me at the end of that course introduction week with eyes still brimming, but this time with joy! "When you invited us to ask God to help us forgive those who had done these things to us, something inside me broke," she said. "It had been holding me back for years, but slowly that bitterness and anger just began to seep out of me. There is hope, isn't there?" she smiled. "I now feel this freedom to pursue the work with women in my community that I've been dreaming about."

"Women and Men Leading Together"

DAI's course inevitably evokes strong feelings. Even as we were designing and beginning to field test the course, this was obvious. While teaching a different course in a Christian retreat center in North India, I mentioned this new course about "women and men leading together" and asked if any of the group would be interested in an extra half day at the end of the week to help us field test content.

One gentleman snorted from the side, "Well, that's certainly something we don't need here." Which made a woman on the other side of the room stand up and begin to tell him why they did. Someone else interrupted, and then shouting broke out from all corners of the room. Thirty minutes later I finally managed to get the group back under control, and we continued with the course they had originally come to attend!

Years later I was in Northern Nigeria opening a new MAOL cohort. Two of the class members asked to see us after dinner to discuss a concern. "We need to complete this program in two years instead of three," they began. "We can easily shorten the program from three years part-time to two if we just remove the courses we do not want to take. For instance, we don't need that class about women in leadership. That's just not relevant here." I found their confidence somewhat amusing, in spite of the fact that I totally disagreed.

But too often much more serious issues than mere emotions or opinions are involved. On one of my early visits to China, I was meeting a church planting group. One of the women leaders was my host, and as we rode on the metro to our meeting site, she turned to me and quietly asked, "Can I talk to you about something serious on my heart?"

"Of course," I agreed, and she continued.

"I have been a pastor for many years. In fact, God used me to plant one of the larger churches in our movement. Recently the elders have come to me and told me I must step down from my role. They said they have been taking theology courses from a new 'more reformed' group that is becoming very popular in the country. They learned in those courses that women cannot be pastors or hold roles of leadership in the church. They have come to understand that sometimes God will use a woman to plant a church or pastor for a time because no man is willing to step up and take the role, but once there are qualified men, it would be wrong for her to continue."

By now she was quietly weeping. "I don't understand why this is happening. I know God called me to pastor. I love to preach and teach and see people give their lives to Christ, and this happens every time I speak. I don't do this out of some kind of ego or desire to be up front. In fact, at first I almost refused. But then I agreed in obedience to my loving heavenly Father's call, and He has used me consistently for years. What do I do now?"

We talked and prayed together long after our meeting with the others ended. She also told me a little of the wonderful history of "Bible women" in China who spread the gospel so successfully throughout the country when missionaries had to depart. I could not solve her dilemma that evening, and I lost contact with her after that. But I have thought of

her often, as DAI's course on "Women and Men Leading Together" later spread across many cities of that nation.

Originally, we thought the course was primarily for women. But soon it became obvious that men needed it just as much. Not only are they usually the ones in positions of leadership who can bring needed change. They also need to understand God's perspective for the sake of their own ministries. As one church leader, a Muslim convert, put it, "Why did no one tell us this before? For twenty years I have lived with 'a piece of property' when I could have had a partner in ministry."

Another example of needed healing for men became clear through interaction with a young MAOL student who was taking the course. As time for tea approached, we were just beginning to discuss the need to forgive those who have hurt us. "You can't stop there," the young man interrupted. "You've got to help me."

"When I was ten years old, I watched helplessly while a group of men raped my mother to death. I swore then that I would kill them when I was older and stronger. But now I am a pastor. I should be full of love and forgiveness, but I still hate them, and I still want to kill them. I know who they are, and they live near my home village. The hatred inside me is eating me up." Prayer and discussion followed, helping him begin a journey of forgiveness.

The treatment of any person as less than fully human, unvaluable and incapable of leadership is like an ongoing wound in the hearts of too many. Nearly every DAI course like "Servant Leadership," "Culture, Ethnicity and Diversity," "Women and Men Leading Together" and many others challenge an area of brokenness in our world today for which God has answers. Each one helps Christian leaders rethink what they believe, why they believe it and how that impacts their lives and leadership.

Theological Reflections on Partnering

David Johnson, DSL
DAI Regional Director, Latin America

Core Value Statement

DAI is committed to ***partnering*** *with others who seek to enhance all members of the Body of Christ regardless of their national origin, gender, role or ethnicity. (2 Thessalonians 1:11–12)*

> *To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.*
>
> 2 Thessalonians 1:11–12 ESV

Partnering was, and is, a founding value for DAI. The organization was birthed out of a dialogue between two professors (Dr. James Engel and Dr. David Fraser) at Eastern University in Philadelphia and several African graduates who were seeking to address the dominant, authoritarian, self-absorbed leadership style present within the African church so that it might be obedient to the great commission and take on its call to be an effective mission force around the world. Out of that dialogue came a vision for training and equipping Christian leaders to embrace the call and example of Christ to be servant leaders, break down the barriers of divisions and egos and work together with other Christian leaders to build up and serve as the body of Christ regardless of national origin, gender, role or ethnicity.

Since its humble beginnings, that calling has resonated worldwide. Breaking with the top-down organizational structure of most nonprofit Christian organizations, DAI at its core is an association of like-minded individuals and organizations who share the partnership vision. DAI "Ministry Centers" are associate organizations that form their own boards and, with time, become self-sustaining ministries, yet are bound together

by a common vision and values. The organization's strategic approach has been to have each Ministry Center develop its own strategic plan within the framework of its vision and values under the guidance of the Holy Spirit, so that the mission and objectives of the organization stay rooted and are birthed from the front line of ministry. The US office is a servant entity that seeks to serve the Ministry Centers.

This approach has resulted in a very dynamic organization that remains flexible and is able to adapt quickly to changing circumstances. It has also set a pattern of partnership that is reflected locally and internationally, where Ministry Centers form partnerships with local Christian groups and individuals to provide training, mentor leaders, offer consultation services and bring diverse Christian groups together to work toward common goals and objectives.

