

Session One:
Personal Development

Session Two:
**The Leadership
Maturing Process**

➡ Session Three:
Values and Passions

Session Four:
Personal Mission Statement

Session Five:
Mentoring

SESSION THREE

Introduce a process for identifying spiritual gifts, formative values and motivating passions as essential parts of developing a personal mission statement.

1. Introduce reflections on leadership development and spiritual gifts
2. Introduce stages three and four in leadership development
3. Introduce a process for identifying formative values.
4. Introduce a process for identifying compelling needs and motivating passions.

REFLECTION ON YOUR TIME LINE / LIFE STORY AND YOUR LEADERSHIP GROWTH

As you continue work on your personal time line and your life/leadership story are there any further things you have learned about yourself and how God is working in your life?

What have been some of the more recent leadership challenges you have accepted? Where did the challenge come from – internal or external?

What is the most important practical leadership skill you have? How did God build that skill into your life?

What did you learn about yourself in doing the Spiritual Gifts Inventory? What did you learn about your gift-mix? Were there any questions which that exercised raised for you?

FOUR STAGES GOD USES TO DEVELOP LEADERS (Cont)
The Making of a Leader, Dr. J. Robert Clinton, pgs 99ff

In our last session we began a study of the process of Leadership Maturing. We noted that this is a process in which God takes a leader through four developmental stages. We discussed the first two stages which deal with *entry* and *training*.

In this session we will deal with some of the more complex issues in the Leadership Maturing process. These occur in the last two development stages: *relational learning* and *discernment*. As we study the process items that occur in these stages, we will identify four common problems. The first, the authority problem, occurs in the relational learning stage, and the next three – the spiritual warfare problem, the plateau barrier problem, and the leadership philosophy problem – occur in the discernment stage.

STAGE THREE: RELATIONAL LEARNING

A leader is one who influences a specific group of people to move in a God-given direction. In order to influence and motivate people, a leader must learn how to relate to people effectively. He or she must also learn how to work within existing organizational structures and create new structures to enhance ministry. These fundamental concepts are learned in the *relational learning* development stage. Four process items – authority insights, relational insights, leadership conflict, and leadership backlash – form a cluster of related lessons, which we can call the submission cluster. God uses these lessons to teach a leader how to bridge the very important leadership problem of authority. God also uses the submission cluster to teach other relationship lessons.

All four of the problems discussed in this session can either be barriers or bridges to leadership development. This is particularly true for the authority problem, because leaders need to use spiritual authority as the basis of their influence in their leadership. Spiritual authority is delegated by God, and differs from authority that is based on position or force. Leaders who have trouble submitting to authority will usually have trouble exercising spiritual authority. This challenge occurs throughout life, becoming more subtle as leaders mature.

Watchman Nee's book *Spiritual Authority* is helpful in facing the authority problem. Anyone can submit when decisions appear right; it is when the decisions *seem* wrong or *are* wrong that submission is difficult. Submission is tested most when there are differences of opinion over crucial issues.

We might call the principles from Nee's book the "ten commandments of spiritual authority":

1. One who learns spiritual authority as the power base for ministry must recognize the essential Source of all authority: namely, God.
2. God's delegated authority does not belong to the person exercising it – the person is just a channel.
3. The channel of delegated authority is responsible to God for how that authority is exercised.
4. A leader is one who recognizes God's authority manifested in real-life situations.
5. Subjection to authority means that a person is subject to God Himself and not to the channel through which the authority comes.

6. Rebellion against authority means that a person is not subjecting himself to God, though it may appear that the person is rejecting some impure manifestation of God's authority through a human channel.
7. People who are under God's authority look for and recognize spiritual authority and willingly place themselves under it.
8. Spiritual authority is never exercised for one's own benefit, but is always for the benefit of those who are under it.
9. A person in spiritual authority does not have to insist on obedience – that is the moral responsibility of the follower.
10. God is responsible to defend spiritual authority.

How does a leader learn these lessons? The submission cluster is part of God's method for teaching these ten principles. Let's look at the four process items in the submission cluster, beginning with a crucial one – the authority insights process item.

AUTHORITY INSIGHTS

The ultimate goal in authority development is to help a leader understand that spiritual authority is the primary base in leadership influence. This is not to negate other kinds of authority as being illegitimate, but to put them in proper perspective.

