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Integrated Training in Visionary Leadership, Expository Homiletics, and Spiritual Sensitivity for Prospective Church Planters in Kupang: Designing a Five-Stage Model

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Abstract
Church planting requires leaders who can articulate the direction of ministry, interpret biblical texts responsibly, and sustain spiritual discipline. An initial needs assessment, conducted through communication with the leadership of GSJA One Way Manutapen, discussions with participants, and a review of their preliminary work, indicated that prospective church planters, ministry workers, and congregation members needed strengthening in formulating a ministry vision, analyzing biblical texts, preparing sermons, spiritual formation, and mentoring planning. This community service program aimed to help prospective church planters, ministry workers, and congregation members of GSJA One Way Manutapen Kupang formulate a ministry vision, read their community context, analyze pericopes, prepare and practice expository sermons, engage in spiritual reflection, and design post-training mentoring. The program was held on 1 May 2026 in five stages comprising eight hours of learning sessions, using a limited educational-participatory approach and involving 30 participants working in eight groups. The evaluation was descriptive-qualitative, drawing on observation, worksheets, a sermon simulation rubric, reflective interviews, and documentation. All groups produced a vision statement, a context diagnosis, a pericope analysis, a sermon outline, a reflection sheet, and a mentoring plan, while three presenters delivered sermon simulations. The quality of the sermon outlines was uneven: three of the eight groups formulated the main idea of the text completely, whereas application was the strongest element. The program produced a five-stage training model design. Because the evaluation was conducted within a single event without baseline or follow-up measurement, these results do not yet demonstrate long-term effectiveness; mentoring by the senior pastor is the planned follow-up.

Keywords: church planting; expository homiletics; ministry mentoring; spiritual formation; visionary leadership

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INTRODUCTION

Church planting is part of fulfilling the Great Commission and requires missional awareness, ministerial readiness, and the ability to discern the needs of the community being served (Simon & Angkouw, 2021). It is not enough for a church-planting leader to have ideas about congregational growth; such a leader must read the context, articulate the direction of ministry, communicate the vision to the community, and translate it into realistic steps.

In this program, visionary leadership was operationally defined as the ability to (1) diagnose the needs and characteristics of the ministry context, (2) formulate a relevant ministry vision, (3) set ministry priorities, (4) develop feasible initial steps, and (5) communicate that vision to the church community. This definition is consistent with the view that visionary leaders are future-oriented, able to set direction, and willing to face change (Ginting & Dora, 2023), as well as with church-planting perspectives that emphasize local leadership development, community formation, and the church's engagement with its social context (Moon & Doss, 2021). This operational definition allowed the program's achievements to be observed through worksheets, discussions, vision presentations, and

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follow-up plans.

The partner, GSJA One Way Manutapen Kupang, is a congregation of the Gereja Sidang Jemaat Allah (GSJA, the Assemblies of God in Indonesia) situated in an urban community with diverse social, economic, educational, and religious backgrounds. According to congregational data provided by the church board, GSJA One Way Manutapen has 150 members. Several of its ministry workers are experienced coordinators of Kelompok Keluarga Allah (KKA, God's Family Groups), yet they still need support in connecting leadership, biblical interpretation, sermon delivery, and ministry planning. The needs assessment was conducted before the training through communication with the church board, discussions with prospective church planters, ministry workers, and congregation members, and a review of the participants' preliminary work. It identified needs in five areas: formulating a ministry vision, preparing expository sermons, practicing sermon delivery, spiritual formation, and mentoring planning. The partner's problem, therefore, was not a general lack of ability but a need for capacity building in competencies directly related to the tasks of prospective church planters.

One key competency is expository preaching. Expository preaching begins with observing the main idea of a pericope, takes into account its historical, grammatical, and literary contexts, and then communicates and applies the meaning of the text responsibly (Greidanus, 1988; Robinson, 1980; Rusmanto, 2022). Rusmanto, (2022) emphasizes that expository preaching requires the preacher's commitment to expounding the truth of God's word consistently, grounded in the biblical text and relevant to today's congregation, with exegesis as the primary foundation before the message of the text is connected to the congregation's needs. Accordingly, the ministry vision conveyed in a sermon must be tested by the results of interpretation, not the other way around. For example, a pericope that emphasizes mutual service cannot be used directly to promote an organizational agenda or congregational growth targets without explaining the hermeneutical connection; the ministry vision may instead appear as a contextual implication that is distinguished from the primary intent of the text.