Ultimately the desire is to see local ministries flourish and result in lasting spiritual fruit so that *"the name of our Lord Jesus may be glorified . . . according to the grace of our God and the Lord Jesus Christ."*

Theological Reflections on
Serving Those with Least Access

Bhauk Sinha, PhD
DAI MAOL Area Director, Asia

Core Value Statement

DAI's priority is Christian leaders who have the ***least access*** *to spiritual, human and material resources. (Matthew 25:40,45; 28:18–20)*

> *The King will reply, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."*
>
> Matthew 25:40

God's Heart for People with Least Access

Even though Jesus came to serve and save all humankind, He always had a special place in His heart for the people who were cut off from the normal social fabric in a community. He would travel miles across hills, valleys, lakes and plains to reach out to the people who had been marooned alone by the world.

Jesus chose to be at Samaria, a place despised by Jews, to talk to a Samaritan woman. In simpler words, Jesus sought to serve the woman who had least or maybe no access to any spiritual and emotional support in the society she lived in (John 4:1–42).

One of the best examples of knowing God's heart for those with least access is found in the selection of disciples by Jesus. If Jesus wanted, He could have chosen His disciples from the creamy layer of the society. Rather He goes out and calls fishermen, tax collectors and others who were considered insignificant in the community in which they lived. God's heart always sought to reach out to those who needed Him the most and had no access to Him (Matthew 9:9–11; Mark 1:16–19; 3:16).

Another important part of Jesus' ministry was His intentionality in reaching out to the least accessed people in the community. He never demanded the people come to Him if they needed help. Rather, He

intentionally planned and sought to serve the people who were in need where they were.

As servant leaders, we are mandated by God to intentionally seek to serve the needs of those who have the least access in the society. DAI's priority to reach the leaders with least access is based on the truth that Jesus always exemplified this value by reaching out to the people who were cut off from the community. The people who were always left behind were the priority for Jesus.

People with Least Access; NOT with Least Ability

In every story that we read about Jesus reaching out to the people with least access in the society, one fact is very clear: Jesus always valued the people He served. He never served out of mere pity, frustration or indignity. Rather, Jesus reached out to them with a heart full of compassion and honor for the people. He always saw the best potential in them and left them encouraged, uplifted and empowered.

He saw the apostles in the simple people who were never considered of any significance in their society. Jesus knew that the people He chose were surely with least access but were never least abled.

As servant leaders, we are called to serve the local leaders with least access, but it would be folly to undermine their calling, ability, spiritual gifts and talents.

Our local leaders, who sadly lack access to spiritual, human and material resources, are like a seed which has every potential to be a grand tree, if nurtured. We are to celebrate their God-given abilities and encourage their growth by sharing the resources we have.

DAI considers it an honor and privilege to serve the local leaders, with a firm belief that the leaders have every ability in them to lead and transform their communities. Just like the apostles, our local leaders could be the people with least access, but surely, they are never least abled.

6

SPIRITUAL FORMATION AND CHARACTER DEVELOPMENT

"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. As the Father has loved me, so have I loved you. Now remain in my love."

John 15:5–9

"I don't even have time to read my Bible in the mornings. From the time I wake up until the time I go to sleep, there is someone calling. They need me. And when I do have a spare moment, I should be spending it with my family. In fact," he mused, "I don't remember the last time we had dinner all together. It feels like there is always one more meeting I have to attend," said an Indian leader with deep sincerity. Heads nodded throughout the room as we discussed the pressures on pastors.

One of the key needs of Christian leaders identified by the founders of DAI was for these leaders to continue to grow in their faith and relationships with God. Too often they found that Christian leaders become so busy doing things *for* God, that they stopped spending time *with* Him.

Henri Nouwen, author, educator and Catholic priest, expressed this very clearly about his own life in his classic book, *In the Name of Jesus: Reflections on Christian Leadership*.

> I came face to face with the simple question, "Did becoming older bring me closer to Jesus?" After twenty-five years of priesthood, I found myself praying poorly, living somewhat isolated from other

> people, and very much preoccupied with burning issues . . . I woke up one day with the realization that I was living in a very dark place and that the term "burnout" was a convenient psychological translation for a spiritual death.[11]

Nouwen's experience holds true for far too many Christian leaders. Their early lives were marked by deep spiritual encounters and a clear calling to God's work. Yet the busier they become with that work, ministry and a growing family, and ironically the more "successful" they become, the less time they find to spend with the Father, and the less connected they are to "the vine."

Destroyed by Sin

All too common are the stories of leaders who get caught up in sin that destroys them. It may be falling into temptation in the area of money. When bills are overdue and God has "not provided," it is easy to justify taking funds designated for one thing and using them for a "greater" need. A leader I knew once confessed publicly that he had justified a series of bad financial decisions with the thought that he was the one who had raised the money in the first place, so the rules of accountability just didn't apply to him!

Asked what synonym first came to mind when I mentioned the word "leader," a room full of Pakistani students chose "corruption" because with leadership comes the power to do what you want. Their experience was that leadership and corruption are nearly synonymous, and that, sadly, Christians were the same in this area as the general population. They commented that not only does the power that comes with leadership corrupt, but most people in power got there through corruption!

And of course, too many of us know a wonderful leader who somehow fell into sexual sin of one type or another. Sometimes this is the result of their own terrible choices. But often simple exhaustion mixed with failure to acknowledge our human needs results in unhealthy vulnerability.

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11. Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad Publishing Company, 1989), 10–11.

There is also the role of pride, believing that something like that could never happen to us, that sets us up to fail.

The cost of leaders failing due to sin is staggering. Not only are their own lives and that of their families deeply impacted, but so are the lives of their followers. And ripples of that failure reach further and further the more famous the leader.

Spiritual Formation—the Antidote

None of this is inevitable. Leaders do not have to burn out or fail. The antidote to falling into these traps is simple, yet profoundly difficult. It calls for the reordering of our priorities away from what is valued by the world. The world measures us by what we accomplish, what positions we attain, what financial success is ours and how many things we accumulate. If our identity as Christian leaders comes from these things, we too easily burn out or fall into sin.