The *authority insights* process item refers to those positive and negative leadership lessons that teach about the use of spiritual authority. These are lessons on submission to authority, on authority structures, on authenticity of power bases, on authority conflict, and on how to exercise authority.

As a leader learns these lessons through the authority insights process item, his/her development will follow a typical pattern, where each step leads to the next: 1) negative lessons of authority, 2) a search for and understanding of legitimate authority, 3) a desire to model legitimate authority, 4) insights about spiritual authority, and 5) increasing use of spiritual authority as a source of power. This is not comprehensive, but is suggestive and helpful.

RELATIONAL INSIGHTS

The authority problem concerns how a leader gets along with people: his/her leaders, peers and subordinates. Since influence depends on relationships with people, many of the lessons learned during this phase will focus on relationships. Many of these lessons will be learned through negative experiences. The ability to establish relationships and see God use them to accomplish His purposes is an art and a skill. The relational insights process item focuses on expansion of leadership capacity in terms of relationships. The development of a leader via this process item is broader than just helping him/her bridge the authority problem. It is also useful in working through authority issues.

Relational insights process items are those instances in leadership in which a leader learns either positive or negative lessons about relating to others in the course of leadership decisions. Lessons learned through relational insights can significantly affect future leadership.

REFLECTION: Lessons in relationships are turning points in the development of a leader. What is the most important relational insight you have learned? How did you learn it?

LEADERSHIP CONFLICT

When people influence other people, conflict inevitably arises. This is particularly true during the Leadership Maturing phase, because many of the decisions a leader makes affect others. These decisions are usually made without the valuable benefit of hindsight.

The *general conflict* process item describes any conflict that is used to develop a leader in his life experience. Conflict is a powerful tool in the hand of God, and can be used to teach a leader lessons that s/he would not learn in any other way.

The *leadership conflict* process item refers to those conflicts which a person experiences specifically as a leader. Through these experiences a leader learns either positive or negative lessons about the nature of conflict, possible ways to resolve or avoid conflict, creative ways to use conflict, and about how conflict is one of God's means to develop the leader's inner life. A leader's grasp of these lessons can significantly affect his/her future leadership.

Leadership conflict, like general conflict, tests a leader's personal maturity. What we truly *are* is revealed in a crisis. Conflict processing is important not so much for learning problem solving, but for its value in nurturing and revealing character. What we *are* in conflict is much more critical than what we *do* in conflict.

In conflict processing, closure is often weak. Closure completes an experience so that you can put it behind you and gain lessons from it for the future. A leader could leave a leadership conflict either successfully resolved, partially resolved, or unresolved, but it is important to have closure in conflict. Otherwise, it will be hard to see and learn the necessary lessons.

The authority principle is derived from these lessons: *Leaders in the Leadership Maturing phase must learn to submit to authority in order to learn how to use authority properly.* This learning process involves insight regarding submission, recognition of God's authority, and willingness to submit.

LEADERSHIP BACKLASH

The fourth process item in the submission cluster, leadership backlash, is a special case of leadership conflict. A leader experiencing leadership backlash learns through conflict with others to submit to God in a deeper way. This fourth process item usually involves discerning guidance from God and implementing it in leadership.

The *leadership backlash* process item refers to the negative reactions of followers, other leaders within the group, and others outside the group to a course of action taken by a leader once ramifications develop from his/her decision(s).

Sometimes in the backlash, people actually forget what the situation was like before the action was taken. They may have a distorted view of it. Usually the action's unforeseen consequences involve persecution or hard times of some kind. Although followers may have originally agreed on the course of action, they now blame the leader for having taken it. A leader's ultimate success brings with it problems. All leaders need to be aware of this and persevere through the trials associated with effective leadership.

Leadership backlash tests a leader's perseverance, clarity of vision, and faith. This process item is a complicated one and usually combines aspects of all three of the other items in the submission cluster. The primary lesson – learning submission to God – is often lost because of the other problems of authority, relationships, and conflict.

STAGE FOUR: DISCERNMENT

To develop a leader to maturity, God enlarges the leader's perspectives of the spiritual dynamics of leadership. To remain effective over the long haul, a leader must learn to sense *spiritual* reality behind *physical* reality, as well as to depend upon God's power in using his/her leadership. The leader must learn to know God's voice in the challenge process items – faith, prayer, and influence – and the affirmation process items – divine affirmation and leadership affirmation.

