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THE ROLE OF THE PASTOR IN THE PROCESS OF
DEVELOPING ORDAINED LEADERSHIP

By

JAMES DAELE FUNYAK

A DISSERTATION SUBMITTED TO THE
FACULTY OF COVENANT THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

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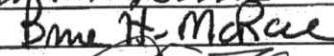

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Abstract

Identifying and developing ordained leadership within a church is a challenge faced by every pastor. The pastor has a unique role within the church, and as such, has a unique role in the process of developing ordained leadership in the church. To that end, the purpose of this study was to discover the role of the pastor in the process of developing ordained leadership in the church. The researcher surveyed literature on the following topics: biblical examples of leadership development, literature related to volunteerism, and literature related to leadership development.

Following a qualitative research method, seven pastors were interviewed. Each of the pastors interviewed for this study had at least five years of ministry experience with their current congregation. The research questions used in the interviews were created to discover the role of the pastor in the process of individuals becoming ordained leaders in the church. They were designed to help the pastors intentionally think about the role, actions, behaviors, and processes in which they engage when developing new leaders. The semi-structured format used for these interviews provided for the exploration and articulation of these ideas.

The research revealed that pastors are uniquely engaged in two aspects of the leadership development process: identifying and developing the role and function of the ordained leadership within their specific church and in identifying and developing individuals to fulfill the specific role and function of the ordained leadership within their church. The researcher concluded that God is involved in the process of developing leaders, and he uniquely uses pastors to accomplish this task. Pastors need to recognize and understand their unique role and contribution to the leadership development process.

Because of the importance of leadership in the overall effectiveness, health, and longevity of the church, pastors must make it a priority of their ministry and be intentional with their time and effort in fulfilling this role. The church needs pastors who are fully engaged in developing the role and function of ordained leadership within the church and in developing individuals to be ordained leaders who will fulfill that role and function.

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Scripture taken from THE HOLY BIBLE, ENGLISH STANDARD VERSION,
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Chapter One

Introduction

Developing new leadership is an essential aspect of being a leader. Every organization needs leaders, and the importance of leadership to the success and longevity of an organization cannot be overstated. John Maxwell, former pastor, leadership expert, speaker, executive coach, and author, believes, “Everything rises and falls upon leadership.”¹ Discovering and developing new leadership is often the first task of a leader. Making sure these new leaders are the right fit for the church can often test a leader’s effectiveness. Hans Finzel, director of World Venture and internationally known leadership trainer, states, “Your leadership effectiveness rises or falls by the people who surround you.”² With so much personal and organizational success riding on the people who are in leadership, finding these leaders should be a top priority. Jim Collins, best-selling author and former faculty member at Stanford Graduate School of Business argues in *Good to Great*, “It’s not just the idea of getting the right people on the team. The key point is that ‘who’ questions come before ‘what’ decisions – before vision, before strategy, before organizational structure, before tactics. First who, then what.”³

¹ John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person That People Will Want to Follow* (Nashville: T. Nelson, 1999), xi.

² Hans Finzel, *Empowered Leader: The Ten Principles of Christian Leadership* (Nashville: W Publishing Group, 1998), 121.

³ James C. Collins, *Good to Great : Why Some Companies Make the Leap... and Others Don't* (New York: HarperBusiness, 2001), 63.

For the personal effectiveness and success of a leader, and the ability of an organization to accomplish its purpose, there is no substitute for developing and utilizing the right leadership team. Steve Sample, tenth president of the University of Southern California, notes, “Choosing these people then doing everything in our power to motivate and equip them will be one of the most significant contributions we make to our own success and that of the organization.”⁴ These statements assert that the quality and effectiveness of the leaders one develops can indicate the quality and effectiveness of one’s own leadership ability.

Identifying and developing leadership within a local church is a challenge faced by every pastor. As leaders, pastors play a vital role in the development of new leaders for the church. Many churches have a formal training process for ordained leaders. However, because of a pastor’s unique position, there is a special role a pastor plays in the overall leadership development process.