Homiletical competence must be kept in proper proportion. Responsible preaching shapes faith and community, but it is not automatically equivalent to church-planting success, which is also influenced by the ability to read social relationships, build communication, and manage local community dynamics (Pasaribu et al., 2023). The homiletics training in this program was therefore directed not only at rhetorical skills but also at the ability to connect biblical texts with community needs in an ethical and contextual manner.

The program also incorporated spiritual formation because dependence on the Holy Spirit is part of the theological context of GSJA/Pentecostal ministry, shaping understandings of calling, leadership, prayer, and service (Tobing et al., 2023). Theological education likewise needs to attend to spiritual formation and leadership development, not merely to the mastery of academic knowledge (Knoetze, 2022). This program does not claim to measure the activity of the Holy Spirit or spiritual effectiveness; these aspects were observed through documentable practices, such as ministry reflection, prayer, ethical discernment, openness to correction, and responsibility in interpreting texts.

Post-training mentoring was framed as part of capacity building. Mentoring by pastors is strongly associated with young people's involvement in ministry and with the effectiveness of church ministry (Handoko & Daeli, 2022). Participants therefore developed mentoring plans that specified ministry goals, forms of guidance, follow-up schedules, and indicators of ministry progress.

The literature cited above addresses church planting, leadership, homiletics, spiritual formation, and mentoring mainly as separate topics. The opportunity for development lies at the level of

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implementation, namely, training that links context diagnosis, vision formulation, expository interpretation, preaching practice, spiritual reflection, and mentoring planning in a single series of activities for prospective church planters in the local GSJA context. The novelty of this program therefore lies in the integration of competencies and in a training sequence that connects context diagnosis, vision formulation, expository interpretation, preaching practice, spiritual reflection, and mentoring planning. This integration was documented through participant products, the sermon simulation rubric, observation of activities, and post-training mentoring plans. Table 1 maps the novelty of this program against previous studies and programs.

Table 1. Mapping the Novelty of the Program against Previous Studies and Programs

Previous Study/Program	Elements Already Addressed	Implementation Gap at GSJA One Way Manutapen	Differentiation of This Program
Moon & Doss (2021); Knoetze (2022)	Church planting, local leadership development, spiritual formation, and the integration of theological education with church praxis	Ministry workers and prospective church planters lacked a training series connecting vision, context, preaching, spirituality, and mentoring	Context diagnosis, vision formulation, and mentoring plans became documented training products
Robinson (1980); Greidanus (1988); Rusmanto (2022)	Principles of expository preaching based on the main idea of the text, exegesis, and contextual application	Ministry workers and prospective church planters still had a strong need to strengthen pericope analysis and sermon preparation	Pericope analysis and sermon outline exercises followed by guided preaching simulations
Handoko & Daeli (2022)	The role of pastoral mentoring in ministry involvement and effectiveness	Post-training mentoring lacked a structured plan	Participants developed mentoring plans specifying goals, forms of guidance, schedules, and progress indicators
Tobing et al. (2023)	The role of the Holy Spirit in the formation and growth of congregations within a Pentecostal framework	Spiritual sensitivity needed to be translated into ministry practices that can be facilitated	Spiritual reflection, prayer, ethical discernment, and responsibility in textual interpretation became training components

The objectives of the program were to (1) help participants diagnose their ministry context and formulate a relevant vision; (2) train participants to develop expository sermon outlines based on the main idea of the text; (3) facilitate sermon delivery practice that connects the meaning of the text with community needs; (4) develop practices of reflection, prayer, ethical discernment, and ministerial responsibility; and (5) help participants develop post-training mentoring plans. Success was determined by observable outputs rather than by claims of spiritual change, namely vision statements, simple context diagnoses, pericope analyses, sermon outlines, guided preaching practice, reflection sheets, and mentoring plans. The final outputs of the program were the participants' initial achievements and a five-stage training model design, intended as a preliminary framework for further development rather than as a universally applicable model.