The heart of the discernment stage is the expansion of the leader's outlook. God develops discernment throughout the whole Leadership Maturing phase, but it normally peaks in the later phases of leadership.

SPIRITUAL WARFARE PROBLEM

The *spiritual warfare* process item refers to those instances when the leader discerns that leadership conflict is primarily supernatural in its source and essence. S/he depends on God's power to solve the problem in such a way that his/her leadership capacity, particularly his/her spiritual authority, is demonstrated and expanded.

This process item occurs whether or not a leader possesses the spiritual gift of discerning spirits. Those with that gift will naturally see spiritual reality more quickly and recognize spiritual warfare when it is present. All leaders, however, need the ability to discern spiritual reality in general and spiritual warfare in particular. Some leaders have a tendency to go overboard, blaming all conflict and problems on spiritual warfare. They see spiritual forces behind all human realities. Other leaders are blind to spiritual reality and see no spiritual forces behind human actions. Scripture strikes a balance between these two extremes.

Maintaining a dynamic balance between the two extremes takes discernment. A leader must heed two cautions concerning the spiritual warfare process item. Don't *overestimate* and don't *underestimate* the spiritual warfare behind every situation. God will give the necessary discernment as the leader is open to learn.

Discernment alone is not enough to deal with spiritual warfare. A leader also needs power which comes from habitually appropriating God's power through faith. This power is available in four general distinct forms:

- ▶ *Gifted power* – a leader uses a specific spiritual gift that clearly demonstrates the Holy Spirit's power.
- ▶ *Prayer power* – a situation or need is resolved or met through specific prayer. The prayer is answered in such a way that God's power and the authenticity of the leader's spiritual authority are clearly demonstrated.
- ▶ *Power encounters* – a crisis situation develops when there is a confrontation between people representing God and people representing other supernatural forces. The issue is power, and God's credibility is at stake. God vindicates His credibility in an unusual demonstration of His power.
- ▶ *Networking power* – God uses mentors or other mature leaders to accomplish goals for the leader in such a way that s/he senses the importance of relationships with other leaders and understands how God works through networks of people.

PLATEAU BARRIER PROBLEM

The second major area where a leader needs discernment concerns the expansion of his or her own influence. In this area God concentrates on expanding a leader's discernment regarding his/her own capacity to lead. Recognizing and responding to God's direction indicates significant development in exercising discernment.

All leaders have the capacity to influence. God wants to develop that capacity over a lifetime. Leaders often reach a point in the later stages of Leadership Maturing in which their development seems to have stopped. This is the plateau barrier. Leaders have a tendency to cease development once they have some skills and leadership experience. They may be content to continue their leadership as is, without discerning the need to develop further.

When a leader has potential for leadership, which is not yet developed or used, God will challenge that leader to take steps to develop and use that capacity for His purposes. Often a leader is unaware of his/her capacity until God brings guidance through people or events to encourage him/her toward further development. God typically uses some common challenges:

- ▶ *Prayer challenge* – may be stimulated by pressing personal needs or leadership needs, but its essence is more than the answer to those needs. It is a reminder that prayer is a necessary leadership habit that enhances communication with God and secures vision for leadership. A major principle can be drawn: *If God calls you to a position of influence, then He calls you to pray for that position of influence.* A leader's proper response to this challenge will produce positive growth that will affect later leadership. The ultimate goal here is to help the leader see prayer not as a burden unrelated to his/her position of influence, but as a release, a privilege to be entered joyfully to gain discernment in seeing God's challenge and leading.
- ▶ *Faith challenge* – leaders are people with God-given vision, and one of their essential functions is to inspire followers with vision and hope. They can't fulfill this function without faith. God's call to a leader to increase his or her faith in exercising influence is one of the strongest challenges a leader will face. Faith challenges almost always stretch one beyond his/her present understanding. They involve three elements: 1) a sense of God's leading concerning some future plan, 2) a realization that God is challenging him/her to act on this leading, and 3) a mind set that determines to make leadership decisions based on this sense of God's leading.
- ▶ *Influence challenge* – there are instances in which a leader is prompted by God to expand his/her sphere of influence. A sphere of influence refers to the number of people for whom a leader will give an account to God. The influence challenge can come through an increase in the extent, the intensity, or the scope of influence. One note of caution – a leader is not to consciously seek to expand his/her sphere of influence as if bigger were better. A leader is to respond to God's challenge to accept varying spheres of influence in order to find God's proper sphere for him/her.
- ▶ *Leadership affirmation* – leaders can easily become discouraged and drop out of leadership. Discernment in how God develops a leader is a major factor in overcoming this barrier. A second antidote is discerning leadership affirmation – sensing God's encouragement and affirmation of His leading. Leadership affirmation can include such things as vision, a successful leadership incident, human expressions of appreciation, inner satisfaction (kinds of things which are easy to see). Real growth in discernment comes