But if our identity lies in what God believes about us, the entire equation is reordered. God values relationship, obedience and letting Him love us so that we can love others. The more our focus lies here, the more likely we are to avoid the pitfalls and temptations that so easily can conquer us.

It is possible to live this way because Jesus did. He refused to let the devil's temptations in the wilderness divert Him from His calling. He did not let the crowds make Him king. He was never in a hurry or too busy. Instead, He regularly withdrew from the crowds for times of contemplative prayer and communing with His loving heavenly Father. This enabled Jesus to focus on radical obedience to His calling without getting distracted by the crowds, and to deeply invest in a small group of people that made up His community.

To follow Jesus' model requires an ongoing process of being formed spiritually throughout our lives. It is the key to our lives being reordered by Him. The goal of Christian spiritual formation is to let God love us more, and in that process, to fall more in love with Him. Letting our character be formed as a byproduct of a deepening relationship with the Father is the result. And that result enables us to find a way to do the right thing when the pressures of either soaring success or horrible suffering close in on us.

Spiritual Formation Courses

"How could Nelson Mandela forgive his captors, but I can't forgive, and I am a pastor!" shared one of the students in a master's degree residency in Northern Nigeria. One of our course facilitators for Spiritual Formation had just shown a segment of a movie about Nelson Mandela's life while discussing the issue of forgiveness.

"Over and over, I have walked down the road and seen the bodies of young men lying end to end. The wailing of the old women rings in my ears, and vacant stares of the children are etched in my mind. How do I forgive the people who did this to my community?" Her voice reached a shrill peak. "I hate them! Even though I know I am supposed to love my enemies—I hate them!" she kept repeating.

Teatime was forgotten and dinner postponed. For the next three hours, a time of sharing, lament, prayer for one another and lots of tears followed. The facilitator said she had little idea of what to do, but kindly God's Spirit helped her guide the class as they honestly grappled with forgiveness for the "unforgivable" things they had experienced.

The MAOL course in Spiritual Formation is one of DAI's oldest core tools to help leaders keep growing spiritually. Fundamentally it assumes that no matter what church tradition you come from you will be strong in some spiritual disciplines yet unfamiliar with others.

It therefore provides you with the opportunity to learn about and try practicing twelve of the basic disciplines of the faith, ideally over a twelve-month period. Practicing disciplines like prayer, fasting, solitude, journaling and forgiveness do not automatically result in growing spiritually, but they can serve as tools to help us along in that process.

From the external impact study of the MAOL program conducted in 2014 and 2015 came these testimonies from graduates about the impact of the Spiritual Formation course in their lives:

- On building character: "[It] broke me—lots of crying, tears of repentance." "One of the best . . . it revealed the real me and brought real change to my life" (repeated by multiple students).
- "Spiritual Formation helped me in my 'being' with God [versus only doing] and uplifted me by being closer to God."

- "Spiritual Formation inspired many practices: honesty, meditation, fasting, greater depth in pursuing God, integrity development, self-discipline, journaling, thinking biblically, the realization all of life is intended to be an act of worship, humility, servanthood, patience, self- and other-understanding."

Suffering

Another of DAI's introductory workshops on Spiritual Formation uses the life of Joseph as a case study. Reading through his story you find he was beloved by his father yet betrayed and trafficked by other members of his supposedly godly family. He was enslaved in a foreign land, then imprisoned on false charges. In the midst of this life of tragic pain he kept leaning into God, and consistently kept growing in faithfulness to Him. Too many Christian leaders across the Majority World as well as in the West can identify with some of these painful experiences.

Christian leaders are not immune to terrible sickness from global pandemics, loss of loved ones, sexual abuse, civil unrest and even war. Suffering is a common denominator of their life experiences. In addition, rejection, persecution and ethnic cleansing are also too common.

All these things can either turn us toward God or result in anger and turning from Him. As one Asian proverb puts it, "In boiling water you can either become like a potato and soften, or an egg and harden." While none of us chooses suffering, experiencing it in this life is almost inevitable. The deeper our relationship with God, the more we are able to lean into Him to get His help to respond.

Giving Christian leaders a safe place to admit that they are angry at God or feel distant from Him can often be the beginning of healing. Helping leaders unpack why they see God as they do is also important. Sharing our stories can help us discover where the false images of God have come from. Then comes a process of rebuilding that image to line up with who He really is, and that can be transformative.

Community

Community is also an important factor in character development and spiritual formation. As humans we need others in our lives whether we

are introverts or extroverts, yet unfortunately our role as a leader can separate us from others. For instance, a pastor feels he cannot get to know his congregation members too well, or they will find out he is not perfect! Yet integrity calls us to be the same person whether on the stage or in our home.

The MAOL program is always taught in cohorts that create deep relationships between the leaders participating. The students also must have a mentoring relationship either with a peer or an older and wiser leader throughout the duration of the program with whom they discuss aspects of certain assignments.

The workshops are also a tool for creating community. Initially we thought that organizations were the ideal "clients" for DAI and providing training for them would be the greatest portion of what we do. Yet we soon found that working with Christian leaders outside of their organizational structures often makes them feel freer to share honestly and engage more deeply in workshops.

Typically, the first meeting of a workshop can be rather cold and stiff. Everyone arrives in their best clothing, and even where they sit may denote status in the community.

As mentioned earlier, often one of the first activities at a DAI workshop has to do with counting the years of leadership experience in the room. As they do this around tables, they begin to tell each other their stories. As they tally the results and share them with the rest of the class, the atmosphere begins to change. Then the facilitator makes the point that we are doing this to help each of us realize that we will likely learn more from each other in this workshop than from the facilitator, considering the fact there are scores of years of leadership experience here, and the facilitator has only 20 or 30 years!

As the participants realize they are valued and respected, the atmosphere begins to shift. Sharing becomes more open. Soon comes the realization that others in the room face some of the same challenges that I have. That I am not the only one with needs. In fact, that other leader of the bigger church in town seems to have more problems than I do! That is both refreshing and creates a bond between the participants.