Problem and Purpose Statements

Finding the right people is critical to the success of any organization. Jim Collins’ idea of getting the “right people on the bus”⁵ rings as true for businesses as it does for non-profits. Collins writes, “If you have the wrong people, it doesn’t matter whether you discover the right direction; you *still* won’t have a great company. Great vision without great people is irrelevant.”⁶ In his companion monograph, *Good to Great and the Social*

⁴ Gayle D. Beebe, *The Shaping of an Effective Leader: Eight Formative Principles of Leadership* (Downers Grove, IL: IVP Books, 2011), 72.

⁵ Collins, 41.

⁶ Ibid., 42.

Sectors, Collins argues that making sure the right people are on the bus is even more important in non-profit organizations, since it's often harder to get people off the bus after they are on it. He advises,

In the social sectors, where getting the wrong people off the bus can be more difficult than in a business, early assessment mechanisms turn out to be more important than hiring mechanisms...Business executives can more easily fire people and—equally important— they can use money to buy talent. Most social sector leaders, on the other hand, must rely on people underpaid relative to the private sector or, in the case of volunteers, paid not at all. Yet a finding from our research is instructive: the key variable is not how (or how much) you pay, but who you have on the bus.⁷

Unlike a company that can advertise or recruit great people for all its positions, a church has to work primarily with those who come on their own. Yet from these individuals who come, how does one identify, develop and empower these new leaders, especially those in ordained leadership positions? What are the strategies and techniques for development? What characteristics or qualities identify potential leaders? In what ways does the existing leadership, especially the pastor, relate to potential leaders? How are new leaders empowered to do ministry? In response to these questions, the purpose of this study was to discover the role of the pastor in the process of developing ordained leaders within the church.

Primary Research Questions

This study focused on the role of pastors in the process of individuals becoming ordained leaders in the church. The following research questions were used to guide the research.

⁷ Jim Collins, *Good to Great and the Social Sectors: A Monograph to Accompany Good to Great* (New York: HarperCollins, 2005), Kindle ed., locations 203-209.

1. How do pastors describe the role of an ordained leader in the church?
2. How do pastors describe their role in the process of developing ordained leaders in the church?
 - a. What are the criteria pastors use to identify potential ordained leaders in the church?
 - b. How do pastors empower potential ordained leaders in the church?
3. What challenges do pastors experience in the process of individuals becoming ordained leaders in the church?

Significance of the Study

In *21 Irrefutable Laws of Leadership*, John Maxwell attests, “the better the leaders you develop, the greater the quality and quantity of followers.”⁸ This study is significant for pastors who are in the process of developing individuals to become ordained leaders within the church. A better leader results in a better-led church. A better-led church will produce a more effective ministry.

By understanding their role in this process, pastors can be more intentional in identifying, developing, and empowering those who ultimately become ordained leaders. Pastors who become more explicit about their role in leadership development will be more effective leaders for their churches. Leighton Ford, former vice president of the Billy Graham Evangelistic Association, refers to these individuals as transforming leaders. He describes them as leaders “...who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered, while the leaders

⁸ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 1998), 208.

themselves end with the greatest power of all, the power of seeing themselves reproduced in others.”⁹ Ford continues, “Another way of putting this is that leaders who divest themselves of power and invest in others will find that their initial investment has grown.”¹⁰

This study has significance for non-profit leaders and organizations that operate through volunteer leaders, officers, or board members. Identifying and developing the right volunteers and then guiding them along a path of growth and maturity will ensure that there will always be a qualified pool of individuals from which to draw when leadership vacancies occur. Likewise, leaders of specific ministries within a church could also find significance in this study. These ministry leaders could be more intentional in discovering and recruiting other individuals with leadership potential to share in the work with them or to take over for them in the future.

In an ancillary way, this study could also have significance for those who desire to be ordained leaders in the church. Understanding the qualities and characteristics that pastors desire in those who serve as ordained leaders will allow potential leaders to examine themselves and seek to grow and develop these qualities and characteristics. Donald McNair in *The Practices of a Healthy Church* explains, “The good news is that good leadership skills can in large measure be learned through ongoing training and

⁹ Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 199.