METHODS

This program employed a limited educational-participatory approach accompanied by mentoring. The term “participatory” is used in a limited sense because the involvement of the partner

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and participants was most evident in needs identification, discussion, product development, preaching practice, and reflection, rather than in the co-design of all program components. The evaluation was descriptive-qualitative, aiming to describe the implementation, participant engagement, and initial achievements on the basis of documented evidence (Creswell & Creswell, 2023). The evaluation did not use pretest–posttest scores.

The program was held on 1 May 2026 at GSJA One Way Manutapen, Kupang, over one day, with five learning sessions of 1 hour 36 minutes each (8 session hours in total). The partner was this local church; the senior pastor and the church board were involved in identifying needs and selecting participants. There were 30 participants, comprising 5 prospective church planters, 10 church ministry workers, and 15 congregation members interested in church-planting ministry. They were selected through recommendations from the church board and appointment by the local pastor, combined with voluntary registration based on ministry involvement and interest. The participants were aged 20–50 years, with educational backgrounds ranging from senior high school or equivalent to diploma, bachelor's degree, and theological education. During the working sessions, participants were divided into eight groups that produced outputs at each stage. The program was facilitated by five resource persons, each of whom delivered one session in their area of expertise (Table 1).

Partner Needs Assessment

The needs assessment was conducted before and at the beginning of the program through communication with the senior pastor and the church board, observation of the ministry context, and discussions with representatives of prospective participants. Its results served as the basis for adapting the materials, sequencing the five training stages, assigning tasks to the resource persons, and defining the output indicators used in the program evaluation. The relationships among needs, training stages, resource persons, and outputs are presented in Table 2.

Table 2. Partner Needs, Training Stages, Resource Persons, and Expected Outputs

Training stage	Partner needs	Resource person	Expected outputs
1. Visionary leadership and ministry vision	Strengthening visionary leadership and ministry vision formulation	Damianus Moruk, M.Th.	Ministry vision statement
2. Church planting and reading the community context	Ability to read the community context in church planting	Salomi Dina Djami, M.Th.	Simple diagnosis of the ministry and community context
3. Hermeneutics and biblical text analysis	Ability to interpret biblical texts responsibly	Hermina, M.Th.	Pericope analysis and statement of the main idea of the text
4. Homiletics and expository preaching	Ability to prepare and deliver expository sermons	Eben H. Plaimo, M.Th.	Expository sermon outline and delivery simulation
5. Spiritual reflection, ethical discernment, and mentoring	Strengthening spiritual sensitivity, ministry reflection, and mentoring plans	Beny L. Gilon, M.Th.	Spiritual reflection sheet and mentoring plan

Source: Results of the partner needs assessment and program design.

Implementation Stages

Each stage lasted 1 hour 36 minutes, was led by one resource person, and produced outputs that served as the basis for evaluation. The media used included presentation slides, worksheets or reflection sheets, and the Bible. The staged design progressed from conceptual instruction, through product-development exercises and practice, to reflection and follow-up, with the outputs of each

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stage serving as working material for the next (Alawode, 2022; Van der Knijff, 2021).

Stage 1: Visionary leadership and ministry vision. Participants received instruction on the principles of visionary leadership, ministry needs diagnosis, vision formulation, priority setting, and the development of initial ministry steps through interactive lectures, discussions, and worksheet activities.

Stage 2: Church planting and reading the community context. Participants learned to read the social and cultural context and the needs of the community, and to identify ministry opportunities and challenges, through interactive lectures, group discussions, and worksheets.

Stage 3: Hermeneutics and biblical text analysis. Participants were trained to observe, interpret, and formulate the main idea of a pericope with attention to its historical, grammatical, and literary contexts before formulating applications, through interactive lectures, discussions, and pericope analysis exercises.

Stage 4: Homiletics and expository preaching. Participants developed sermon outlines (text, context, main idea, structure, and application) based on the pericope analysis from the previous stage, then practiced guided sermon delivery and received feedback from the resource person.

Stage 5: Spiritual reflection, ethical discernment, and ministry mentoring. Participants engaged in devotions, group discussions, and written reflection on calling, ministerial responsibility, dependence on the Holy Spirit, and the ethics of interpretation, and then developed mentoring plans specifying ministry goals, forms of guidance, follow-up schedules, communication media, and progress indicators. Mentoring was planned to take place through continued guidance by the senior pastor, with its frequency and duration agreed upon by the senior pastor, the church board, and the implementation team.