The Impact of Spiritual Formation

Leadership development is often measured by classes taken, academic excellence achieved and skills acquired. Yet DAI finds consistently that spiritual formation is equally important, if not more important. So is the ability to successfully implement what is being learned. Together these three qualities—academic excellence with skills acquired, spiritual formation and the ability to successfully implement into your life and leadership what you learn—result in a changed leader.

As our world becomes more chaotic, the hunger for more of God among leaders is obvious. There is more and more that we cannot control, even though we would like to. There is so much about our nations and communities and the people in them that we would like to change, but we cannot. There are so many situations into which we want to bring more justice, peace and love yet we feel how powerless we are to bring those changes.

Trusting God more, finding our true identity in Him, letting Him love and comfort us more, learning how to hear His voice more clearly and obey more quickly—all of these things enable us to find a way through the chaos. It also helps us experience joy when we are nearly overwhelmed by the sadness of our circumstances. This is not because we care less, but because we know better the One who holds the answers. We are learning we can trust Him in everything.

In many respects finding that level of humility to trust God, rather than relying primarily on our own capacity, is the ultimate result of spiritual formation. And the wonderful thing is that we do not have to make this happen ourselves. Rather it is the natural result of a lifetime of walking with Him.

Theological Reflections on
Humility

Charlie
DAI Staff Member in Asia Pacific

Core Value Statement

DAI seeks to serve churches, organizations and individuals with ***humility*** *and respect for their calling before God. (2 Chronicles 16:9; Zechariah 4:6–10)*

Humor and Humility

Two friends bought watches. One of them was bragging because the watch he bought was at a much higher price. The other friend stepped closer, took a careful look at his watch and said, "Wow, you really did not spend that extra money in vain because your watch runs much faster!"

Both humor and humility bring laughter and joy. Humor probably would not exist if people were perfect. It exists because we make mistakes, intentionally or unintentionally. In the same way, the issue of humility would not need to be addressed if people were perfect. However, when the character of humility grows and reveals itself in someone's life, deeper joy grows by looking at the world and relating to each other in a more truthful way.

A Lesser Joy

We experience a form of "culture shock" if we do a Bible study on the topic of humility. In this world, we do not naturally connect humility with things that are highly rewarding, such as joy, satisfaction, glory, etc. But surprisingly that is the way God talks about humility. In fact, if we are following our culture, we chase after those same blessings in a very different, in fact in almost the opposite way.

Sometimes we feel that by trying to become a servant leader, we are sacrificing something, or we are doing so only because the Lord commanded it. We think that we are giving up those good things in this world, which is probably true in a way.

God, however, tells us in His word that compared to those things we are holding so tightly to, He has something much better. In fact, compared to what we are holding on to, He has something so much better that it is beyond our imagination!

"He will glorify the lowly with salvation." (Psalm 149:4b NASB)

"My soul will make its boast in the Lord; the humble will hear it and rejoice." (Psalm 34:2 NASB)

Compared to what God has prepared for the humble, what we seek after in our cultures is a lesser joy, or a "childish" joy, just like the man whose watch runs faster. That "joy" is self-centered. It is about comparing ourselves to others in order to look down on them and to make us feel better about ourselves.

Humility is something that can only be gained in a more mature life. It is like a teenager who stops comparing himself with other children but rather finds the joy of playing the clarinet in an orchestra. It's about finding our own tone, our own limitations; it is about figuring out the edges of our own piece of the jigsaw puzzle and then relating to others in a way that fits each other's needs as well as leading us to the same theme in harmony. It is the joy of a falling raindrop finding the ocean. It is the joy of forgetting oneself because the magnificent beauty of a greater oneness is appreciated.

The Joy of Children

As a father of two small children, I know children are a mixture of angels and devils. They do not always consider others as more important than themselves. But I think Jesus commanded us to be like children for a reason that is related to their "state" of humility in a way.

As I am writing this article, I am staying with some young leaders, mostly new parents who brought their children with them, as they participate in a servant leadership workshop. The children in the group are the ones with the loudest laughter. They wake up almost every morning with a battery fully charged. They do not seem to have a lot of work to do, but no matter what they do, they have the most fun and do it as seriously as a president.

And they try their best when they have a vision. You know what I am talking about by observing a boy standing on a stool fetching the cookie jar from the cupboard. They like taking responsibilities beyond their ability, yet do not get overly upset with themselves when they make a mess. This is because they are secure in knowing someone loves them who is more powerful, and who can and will take care of it.

Leaders, children of God, let's seek for this wonderful joy found in humility. And do not forget—it is fun!

7

LIVING AS A FELLOWSHIP OF LEADER DEVELOPERS

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."

John 13:34–35

"You know why people like me and other mature leaders across the world are willing to join DAI, don't you?" said a dear Egyptian friend one day. "It is because we believe you when you say that you need us, value our opinion and want us to truly provide the leadership for the work of DAI in our country. Too often ministries just want to hire us to do what they want done, and that feels very different."

We believed from the very beginning that God was asking DAI to facilitate a group of leader developers to work together. And as we work together, our goal is to help Christian leaders grow in their capacity to let God love them and love Him in return, and in their skills of managing people, money and organizations. That is why the original name was chosen during the first meeting of a small group of international delegates helping to design DAI's structure. "Development Associates International." An association of leader developers that is international. Now it is simply "DAI," which gets pronounced "die" in most countries—not the most perfectly chosen acronym!

DAI truly is a fellowship of leader developers. It is more a "fellowship" than a typical hierarchical organization with a "headquarters" that directs everything. Rather, each local office is incorporated locally, if possible, and has its own board of directors providing local accountability. Each sets its own strategic plans and goals annually. Each is responsible for finding at least half, if not all, of the funding for its operations.

Yet none of us chooses to be autonomous. We want to work together. We choose accountability to each other. We have regional directors who foster growth, fellowship and the reinforcing of core values and mission among the countries in their region. We have collaborative teams that work internationally on projects and programs. We need each other because we believe that together we can produce better tools for helping the leaders we serve, and we also learn better skills and approaches to leadership development.