¹⁰ Ibid., 200.

assessment...Leaders can and must constantly hone their skills in order to grow into God's plan for their leadership"¹¹

Additionally, this study will have significance for individual congregations. Every church needs to develop new leadership, regardless of denominational context. However, some church polities, such as Presbyterianism, make the need for mature leaders more evident. According to Dean Hoge, former sociology professor at Catholic University, and Jacqueline Wenger, a licensed clinical social worker, there is a greater level of conflict among pastors and church leadership in Presbyterian churches than other denominations. They found in their study of five denominations that "Presbyterian pastors had higher rates of conflict with their congregations than did those in our other four denominations...We are uncertain why, but possibly the denomination's democratic approach to decision-making brings more internal conflicts."¹² This issue is a reality in the Presbyterian Church in America, but it is also true in all churches, as each congregation seeks to produce godly leaders and godly followers.

Understanding the pastor's role in the process of leadership development will allow these congregations to partner with their pastors in seeking the best possible candidates for ordained leadership positions within the church. As Ed Stetzer and Mike Dodson of LifeWay Research succinctly explain in their book *Comeback Churches*, "Churches need leadership, a fact that is obvious in the New Testament. There are

¹¹ Donald J. MacNair and Esther L. Meek, *The Practices of a Healthy Church: Biblical Strategies for Vibrant Church Life and Ministry* (Phillipsburg, N.J.: P&R Publishing, 1999), 128.

¹² Dean R. Hoge and Jacqueline E. Wenger, *Pastors in Transition: Why Clergy Leave Local Church Ministry*, Pulpit & Pew (Grand Rapids, MI: William B. Eerdmans, 2005), 77.

differences in those leadership positions, titles and roles, but leadership is an integral part of God's plan for the church."¹³

Definition of Terms

The following terms were used in this study:

Deacon – This position is an ordained leadership office within the Presbyterian form of church government whose ministry focus is on the physical needs of the people and property of a local congregation. Deacons within a local congregation function together as a board of deacons or diaconate.

Elder – This position is an ordained leadership office in the Presbyterian form of church government in which two classes exist: teaching elder and ruling elder. Elders focus on the spiritual oversight of the people through teaching, organizational leadership, and disciplining.

Member – This term refers to an individual who has publicly professed saving faith in the Lord Jesus Christ, has been examined by the session or leadership of a local congregation, and has affirmed the vows or declarations of membership. According to the biblical position and bylaws of the denomination, only male members are eligible to serve in ordained leadership positions within the Presbyterian Church in America.

Ordained Leader – This term refers to an individual who has been officially invested with authority within a church, often by the laying on of hands. In the Presbyterian form of church government, an ordained leader is a man who holds the office of teaching elder, ruling elder, or deacon.

¹³ Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around and Yours Can Too* (Nashville: B & H Pub. Group, 2007), 2.

Pastor – This term refers to clergy serving a local church or parish. In the Presbyterian Church in America, this role is filled by the senior pastor or solo pastor of a congregation.

PCA – These are the initials of the Presbyterian Church in America.

Presbyterianism – This is a form of church government in which presbyters or elders are given spiritual oversight and representative governance of the church. It is also understood to be the faith and polity of Presbyterian churches, taken collectively.

Ruling Elder – In the Presbyterian form of church government, this class of elder has the primary function of ruling or governing.

Session – This term refers to the governing body of elders, both ruling and teaching, of a local congregation within the Presbyterian form of church government.

Teaching Elder – In the Presbyterian form of church government, this class of elder primarily functions as a minister of the word and sacrament. Pastors in Presbyterian congregations are teaching elders.