Instruments and Data Collection

Data were collected using nine instruments aligned with the outputs of each stage: (1) a participant engagement observation sheet; (2) a ministry vision worksheet; (3) a ministry context diagnosis worksheet; (4) a pericope analysis worksheet; (5) an expository sermon outline worksheet; (6) a sermon simulation assessment rubric, which assessed the alignment of content with the main idea of the text, the structure of delivery, the clarity of application, and the connection of the sermon to community needs; (7) a spiritual reflection sheet; (8) a reflective interview guide; and (9) photographic documentation of the activities. The quality of the sermon outlines was categorized as complete, partially complete, or incomplete on four elements, namely textual accuracy, main idea, structure, and application, according to the implementation team's rubric. The assessment was conducted by the implementation team and the resource persons using the same rubric and assessment sheets, and the results were discussed until consensus was reached before being finalized as evaluation results.

The data were analyzed descriptively and qualitatively in four steps: (1) organizing the data by training stage; (2) counting the outputs produced and categorizing the quality of the sermon outlines according to the rubric; (3) repeatedly reading the reflection sheets, reflective interview notes, and observation notes to identify patterns of engagement, understanding of the material, and readiness to implement follow-up actions; and (4) drawing conclusions cautiously and only within the limits of the available evidence (Creswell & Creswell, 2023). Data trustworthiness was maintained through source triangulation (participants, resource persons, and the church board) and technique triangulation (observation, participant products, reflective interviews, and documentation).

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Before the program, participants were informed of its objectives, the types of data to be collected, the use of the results, and the publication plan, and they were free to participate without coercion. Informed consent was obtained orally and recorded in the activity notes for the reflective interviews and for the use of program results in reports and publications. Permission to publish photographs was obtained from the participants and from GSJA One Way Manutapen Kupang. Participants' identities were protected by withholding unnecessary personal data, and the documentation was used solely for reporting, evaluation, and the publication of this article. This program did not aim to measure the activity of the Holy Spirit or the depth of participants' spiritual experience; spiritual sensitivity was documented through participant reflections, prayer practices, ethical discernment, and responsibility in interpreting texts and planning ministry.

RESULTS AND DISCUSSION

Participant Profile and Partner Needs

The program was attended by 30 participants. This number reflects the reach of the program rather than evidence of need; needs were established through the assessment described in the Method section. The composition of participants is presented in Table 3. The participants were aged 20–50 years, and some had experience as KKA coordinators. This composition should be borne in mind when interpreting the results: only 5 of the 30 participants (16.7%) were prospective church planters, so the group outputs reflect a mix of prospective church planters, ministry workers, and congregation members rather than prospective church planters alone.

Table 3. Profile of Training Participants

Characteristic	Category	Number	Percentage
Type of ministry involvement	Prospective church planters	5	16.7%
	Church ministry workers	10	33.3%
	Congregation members interested in church-planting ministry	15	50.0%
	Total participants	**30**	**100%**
Ministry experience	Experienced as KKA coordinators	15	50.0%

Source: Attendance list and participant registration data.

The needs assessment identified five main partner needs (Table 2). These needs correspond to the nature of church planting, which requires local leadership development, community formation, and the adaptation of ministry to the local context (Kenin, 2025). The development of mission leaders likewise needs to take into account the social context, practice-based learning, and the gradual assignment of responsibility (Alawode, 2022).

Implementation and Outputs of Each Stage

All five stages were implemented as designed. Table 4 summarizes the outputs and evaluation findings for each stage.

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Table 4. Outputs and Evaluation Findings for Each Training Stage

Stage	Outputs	Number	Evaluation Findings
1. Visionary leadership and ministry vision	Ministry vision statement	8 groups	Participants began to connect personal calling, congregational needs, and initial ministry steps
2. Church planting and reading the context	Simple diagnosis of the ministry and community context	8 groups	Participants identified ministry needs, opportunities, and challenges
3. Hermeneutics and text analysis	Pericope analysis and statement of the main idea of the text	8 groups	Participants practiced distinguishing the context of the text, its main idea, and its application
4. Homiletics and expository preaching	Sermon outlines; sermon delivery simulations	8 outlines; 3 simulation presenters	Basic outlines were developed, but their quality was uneven
5. Spiritual reflection, ethical discernment, and mentoring	Spiritual reflection sheets; mentoring plans	8 sheets; 8 plans	Participants emphasized the importance of prayer, reflection on calling, interpretive ethics, and mentoring

Source: Worksheets, observation sheets, assessment rubrics, and activity documentation.