A Corporate Culture Study

Most of DAI's development as a "fellowship" rather than an organization has been more intuitive than overt. It has more to do with the way we respect and care for one another and our extended families than about fulfilling a strategic objective.

Yet the pervasiveness and importance of this aspect of DAI was validated in part through a study done in 2014 by one of DAI's staff. David Johnson, DAI's Regional Director for Latin America, was working on his doctoral program. One course included an assignment that required him to conduct an "organizational culture analysis" of an organization. He chose DAI.

The study was based on the Organization Cultural Assessment Instrument (OCAI) developed by Kim Cameron and Robert Quinn. The result was that most of us anonymously surveyed believe that DAI fits best in a category called "Clan Culture" with a small dose of "Adhocracy Culture." Here is a brief description of what that means:

> Conclusion: Clan Culture is noticeably dominant with a strong mix of an internal focus of care and harmony along with flexibility and individual freedom. The external focus, though less dominant, allows for innovation, creativity and entrepreneurship within the organization. There is some, but not much, emphasis on processes and procedures, and very little emphasis on competition, goals and targets. (unpublished study)

Much of this culture probably comes from the high degree of desire we all have to see leaders grow and change. "Leadership is not like making

widgets," as one friend said. "You don't get the perfect formula and then just do it over and over. Instead, it requires living out what you believe and coming alongside those you want to serve." In many ways, in order to be effective leader developers we need to relate to each other internally in DAI in the same way we believe we must relate to those leaders we serve.

Being a "Fellowship" is Not Always Easy

"Why do you think the US office should license DAI's curriculum to us?" said Reuben Ezemadu in our gathering of leaders. At the time Reuben was the DAI Ministry Center Director for Nigeria. "Who decided you own this? We created it together!"

It was 2006 and DAI was celebrating its 10th anniversary. With so many of us gathered in one place, I had decided it was time to share my thoughts about formalizing some of our relationships in a more cohesive way. As a good lawyer, I had studied a number of other organizational structures and decided that we needed Memorandums of Understanding with each Ministry Center, as well as a formal document licensing the leadership development curriculum to each. It seemed simple and straightforward. With the US board chair at my side, I was in the process of explaining why we were all going to do this, when Reuben interrupted me with these thoughts.

Thankfully the first thing that occurred to me was that he was absolutely right! Why did I think the US office had the right to do this? What kind of statement was this making? I truly had not seen it exactly that way, but as we discussed this a bit more, it was wonderfully clear that this was an unnecessary and wrong step to take. I was incredibly grateful that God used Reuben's wonderfully direct Nigerian way of speaking up to save us from making a bad mistake. As DAI has grown there have been various junctures where we almost lost our way of remaining primarily a fellowship of leader developers.

A similar incident happened a few years later as DAI kept expanding and we were trying to figure out what kind of structural changes were needed to keep up. Sitting together with a staff senior management team that we called the International Leadership Team, I proposed creating an International Board for DAI because we had never had one.

Quietly, Nicholas Wafula, then Ministry Center Director for Uganda, said, "Jane, do you really want another board to manage and relate to? Why exactly do you think we need this and what would we gain?"

A thorough discussion followed, and it became clear that this was a structural addition that was not needed. While it might be right for other organizations, it was unnecessary and would only be cumbersome for DAI. Listening to each other and collaborating has consistently resulted in helpful decisions for DAI.

People Are DAI's Most Valuable Resources

People are DAI's most valuable resources. That is what every SWOT analysis[12] DAI has ever done consistently points out. This is because people are by far the most critical element to developing leaders. Good curriculum, excellent technology, solid accountability structures—all these things are needed, but it is people who develop other people. And God has consistently and generously brought amazing people into DAI. In fact, the quality of the women and men attracted to DAI has been both humbling and a constant reminder that DAI is something that God has sovereignly built for His purposes.

I already shared in Chapter 1 the stories of Nicholas Wafula and Paul Borthwick joining DAI. But there are many other stories of God bringing wonderful people to DAI that it is valuable to share just two more here to illustrate the diversity and quality. But keep in mind that if I shared about each of the amazing people God has brought to DAI, "I suppose that even the whole world would not have room for the books that would be written" (John 21:25).

Cindy Perry

"So where did you go to college?" asked Cindy.

"A college in the Midwest," I responded as we bounced along in a rickshaw on a dusty road. Dr. Cindy Perry and I had just met at a workshop DAI was offering for Christian leaders in Eastern Nepal. Some of

12. The SWOT test (Strengths, Weaknesses, Opportunities, Threats) is a strategic planning tool.

those attending were Cindy's friends, so she had decided to come along to find out more about this new ministry coming into Nepal called DAI. It did not take us long to establish the surprising fact that we had both graduated from the same university in Tulsa, Oklahoma, but as we visited throughout the evening, it became clear that we also shared a deep passion for least-served Christian leaders.

Cindy didi (didi means respected older sister in Nepali) earned her title through her many years of loving servant leaders across the Himalayan region. She moved to Nepal soon after graduation from university because of a sense of urging from God, coupled with an invitation from a Nepali pastor she had never met. She quickly learned the language because no one at the girls' home where she was staying spoke English. Later, at the request of Nepali church leaders, Cindy documented the origin and history of the church in Nepal as part of her doctoral studies at the University of Edinburgh.

Cindy also speaks as an authority on the Nepali diaspora at numerous global conferences. She has been instrumental in scripture translations, the creation of development organizations and numerous initiatives that are too many to add here. Yet she is happiest and most fulfilled when spending an evening in the home of a village pastor and his wife, sharing food, fellowship and fun.

Cindy joined DAI because part of the research from her doctoral studies led her to discover and document the need for leadership development among the rapidly growing church movement in Nepal and among the Nepali diasporas. She wanted to join hands with others carrying the same burden. Her vast network of relationships continually results in wonderful ministry to those leaders and the multiplication of that to many others.