Chapter Two

Literature Review

The purpose of this study was to examine the role of the pastor in the process of individuals becoming ordained leaders within the church, with the hope that this would make pastors more effective at developing new leaders. Very little has been written about this issue or about the relationship that exists between pastors and potential leaders. However there is a larger body of literature about leadership and leadership development in a variety of settings. In this study, the following areas of literature were reviewed: the biblical/theological perspective on leadership development, general leadership development, and volunteerism. These areas of literature gave perspective, insight, and understanding into the purpose of this study.

Biblical Examples of Leadership Development

Although the Bible does not present a clearly articulated process or fully developed theology of leadership development, it does address the role of leaders in developing others for leadership. First and foremost, the Bible shows that God is the one who ultimately identifies, develops, and empowers all leaders. Several biblical examples include Abraham, Moses, Samuel, David, Solomon, and Paul. These biblical accounts illustrate unique times when God played a highly visible role in a leader's development. However, in many of these instances, God used other people as secondary agents and causes in developing these individuals into leaders.

Bobby Clinton, professor of leadership in the School of Intercultural Studies at Fuller Theological Seminary, believes there are five development phases of leaders. In phase one, God develops the character of the emerging leader through life experiences. Phase two involves receiving some form of training or discipleship. Phase three begins with the emerging leader entering into ministry and involves increased training and development through shared ministry experiences with other people. In phase four, the leader, who has reached a level of maturity and development, steps out and is used by God to lead others toward ministry fruitfulness. Clinton calls phase five “convergence.” In this phase, the developed leader finds a God given purpose and role that matches their gift-mix, experience, and temperament, engaging all that the leader has to offer.¹⁴ Clinton believes that during the first three phases, God works primarily in the leader, and during the final two phases, God works primarily through the leader. Clinton explains that God’s leadership development approach, “is to work in you, and then through you.”¹⁵ By working in the leader, God uses experiences, activities, problems, crises, people, and other leaders, “to create a Spirit-filled leader through whom the living Christ ministers.”¹⁶

The Bible gives several examples of existing leaders engaging with God in the process of developing new leadership. This section specifically examine the following relationships: Moses with Joshua, Elijah with Elisha, Jesus with his disciples, and Paul with Timothy.

¹⁴ J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 30.

¹⁵ Ibid., 33.

¹⁶ Ibid.

Moses with Joshua

Moses was highly engaged in the development of Joshua as a leader. From his youth, Joshua is identified as Moses' assistant who accompanied him.¹⁷ Moses took Joshua up the holy mountain when he received God's commandments for the people.¹⁸ When Moses met with God in the tabernacle, Joshua would accompany Moses and stand watch outside.¹⁹ In fact, Joshua accompanied and assisted Moses during Moses' entire forty years of ministry in the wilderness. Through this extensive interaction, Joshua was involved in many of the major events and leadership issues in the life of Israel.

To develop Joshua as a leader, Moses gave him important responsibilities, including choosing him as one of the men to spy out the Promised Land.²⁰ Also, Moses personally charged Joshua with selecting and leading the army against Amalek and his people.²¹ Following the battle, God instructed Moses to write down a curse upon the Amalites and share it with Joshua, because Joshua would be responsible for fulfilling God's commands.²² Numbers 27 records the investiture of Joshua, as Moses publicly appoints him to be the new leader of the Israelites.

¹⁷ Numbers 11:28 and Numbers 13:88.

¹⁸ Exodus 24:13.

¹⁹ Exodus 33:11.

²⁰ Exodus 13:8.

²¹ Exodus 17:9.

²² Exodus 17:14.