when a leader can sense God's approval through non-spectacular affirmations. The need for leadership affirmation is not a sign of weakness but a harbinger of renewal and refreshment which motivates to further service. God often uses leadership affirmation not only to establish the leader but also to vindicate that leader before followers.

LEADERSHIP PHILOSOPHY PROBLEM

Leaders frequently pursue a sphere of influence without a clear leadership philosophy. Either they do not learn lessons or they fail to identify these lessons and integrate them into a system that can undergird future leadership decision making. Whether or not a leader stops at a comfortable plateau or moves on to the Life Maturing phase depends on how s/he handles this problem.

Leadership philosophy refers to ideas, values, and principles that a leader uses as a guideline for decision making, for exercising influence, or for evaluating his/her leadership. An effective leadership philosophy should develop during the Leadership Maturing phase.

One of the striking characteristics seen in effective leaders is their drive to learn. They learn from all kinds of sources. They learn from Scripture. They are pressed by their situations to see new insights. They learn about their own uniqueness. They build on the natural abilities they have. They acquire skills needed by the challenges of the situations they face. They learn to use their spiritual gifts. And they weave all these lessons into a philosophy that makes them effective.

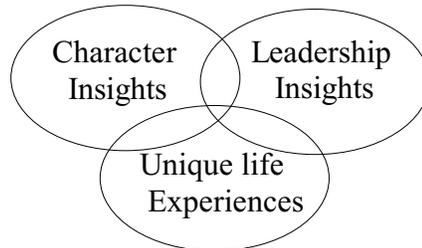
If they expect to be productive over a whole lifetime, leaders must develop a leadership philosophy that simultaneously honors biblical leadership values, embraces the challenges of the times in which they live, and fits their unique gifts and personal development.

REFLECTION

1. From your own life identify an illustration regarding an authority insight process item. Describe the incident and identify which one of the five primary lessons you learned. Share the details with another person.
2. Which of the following four stages do you think God is taking you through at this time? Is God giving you insights for you personally or for you to use with an emerging leader in your sphere of influence? Determine which stage is most important for you personally and which one is most useful for you in helping emerging leaders in your sphere of influence:
 - ▶ The entry stage
 - ▶ The training stage
 - ▶ The relational learning stage
 - ▶ The discernment stage

CLARIFYING YOUR LIFE-LEADERSHIP VALUES

Life-leadership values guide a leader in exercising influence and in setting future direction. They result from three areas of reflections. They are typically formed in areas where the following three factors converge.



Life-Leadership values are clear, concise statements describing your personal beliefs and assumptions about life and leadership. They are acquired over a lifetime. The following exercises are intended to guide you through a process of reflections which will help you to express your values and beliefs in concise statements.