In Stage 1, all eight groups produced ministry vision statements. These products indicate that participants were beginning to understand vision not merely as a general desire to serve but as a ministry direction linked to personal calling, congregational needs, priorities, and feasible initial steps. The ability to read the context and set direction is an important part of mission leadership development (Alawode, 2022). For example, one group formulated an initial ministry vision that connected the need for youth discipleship, family involvement, and follow-up mentoring steps in local ministry. This statement shows that participants were beginning to connect their ministry calling with community needs and with concrete, feasible steps. This example summarizes a group artifact, and participants' identities are not disclosed.

In Stage 2, the groups prepared simple diagnoses of the needs, characteristics, opportunities, and challenges of ministry in the settings where participants serve. This exercise helped participants understand that a vision cannot be formulated abstractly without considering the condition of the community, in line with studies showing that sustainable church planting requires local leadership development and the adaptation of ministry models to the sociocultural context (Ampofo & White, 2025; Kenin, 2025). The group discussion at this stage is shown in Figure 1.



Figure 1. Group discussion during vision formulation and reading of the ministry context

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Stage 3 equipped participants with hermeneutics and text analysis, that is, observing, interpreting, and formulating the main idea of a pericope with attention to its historical, grammatical, and literary contexts. The exercises emphasized that ministry application must proceed from the meaning of the text rather than from the preacher's personal agenda, in accordance with the principles of expository preaching (Greidanus, 1988; Robinson, 1980). Participants were guided to distinguish among the main idea of the text, theological explanation, application, and ministry agenda so that the vision would not be projected onto the text without an interpretive basis. Preaching itself involves an encounter among the scriptural text, the preacher, the liturgical context, and the lives of the listeners (Pieterse & Wepener, 2021), and a holistic homiletical approach emphasizes the interconnection of text, context, and congregational life (Kim et al., 2022). The delivery of material by the resource person is shown in Figure 2.



Figure 2. Delivery of material on text analysis and expository preaching by the resource person

In Stage 4, all eight groups developed sermon outlines comprising the text, context, main idea, structure, and application (Figure 3). Three presenters then delivered guided sermon simulations and received feedback from the resource person (Figure 4). The number of simulations was smaller than the number of outlines because of limited session time. Feedback focused on the alignment of sermon content with the main idea of the text, the structure of delivery, the clarity of application, and the connection of the sermon to community needs. This process shows that ministry competence develops through direct learning, reflection, correction, and mentoring, not merely through the presentation of theory (Van der Knijff, 2021). This approach is consistent with experiential learning, which positions practice, reflection, and feedback as part of the process of forming ministry competence (Kaak & LaPorte, 2022). However, because only three presenters performed, the simulation findings cannot be generalized to all participants and should be read as an early indication of the engagement and readiness of some participants.

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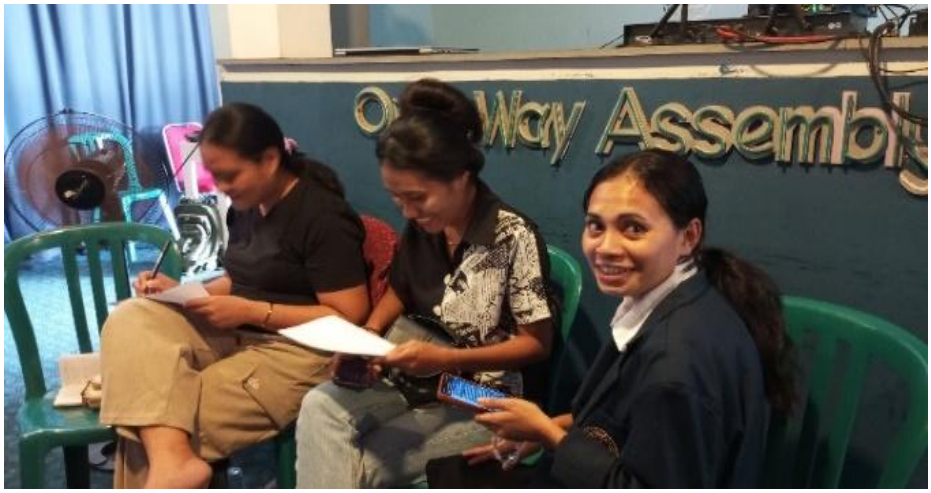