Cindy has helped DAI globally see clearly that part of leadership development includes helping Christian leaders develop God's heart for those in poverty, then identifying possible solutions. Missing leadership skills are added so that these leaders can effectively help bring those changes to their communities. These kinds of solutions are always complex and require enduring energy and love, qualities that Cindy always seems to have in abundance!

Jean-Marie Nkonge

Another person that God graciously brought to DAI is Dr. Jean-Marie Nkonge. DAI met Jean-Marie because he was the academic dean at a Methodist university in southern Democratic Republic of Congo when we began partnering with them to offer DAI's Master of Arts in Organizational Leadership (MAOL) in 2004.

Jean-Marie was captivated by the transformative impact of the program on those who enrolled, including a bishop. That bishop would later comment that if you knew him before he took the MAOL you might not recognize him after he took it. He changed dramatically from being a "big boss" leader to a servant. He life and leadership had become wildly counter-cultural, and he often remarked how much he wished he had met DAI earlier in his career. Jean-Marie knew the bishop before and after the MAOL program had impacted him and agreed with his self-assessment.

Jean-Marie worked as the cohort coordinator for the MAOL program even after he left the university for a key leadership role with World Vision. At about this time DAI began to get requests from various Francophone seminaries across West and Central Africa to partner with them to offer the program. Jean-Marie was the only French speaking cohort coordinator that DAI had, so we leaned on him for help with discerning how to move forward with these other partnerships.

Before long it became obvious that if we wanted to have successful partnerships in French for West and Central Africa, we needed someone local in charge, who had the academic credentials to dialogue with academic partners about accreditation, but also the relational skills to build friendships that could support all the hard work of partnering together. Most importantly, that person would also need a passion about the MAOL program. We turned to Jean-Marie, and he agreed to take the role of Area Director for the MAOL for Francophone Africa.

Jean-Marie was given the mandate to grow the MAOL program in the French countries of Africa. He traveled thousands of grueling miles meeting presidents of universities and seminaries. Meanwhile, he fed vital information back to the DAI MAOL staff that informed all the decisions being made about the growing program.

Today Jean-Marie patiently recruits, orients and mentors qualified local adjunct faculty. He continues to overcome all barriers so that Christian leaders throughout a dozen countries in West and Central Africa (as well as Haiti) have local access to a world class master's degree in leadership that would otherwise be impossible.

Jean-Marie models the values of DAI in the world of higher education for Christian leaders in French speaking Africa and Haiti. Of course, his intelligence and skills contribute to his success, but it is his character and heart that speak the loudest.

Over and over God keeps bringing amazing people like Nicolas, Paul, Cindy and Jean-Marie into DAI. None of their stories are the same, but each is astounding and reflective of God working in each of us who lets Him.

DAI is in some ways a "wisdom" organization. Most of the staff are key leaders in their community or country, and some are known globally. That is part of why they do not want or need someone from the outside telling them what the local leadership's needs are, or how to meet those needs. Yet at the same time each is humble enough to want to be part of a fellowship of other like-minded people, carrying the same burden, who can learn from each other.

DAI local leaders are people who others naturally look to for advice when facing leadership decisions. Their mentoring, teaching and consulting does not always come from the confidence built of earning multiple formal degrees, though some have. But most of it comes from the humility and wisdom of "having already made all those leadership mistakes," as Max Meyers, one of DAI's former Australian senior consultants used to say. God uses them to truly love leaders and help them grow into His likeness, fulfilling DAI's mission.

Learning from each other

Being a fellowship of leader developers is so critical to DAI's impact because of all that we learn from each other. Crossing the barriers of language, culture and geography to learn from each other can be challenging, yet the effort is always worthwhile.

China

DAI's work in China has contributed so much to our learning. I delayed initiating DAI's work here for years out of sheer ignorance. I realized how little I knew about the amazing history and complexity of that nation and the church within it, and I had no idea where to even begin to learn. But God had other plans.

"Your best chance for success is to have a local Chinese leader. If that is not possible, then choose a Chinese national living outside of China. And if that proves difficult choose anyone but an American," explained a Chinese-Australian seminary professor I had the privilege to meet while on a trip to Australia. I had asked him a question about who the best person would be to pursue planting a DAI Ministry Center in China.

Grateful for his honesty, my next meeting was with another Australian seminary where I met Ian Cathie who was serving there. As we talked about his passion for leadership development, his past experience as a businessman with frequent visits and clients in China also came out. And as you might guess, the rest is DAI history!

Ian made multiple trips to China over the next few years meeting leaders and asking about their needs for training and development. In that process he identified young urban leaders as a key audience for DAI. Often these are university graduates who came to faith while at university. Now they are planting and pastoring growing house churches while also holding secular positions in the corporate world. They often have little experience in leadership and little access to leadership training that is biblically based.

Soon one of those local leaders took on a role in leading DAI's work in China. He is deeply committed to God, wonderfully humble and has a brilliant mind for strategy. Over and over, he suggests ideas, pilots initiatives and finds the best way to help lots of leaders grow. And he somehow does this with very few resources—except amazing, committed people.

For example, DAI China's strategy of working through an expanding network of volunteers has allowed leaders in a growing number of cities across that vast nation to receive needed training and mentoring. And this has also provided a new strategy model for other DAI Ministry

Centers. As we all watch each other and learn, our approaches to the work of DAI get better.

Latin America

DAI's work in Latin America began in earnest with a partnership with the Methodist Church. The Japanese director for leadership development for that denomination observed DAI's impact on the Methodist Church leadership in the Democratic Republic of Congo and asked if we would also work with them in Latin America.

He asked if he could come and visit us in our office in Colorado Springs to talk more, as he was based in Nashville, Tennessee. We rather reluctantly said yes, explaining what a small organization we were, with no work in Latin America at the time. He came anyway!

At about the same time, David Johnson joined DAI after leading the work of a significantly larger ministry for about ten years. He wanted to dedicate the last segment of his working life to leadership development, especially to focus on investing in local leaders throughout the rapidly growing global church.

David grew up in Ecuador, the son of Lutheran missionaries who dedicated their lives to preaching the gospel in remote areas where the gospel had rarely reached. With that background he willingly accepted the role of initiating DAI's work in Latin America. Ten years later, DAI has spread across ten Spanish-speaking countries, including Cuba.