SOME EXAMPLES OF LIFE-LEADERSHIP VALUE STATEMENTS

1. QUALIFICATIONS FOR ELDERS AND DEACONS

Self-controlled	Elder	1 Timothy 3:2; Titus 1:8
Hospitable	Elder	1 Timothy 3:2; Titus 1:8
Able to teach	Elder	1 Timothy 3:2; 5:17; Titus 1:9
Not violent but gentle	Elder	1 Timothy 3:3; Titus 1:7
Not quarrelsome	Elder	1 Timothy 3:3
Not a lover of money	Elder	1 Timothy 3:3
Not a recent convert	Elder	1 Timothy 3:6
Has a good reputation with outsiders	Elder	1 Timothy 3:7
Not overbearing	Elder	Titus 1:7
Not quick-tempered	Elder	Titus 1:7
Loves what is good	Elder	Titus 1:8
Upright, holy	Elder	Titus 1:8
Disciplined	Elder	Titus 1:8
Above reproach (blameless)	Elder & Deacon	1 Timothy 3:2; 3:9; Titus 1:6
Husband of one wife	Elder & Deacon	1 Timothy 3:2; 3:12; Titus 1:6
Temperate	Elder & Deacon	1 Timothy 3:2; 3:8; Titus 1:7
Respectable	Elder & Deacon	1 Timothy 3:2; 3:8
Not given to drunkenness	Elder & Deacon	1 Timothy 3:3; 3:8; Titus 1:7
Manages his own family well	Elder & Deacon	1 Timothy 3:4; 3:12
Sees that his children obey him	Elder & Deacon	1 Timothy 3:4-5; 3:12; Titus 1:6
Does not pursue dishonest gain	Elder & Deacon	Titus 1:7; 1 Timothy 3:8
Keeps hold of the deep truths	Elder & Deacon	Titus 1:9; 1 Timothy 3:9
Sincere	Deacon	1 Timothy 3:8
Tested	Deacon	1 Timothy 3:10

2. COVENANT FOR OFFICEBEARERS IN THE CHRISTIAN REFORMED CHURCH

(To be signed by professors, ministers, commissioned pastors, elders, and deacons when ordained and/or installed in office. Adopted by Synod 2012)

We, [the undersigned], believe the Holy Scriptures of the Old and New Testaments to be the inspired Word of God, which proclaims the good news of God's creation and redemption through Jesus Christ. Acknowledging the authority of God's Word, we submit to it in all matters of life and faith.

We affirm three creeds—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed—as ecumenical expressions of the Christian faith. In doing so, we confess our faith in unity with followers of Jesus Christ throughout all ages and among all nations.

We also affirm three confessions—the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort—as historic Reformed expressions of the Christian faith, whose doctrines fully agree with the Word of God. These confessions continue to define the way we understand Scripture, direct the way we live in response to the gospel, and locate us within the larger body of Christ.

Grateful for these expressions of faith, we promise to be formed and governed by them. We heartily believe and will promote and defend their doctrines faithfully, conforming our preaching, teaching, writing, serving, and living to them.

Along with these historic creeds and confessions, we also recognize the witness of *Our World Belongs to God: A Contemporary Testimony* as a current Reformed expression of the Christian faith that forms and guides us in our present context.

We also promise to present or receive confessional difficulties in a spirit of love and fellowship with our brothers and sisters as together we seek a fuller understanding of the gospel. Should we come to believe that a teaching in the confessional documents is not the teaching of God's Word, we will communicate our views to the church, according to the procedures prescribed by the Church Order and its supplements. If the church asks, we will give a full explanation of our views. Further, we promise to submit to the church's judgment and authority.

We honor this covenant for the well-being of the church to the glory of God the Father, Son, and Holy Spirit.

3. FRUIT OF THE SPIRIT

In Galatians 5:22-26, the apostle Paul identifies the distinguishing marks of the influence of the Holy Spirit in our lives: "The Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these things! Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there. Since we are living by the Spirit, let us follow the Spirit's leading in every part of our lives. Let us not become conceited, or provoke one another, or be jealous of one another."

While the Galatians 5 passage is the classic passage on the fruit of the Spirit, Paul identifies similar marks of the influence of the Holy Spirit in several other passages: 2 Corinthians 6:6; Ephesians 4:2 and 5:9; and Colossians 2:12-15

4. **BUILDING BLOCKS OF FAITH**

What do people need in order to grow in their faith? How do you know if your church is meeting those needs? That's where the Building Blocks of Faith come in.

The Building Blocks of Faith offer a new way to look at faith formation. Designed for use with people of all ages, the Building Blocks of Faith are based on four shared spiritual needs and longings:

1. **I Belong:** I belong to Jesus and thus to his body, the church.
2. **I Know and Understand:** I know the story of God's faithfulness, of which I am a part.
3. **I Have Hope:** I have confidence, through Christ, in all of God's promises.
4. **I Am Called and Equipped:** I am called to work in God's kingdom, and I am equipped to do that work.

Faith Formation Ministries of the Christian Reformed Church has developed a resource, *Ten Ways to use the Building Blocks of Faith*, along with a toolkit which provides insights and strategies for how to nurture the Building Blocks of Faith in a church setting. These resources are available at the following link: crcna.org/FaithFormation/toolkits.