Figure 3. Developing sermon outlines in groups



Figure 4. Guided sermon delivery simulation by three presenters

In Stage 5, participants engaged in devotions, group discussions, and written reflection, and developed mentoring plans specifying ministry goals, forms of guidance, follow-up schedules, communication media, and indicators of ministry progress. The reflection and plan development were carried out; the mentoring itself is reported as a follow-up plan and not as mentoring that has already taken place.

Quality of Sermon Outlines

The quality of the sermon outlines was assessed on four elements using three categories (Table 5). The use of a rubric for the elements of text, main idea, structure, and application is consistent with sermon assessment practices in homiletics education, which position feedback and rubrics as part of the learning process for preparing and delivering sermons (Helsel, 2017).

Table 5. Quality of Participants' Sermon Outlines (Number of Groups)

Sermon outline element	Complete	Partially complete	Incomplete	Number of groups
Biblical textual accuracy	5	2	1	8
Main idea	3	2	3	8
Sermon structure/flow	3	4	1	8
Application	6	2	0	8

Source: Sermon outline worksheets and the implementation team's assessment rubric.

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Biblical textual accuracy and application were the strongest elements. Five groups (62.5%) achieved complete textual accuracy, two (25%) were partially complete, and one (12.5%) was incomplete; for application, six groups (75%) were complete, two (25%) were partially complete, and none was incomplete. By contrast, the main idea and structure were the weakest elements. Only three groups (37.5%) formulated the main idea completely, two (25%) partially, and three (37.5%) incompletely. For structure, three groups (37.5%) were complete, four (50%) partially complete, and one (12.5%) incomplete; that is, most groups already had a sense of sermon structure but still needed to organize the introduction, main points, and conclusion so that they were coherent and logical.

This pattern is significant because the main idea is the core of expository preaching. The fact that application was stronger than the main idea (six complete groups versus three) indicates that some groups still tended to connect application directly with ministry needs without explaining its relationship to the intent of the text. This finding underscores the need for sustained hermeneutical strengthening, particularly in identifying the central message of the text, before sermon delivery skills are developed further. This is consistent with the view that preaching must maintain the connection among the meaning of the text, its context, and the lives of the listeners (Kim et al., 2022; Pieterse & Wepener, 2021). Follow-up mentoring should therefore focus on practice in identifying the central message of the text, formulating a clear main idea, and developing coherent sermon outlines from introduction to conclusion.

Spiritual Reflection and Mentoring Plans

In the spiritual reflection session, participants expressed the importance of building prayer discipline, reading and meditating on the Bible, evaluating their ministry motives, and being open to guidance. A reading of the reflection sheets and group discussion notes revealed three recurring themes. First, participants emphasized the importance of prayer discipline and Bible reading as the foundation of ministry readiness. Second, participants recognized their ethical responsibility in interpreting biblical texts and delivering sermons, particularly in ensuring that application is not detached from the intent of the text. Third, participants expressed a need for mentoring in implementing their ministry vision and developing their preaching skills. These findings represent participants' meaning-making during the program, not evidence of long-term change in spiritual behavior or a direct measurement of the work of the Holy Spirit (Knoetze, 2022; Magezi & Madimutsa, 2023).

All eight groups developed post-training mentoring plans. Mentoring is planned to take place through continued guidance by the senior pastor, with its frequency and duration to be agreed upon by the senior pastor, the church board, and the implementation team according to participants' needs. Follow-up indicators include the number of mentoring meetings, the use of vision statements in ministry, the refinement of sermon outlines, the practice of preaching within the church setting, and the evaluation of participants' ministry progress by the pastor or church board. The importance of mentoring for spiritual formation, character, and ministry readiness is supported by studies of mentoring in theological education (Handoko & Daeli, 2022; Magezi & Madimutsa, 2023). In the context of church planting, mentoring also serves to motivate and equip church planters through modeling, accompaniment, and the delegation of ministry responsibilities (Jester, 2019). A photograph of the resource persons with all participants is shown in Figure 5.