Part of the uniqueness of DAI's work in Latin America is a passion for coming alongside Christian leaders of the remote native communities, such as those along the Amazon. These groups, much like the Aboriginals in Australia or the Native Americans in the US, were displaced when explorers brought trade and foreigners to their shores.

Serving these groups is a great example of fulfilling DAI's core value of serving those with least access. These people groups are rarely the majority people group in their country, their cultures and first languages are not the same and their preference is often oral learning rather than written. This results in them being left outside the typical educational structures.

In order to respond to the needs of these groups, Ruth Hidalgo Robinson, DAI's director in Peru, and her team, with the collaboration

of local Wycliffe colleagues, began designing and piloting a version of DAI's core Servant Leadership course for oral learners. The impact has been deep, so Ruth is now training other DAI Spanish speaking offices in how to use it effectively, and there is growing interest in other parts of the DAI world. Again, we are learning from each other.

Immigrant and Diaspora Communities

For many of the same reasons as shared above for native peoples, DAI has often found affinity with immigrant communities and diaspora people. DAI staff from a growing number of countries are involved with their ethnic group at home, of course, but they also provide training and mentoring for them where they have moved to other countries. DAI Sri Lankan staff make trips to work with Sri Lankans now living in the Gulf States. DAI staff who are natives of Myanmar travel to various parts of the world to work with Burmese people who have moved to Australia, Singapore or the US.

Sometimes DAI alumni immigrate to another country and seek out DAI in that place to continue taking courses, and more often to get leadership development help for others in their new community. In the US this has spawned work with Burmese and Nepali communities, as well as other mixed ethnic churches and ministries.

In listening to the needs of some of the US immigrants, we found they asked for "certificate" courses to help them build credibility with the new educational system to which they have moved. The team working with them responded and began partnering with local seminaries to offer certified DAI courses. Again, this initiative is beginning to spread to other parts of the world.

In Europe there are growing communities of Middle Eastern refugees. As local ministries and churches provide help in their resettlement, many come to faith in Jesus, who begins to bring healing to the traumas they have experienced. At times these groups are too different culturally to assimilate into the local churches, but as leaders emerge in these new house fellowships, DAI's Middle East office has become involved in a partnership to help them grow in their spiritual formation and leadership skills.

Throughout our world the movement of people is continuing, occasionally by choice, but mostly through economic or political necessity. As people are forced to leave their traditional communities, they bring the gospel with them to their new community, which does not know about Jesus. For others, the move exposes them to the gospel for the first time, and they respond. Either way, new fellowships are created. As these churches grow, their leaders need help, yet they often do not fit easily into the local cultural context. They need services that come with sensitivity to their culture and language needs. DAI is excited to keep learning to adapt so that we can be responsive to these audiences.

Technology and Innovation

"You want to do what?" I asked, not sure I understood Jonny's message.

"I think we should try offering an 'innovation hackathon'," came the response. Still not totally understanding the concept, yet trusting Jonathan Abraham, one of DAI's South Asian leaders who has a gift of creativity, I agreed!

What followed was a well-facilitated, virtual opportunity for staff from all continents to collaborate to create new products and services for DAI—and we did! New courses, course formats, services and even this book were some of the products! And I think we all learned more about each other and the ways we can inspire and encourage each other to innovate.

That event is just one small example of the benefits of living as a fellowship of leader developers. More of those benefits became clear during the Covid-19 global pandemic.

As the Covid-19 pandemic moved relentlessly from East Asia to Europe, the US, the rest of Asia, the Middle East, Africa and then with fury to South America, it quickly destroyed all of DAI's "strategic" ministry plans for 2020. As an organization that primarily gathers people to relationally share lives and learning, it was a jolt to realize we couldn't do what we do! For all our leaders who travel constantly, it was a shock to find that suddenly impossible. The question on all our lips by the end of March 2020 was, "Now what do we do?"

In East Asia, DAI local staff quickly adapted to the pandemic. Rather than teach a traditional workshop on fundraising for a missionary sending organization as planned, the local DAI team shifted to teach the course virtually. They found and used Zoom, adapting the course content effectively to the new mode of delivery. As an additional bonus, missionaries from a number of countries could easily participate, who would have been unable to travel for the original course had it been held in person. As they shared their experience with the rest of the DAI staff community, we were all inspired to try similar methods.

And almost every local Ministry Center found a way to keep reaching out to the leaders they love and serve. They did it through helping them provide desperately needed food to their communities as well as finding new and mostly virtual ways to keep providing classes, mentoring and consulting to these leaders.

While the US office supported some of these efforts, and the Regional Directors encouraged each of them, the innovation came locally. As a result, DAI reached more leaders in that one year than the three previous years put together. And in addition, 100,000 of the desperately poor received needed food for a month. This happened because DAI is a fellowship of leader developers who are highly motivated to help leaders grow to become more like Jesus. It could never have happened if each local Ministry Center had to wait for directions from the "headquarters."

Being a fellowship of leader developers requires respecting and loving one another. Two people from the same culture and speaking the same mother tongue can find it very difficult to respect and love one another. Add to that dozens of cultures and a score of languages and the complications multiply. But while no one ever said that loving one another would be easy, Jesus did say it would be worth the effort. And we believe He is right about that—and of course many other things.

Theological Reflections on
Loving One Another

Jane Overstreet, JD
President / CEO, DAI

Core Value Statement
[DAI affirms that servant leaders lead from a foundation of] **loving one another**. *(John 13:34–35; 15:12–17)*

Jesus clearly laid out for His disciples the standard by which He intended them to interact and work together. He stated it simply. "Love one another as I have loved you" (John 13:34). He repeated it again in John 15, when He knew He would soon be departing from His disciples and they would be left alone to function in this world without Him physically present.