5. **MY LIFE / MINISTRY VALUES (Les Kuiper)**

Piety	A meaningful relationship with God empowers a person.
Family	Family relationships are the school for life.
Community	People find their highest fulfillment when they express their uniqueness within the body of Christ.
Covenant Nurture	Covenant people are committed to nurture each other and our children in the whole truth as whole people.
Grace	Tenderness and sensitivity bring healing and encourage new risks.
Preparation	Aiming for competence and excellence prepares one for greater service.
Vision	Leadership with vision inspires hope.
Integrity	Leadership with integrity and humility engenders community.
Faithfulness	Faithfulness in all things inspires trust.

PERSONAL REFLECTION

Using your time line, your life-story and the reflection questions below, list some of the significant experiences and lessons that come from your personal journey with Christ and from leadership experiences.

1. Some of the important lessons that God has taught me concerning my character as a leader are:

2. The character traits that I have learned to value and develop are:

3. Some of the important lessons God has taught me about the balance of personal life and leadership are:

4. Some important lessons that God has taught me concerning my effectiveness in leadership are:

5. Some of my core convictions about the significant people in my life are:

6. Some of the important lessons and insights God has taught me concerning the church, organization, or ministry structures are:

7. From my experience, some of the essentials of godly leadership are:

8. Describe your passion for leadership in one sentence:

9. Describe your passion for life in one sentence:

EXERCISE: Based on your time line work and your personal reflections, condense your reflections into **six to ten** statements. Remember, they should be stated to reflect your most important core values.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

CONCLUDING REFLECTION:

Are your values part of your present behavior?

Which need to be enhanced?

Which values are not included, but should be?

6. The people I would most like to help are:

- | | | |
|--|---|---|
| <input type="checkbox"/> Infants | <input type="checkbox"/> Parents | <input type="checkbox"/> Single Parents |
| <input type="checkbox"/> Career women | <input type="checkbox"/> Children | <input type="checkbox"/> Minorities |
| <input type="checkbox"/> Prisoners | <input type="checkbox"/> Young Marrieds | <input type="checkbox"/> Poor |
| <input type="checkbox"/> Widowed | <input type="checkbox"/> Elderly | <input type="checkbox"/> Singles |
| <input type="checkbox"/> Empty Nesters | <input type="checkbox"/> College Students | <input type="checkbox"/> Hospitalized |
| <input type="checkbox"/> Youth | <input type="checkbox"/> Disabled | <input type="checkbox"/> Other: |
| <input type="checkbox"/> Homeless | <input type="checkbox"/> Divorced | |
| <input type="checkbox"/> Teen Moms | <input type="checkbox"/> Unemployed | |

7. The issues or causes I feel strongly about are:

- | | | |
|---------------------------------------|--|--|
| <input type="checkbox"/> Environment | <input type="checkbox"/> AIDS | <input type="checkbox"/> Racism |
| <input type="checkbox"/> Discipleship | <input type="checkbox"/> Injustice | <input type="checkbox"/> International Relations |
| <input type="checkbox"/> Violence | <input type="checkbox"/> Addictions | <input type="checkbox"/> Technology |
| <input type="checkbox"/> Education | <input type="checkbox"/> Reaching the Lost | <input type="checkbox"/> Family |
| <input type="checkbox"/> Economics | <input type="checkbox"/> Poverty | <input type="checkbox"/> Literacy |
| <input type="checkbox"/> Health care | <input type="checkbox"/> Hunger | <input type="checkbox"/> Other: |
| <input type="checkbox"/> Abortion | <input type="checkbox"/> Homosexuality | |
| <input type="checkbox"/> Child Care | <input type="checkbox"/> Politics | |

8. List the top few positive experiences you've had in your life and briefly describe what you did and why it was meaningful to you. (These experiences may have taken place at home, work, school, or during your free time. It may have been a clock you fixed or a dress you made. It may have been an award you received, an election you won or helping someone in need. These should be experiences that you enjoyed and felt fulfillment in doing.)

9. Finally, read through what you have written and look for an underlying theme. Based on my answers to the above questions, I sense I have a Passion for:

Note: Identifying your passions may not be easy. This is just the beginning of the process of identifying and clarifying your passions. As you think and pray, your passion will become clearer and clearer.