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Figure 5. Resource persons with all participants

Design of the Five-Stage Training Model

Based on the partner's needs, the implementation process, and participants' reflections, this program produced a five-stage training model design (Figure 6 and Table 6) that connects partner needs, the learning mechanism of each stage, participant artifacts, and implementation plans through mentoring. This model is a reconstruction of the activity design that was implemented, not a tested causal model. The design is consistent with the principles of competency-based theological education, which integrates knowledge, skills, ministry practice, and ministerial formation in a single learning process connected to the church's mission context (Okeny & Pillay, 2026). Its sequence follows the logic that a ministry vision needs to be read together with the community context, tested through textual interpretation, embodied in preaching, and sustained through reflection and mentoring.

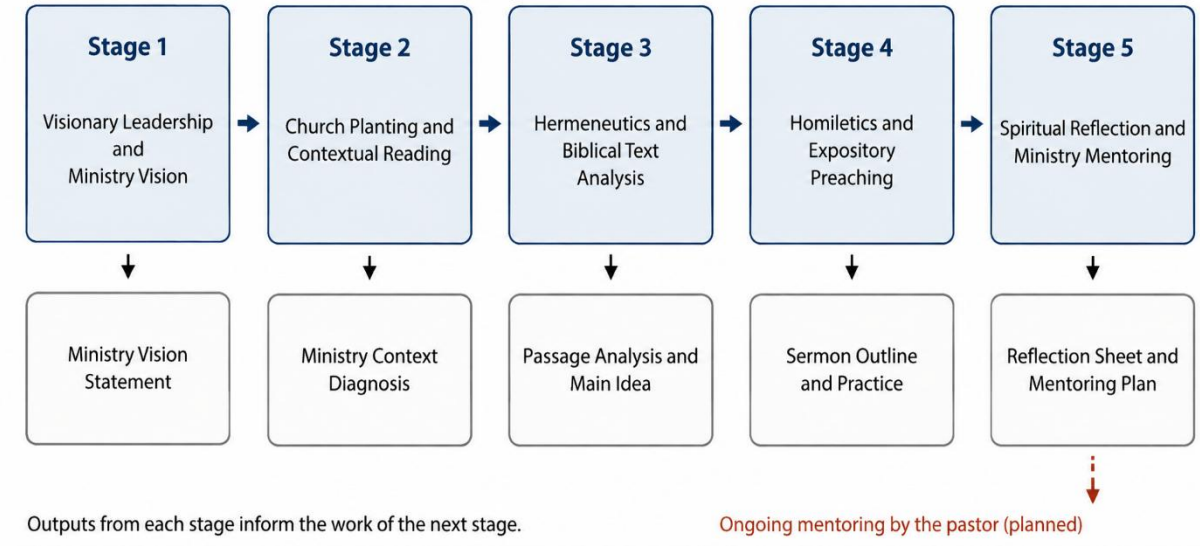


Figure 6. Design of the five-stage training model

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Table 6. Design of the Five-Stage Training Model for Prospective Church Planters

Stage	Stage Mechanism	Participant Artifacts	Implementation Indicators	Status
1. Visionary leadership and ministry vision	Reflection on calling, needs diagnosis, vision formulation, priorities, and initial steps	Ministry vision statement	Vision used as the direction of ministry	Implemented
2. Church planting and reading the context	Identification of ministry needs, characteristics, opportunities, and challenges	Ministry context diagnosis	Vision adapted to community needs	Implemented
3. Hermeneutics and text analysis	Observation, interpretation, and formulation of the main idea of the pericope	Pericope analysis and main idea	Sermon application derived from the meaning of the text	Implemented
4. Homiletics and expository preaching	Outline development, simulation, and feedback	Sermon outlines and feedback notes	Sermons prepared and delivered on the basis of the text	Implemented (simulation: 3 presenters)
5. Spiritual reflection and mentoring	Devotions, written reflection, ethical discernment, and mentoring planning	Reflection sheets and mentoring plans	Mentoring meetings and ministry evaluation	Reflection implemented; mentoring still at the planning stage

Source: Reconstructed from the program design and implementation.