> *My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends . . . This is my command: Love each other.* (John 15:12,13,17)

Here He further defines what it looks like to love one another as He loves us. It includes laying down one's life for one's friends. Ultimately that means being willing to die for one another, which assumes being willing to live in harmony with one another. Doing that requires a willingness to set aside my agenda and needs for those of the other person. To be willing to truly listen to understand the other's perspective. To accept that mine might be wrong. To be willing to sacrifice position, reputation and status for the other. That is deeply countercultural to our modern world, where getting ahead, winning and fighting for the highest position are the norm. Never mind who is destroyed along the way.

There is no question that Jesus understood that this standard of care for one another was unusual, even outrageous, because He described how others would notice. "By this everyone will know that you are my disciples" (John 13:35). Truly loving one another is so unique in this world

and its systems and standards that we will stand out because we love one another. It will be our distinguishing factor because others rarely do this.

But how do we do this when we are internally driven by our own needs, by proving that we are valuable and important, by ensuring that we get ahead by putting others down? It is only possible if we choose to let God meet those needs. If we choose to find our identity in His love and acceptance. If we choose to find our security there, rather than in what we produce, what fame we achieve and what other people tell us about ourselves.

Jesus calls this the greatest commandment; in fact, He told the Jewish leaders that all of the law and the prophets hang on this.

> *Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'"* (Matthew 22:37–39)

The first phrase, "Love the Lord your God with all your heart, soul and strength," was not new to the Jewish leaders, as it came out of Deuteronomy 6:5, along with many promises for how obeying this would result in multiple blessings.

And the second phrase comes from Leviticus 19:18 as a summary statement of how to treat others. After a long series of "do not" phrases describing what not to do to others, such as "do not steal," "do not lie," "do not hold back the wages of a day laborer," "do not seek revenge, do not bear a grudge," comes the simple summary, "but love your neighbor as yourself."

On our own these commandments of Jesus are impossible to fulfill. He said the same thing to the Jewish leaders about the burden of the law, a burden that the Jewish people could never manage to perfectly fulfill. Yet, we do not have to fulfill them on our own. It is only by letting God pour His love into us that we are able to let that love flow out to others.

As we give our pain, our sorrows, our anger, our disappointments, our suffering to Him, we fall more in love with Him and come to know more about who God really is. Our trust in Him grows and we open our hearts

to let Him love us more. And as His love fills us, that love then changes how we think and live. It enables us to love one another.

Every human being is seeking a safe place to be loved, accepted and embraced. Emotional healing comes from finding that place. Pointing others to Jesus and then loving one another creates that space in this world. That is all Jesus asked of His followers. It is all He asks of each of us. Be part of creating an atmosphere from which healing and ministry can flow, where people can work together effectively using their God-given gifts for the benefit of others. Love one another.

APPENDIX

DAI Mission Statement

Development Associates International (DAI) is committed to develop the integrity and effectiveness of Christian leaders worldwide so that the church can fulfill its role in extending the Kingdom of God.

DAI Core Values

From the foundation of: Letting God love us, and loving one another.

1. Letting God love us so that we can serve others. Or, leading from the security and therefore the "overflow" of God's love through us to others. (John 13:1–17; 15:1–17)
2. Loving one another. (John 13:34–35; 15:12–17)

DAI is committed to: effectiveness, integrity, humility, partnering, mentoring, holism, biblical standards and to reaching those with the least access.

3. DAI seeks to model leadership that is rooted in integrity and effectiveness. (Proverbs 10:9; 11:3)
4. DAI's priority is Christian leaders who have the least access to spiritual, human and material resources. (Matthew 25:40,45; 28:18–20)
5. DAI seeks to serve churches, organizations and individuals with humility and respect for their calling before God. (2 Chronicles 16:9; Zechariah 4:6–10)
6. DAI is committed to partnering with others who seek to enhance all members of the Body of Christ regardless of their national origin, gender, role or ethnicity. (2 Thessalonians 1:11–12)
7. DAI affirms that leadership development is a lifelong process done primarily on the job through mentoring with our Lord Jesus Christ as the ultimate model and mentor. (John 15:4–11)

8. DAI will always endeavor to uphold biblical standards, not cultural standards, as the true measure of all leadership, while recognizing as essential the adaptation of language, style and form in communication. (2 Peter 1:3–8)
9. DAI affirms the holism of the Kingdom where there is no dichotomy between evangelism, personal and social transformation. (Matthew 21:43; Luke 4:18–20; James 2:26)

Impact Indicators

DAI hopes to see leaders demonstrate by their lives and actions a commitment to Kingdom leadership as evidenced by having grown measurably in the following 6 qualities:

- **Servant leadership** that enables others, builds teams, delegates wisely and reproduces servant leaders
- **Leading effective learning organizations** that have clear vision, utilize research, set goals and constantly evaluate results in order to learn from successes and failures
- Demonstrate **integrity and accountability** in their lives and ministries, especially in the area of finances
- Show commitment to a lifetime of **spiritual formation** and living a balanced lifestyle.
- Demonstrate **humility**, which results in more commitment to building God's Kingdom than their own
- **Doing justice**, as demonstrated by ministries that result in social transformation, empowering women and the poor, and evangelizing and discipling those with the least access to the gospel

GOD HAS A SPECIAL PLACE IN HIS HEART FOR SERVANT LEADERS.

The story of Development Associates International (DAI) is one of God's love, played out over the last 25 years across six continents. In this book, Jane Overstreet, President/CEO of DAI, chronicles God's unexpected and overflowing faithfulness throughout the organization's history and introduces the key leadership values upon which DAI is built.

Since 1996, DAI has been equipping and empowering Christian leaders who have the least access to leadership resources. Now impacting over 100,000 leaders annually in more than 80 countries, DAI provides formal and non-formal leadership training, consulting, mentoring and coaching, all based on the grounding principle of servant leadership.

JANE OVERSTREET (J.D.) is the President and CEO of DAI. She served for many years as the Director of Legal Services for Youth with a Mission (YWAM) International while living in the Middle East and Europe. Jane is a member of the American Bar Association and the Colorado Bar Association. She also serves on the boards of several nonprofit organizations. Jane is married to Harold, and they have three children and eight grandchildren.

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