Table 6 shows that Stages 1 to 4 were implemented and produced artifacts that could be evaluated, whereas in Stage 5 the reflection was carried out but mentoring remained at the planning stage. The model is therefore more appropriately positioned as an initial program design than as a model proven to be effective in general. Mentoring is positioned as an essential component because leadership development is gradual: initial training needs to be followed by opportunities for practice, reflection, correction, and the assignment of responsibilities commensurate with participants' readiness (Alawode, 2022).

Discussion

The findings indicate that the needs of prospective church planters at GSJA One Way Manutapen concern not only theological knowledge but also the ability to articulate the direction of ministry, read the community context, interpret biblical texts, prepare expository sermons, and nurture spiritual life. All groups produced planning and sermon preparation outputs, but only three presenters were able to deliver simulations, and formulating the main idea was the weakest element. Thus, the stage most in need of strengthening is the hermeneutical stage rather than the delivery stage.

These findings are consistent with church-planting studies that emphasize local leadership development, community formation, and the adaptation of ministry models to the local context (Ampofo & White, 2025; Kenin, 2025). Like ministry training programs in general, this program used instruction, discussion, exercises, and practice to strengthen participants' capacity. What distinguishes it is that it connected context diagnosis, vision formulation, pericope analysis, expository preaching, spiritual reflection, and mentoring planning in a single five-stage sequence, so that the ministry vision does not stand alone as an organizational aspiration but is tested by its attachment to the meaning of the text and the needs of the community.

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The main constraint was time: five sessions in a single day did not allow all groups to deliver sermon simulations. The lessons learned point to the need for (1) a larger share of practice in formulating the main idea relative to application practice, (2) broader opportunities for simulation, for example through follow-up meetings, and (3) mentoring planning from the outset as part of the model. Claims of novelty should be qualified: the five stages are a preliminary reconstruction of the training design that was implemented, and the available evidence consists only of proximal outputs. Medium-term indicators, such as consistency in preparing expository sermons, implementation of the ministry vision, and community growth, require further mentoring and evaluation (Knoetze, 2022; Magezi & Madimutsa, 2023).

Limitations and Sustainability

This program has five limitations. First, the evaluation was conducted within a single event without baseline and follow-up measurement; therefore, it could not assess changes in behavior, skills, or long-term ministry impact, and the claim that the program strengthened participants' capacity cannot yet be tested. Second, only three presenters performed simulations, so the practice results cannot be generalized. Third, spiritual formation is reported on the basis of participants' reflections and meaning-making, not measurements of faith growth or the activity of the Holy Spirit. Fourth, post-training mentoring remains at the planning stage. Fifth, the assessment was conducted by the implementation team and the resource persons themselves and did not involve independent assessors. The sustainability of the program depends on follow-up mentoring by the senior pastor using the follow-up indicators described above.

CONCLUSION

This community service program was implemented in five stages over one day with 30 participants at GSJA One Way Manutapen Kupang. All eight groups produced ministry vision statements, context diagnoses, pericope analyses, expository sermon outlines, reflection sheets, and mentoring plans, while three presenters delivered sermon simulations. The program also produced a five-stage training model design that connects vision, context, text, preaching, reflection, and mentoring.

The quality of the outputs was uneven. Textual accuracy and application were relatively strong, whereas the formulation of the main idea and sermon structure remained weak, and preaching practice was only partially carried out because of time constraints. Because the evaluation was conducted within a single event without baseline and follow-up measurement, these results do not yet demonstrate long-term effectiveness or changes in ministry behavior.

It is recommended that similar training allocate more time to formulating the main idea and to sermon simulations for all groups, and that mentoring by the senior pastor be implemented and documented so that the five-stage model can be evaluated and refined in subsequent programs.

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Salomi Dina Djami; led the program design, partner coordination, drafting of the article, data analysis, and supervision of the writing process. Damianus Moruk; contributed to the concepts of visionary leadership and ministry vision, provided substantive input, and conducted review and editing. Hermina, Eben H. Plaimo, and Beny L. Gilon; each contributed to the materials, implementation, analysis, and writing of the sections corresponding to their areas of facilitation. All authors were involved in investigation, data analysis, writing, and review and editing.

Conflict of Interest
The authors declare no conflict of interest.

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