David Zucker, a retired chaplain at Shalom Park, believes Joshua's long-term development under Moses prepared him to lead the Israelites in their conquest of the Promised Land. In his article, "Elijah and Elisha: Part II," Zucker notes that the leadership issues faced by Elisha and Joshua mirrored those faced by Elijah and Moses. Both Joshua and Elisha had clear examples to follow, which allowed them to learn from the examples of Moses and Elijah. Zucker states, "Joshua not only follows Moses as leader of the Israelites, he consciously repeats events in Moses' life."²³ He writes,

Just as Moses sent scouts to seek out the land, so Joshua sends scouts to reconnoiter Jericho (Num. 13, Josh. 2). Just as the waters of the Sea of Reeds split to allow the Israelites to cross through in safety, so a similar event takes place with Joshua at the Jordan (Ex. 14:21-30; Josh. 3:7-13; 4:23). Joshua, like Moses before him, needs to adjudicate between the territorial wishes of the various tribes (Josh. 17:14-18; Num. 32)... When the Israelites cross over the Jordan, they place twelve memorial stones to acknowledge this event. This parallels the twelve pillars, which were set up at the base of Mount Sinai, one each for the twelve tribes (Ex. 24:4)... Joshua's assignment of the inheritances for nine and one-half tribes [west] of the Jordan is paralleled to the similar work by Moses for the Trans-Jordanian tribes (Josh. 13:8-33 = 14:1-19:51). Joshua's function as covenant mediator in Joshua 24 resembles that of Moses at Sinai (Ex. 20-24).²⁴

Zucker believes the biblical narrative portrays Joshua as more than just a successor of Moses; rather Joshua served as a counterpart to Moses.²⁵ At his death, Joshua is even given the epithet, "Servant of the LORD," a title which was also given to Moses.²⁶

²³David J. Zucker, "Elijah and Elisha: Part II," *Jewish Bible Quarterly* 41, no. 1 (2013): 227.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Joshua 1:1; cf. Joshua 24:29.

Another aspect of Joshua's leadership development is the way that Moses constantly encouraged him. Hayyim Angel, Rabbi of the Congregation Shearith Israel of New York City and teacher at Tanakh al Yeshiva University, stresses that throughout the book of Deuteronomy, God commands Moses to encourage Joshua.²⁷ This results in a litany of encouragement:

Joshua the son of Nun, who stands before you, he shall enter. Encourage him, for he shall cause Israel to inherit it.²⁸

But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.²⁹

Then Moses summoned Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land that the Lord has sworn to their fathers to give them, and you shall put them in possession of it."³⁰

This encouragement carried over into the Book of Joshua. The first chapter of Joshua records that after Moses died, God encouraged Joshua to be strong and courageous three times in four verses:

Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have

²⁷ Hayyim Angel, "Moonlit Leadership: A Midrashic Reading of Joshua's Success," *Jewish Bible Quarterly* 37, no. 3 (2009): 148.

²⁸ Deuteronomy 1:38.

²⁹ Deuteronomy 3:28.

³⁰ Deuteronomy 31:7.

good success. Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.³¹

Even more remarkably, the leaders of the tribes that remained east of the Jordan echoed this sentiment, “Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. Only be strong and courageous.”³²

Angel believes that these passages allude to the fact that Joshua sorely needed such encouragement in his role as a developing leader.³³ Even the name Moses gave Joshua speaks of encouragement. With no explanation or background, Numbers 13:16 bluntly states, “Moses called Hoshea the son of Nun Joshua.”³⁴ Angel believes that this change is noticeable and significant.³⁵ Hoshea means “salvation,” and Joshua means “God saves.”³⁶ The Babylonia Talmud teaches that Moses changed the name of Hoshea son of Nun to Joshua, saying, “May God save you from the wicked counsel of the bad spies.”³⁷ Angel interprets this Talmudic statement made by Moses as an expression of personal concern for Joshua’s character, reflecting his desire for Joshua to have confidence in God and encouraging Joshua to lead faithfully. Angel asks,

³¹ Joshua 1:6-9.

³² Joshua 1:18.

³³ Angel, 147.

³⁴ Numbers 13:16.

³⁵ Angel, 146.

³⁶ Geoffrey William Bromiley, *The International Standard Bible Encyclopedia*, rev. ed., 4 vols. (Grand Rapids, MI: William B. Eerdmans, 1979), s.v. “Joshua.”

³⁷ Sotah 34b.

Did Moses worry about the faith of his disciple? Did he suspect that Joshua would succumb to the counsel of the majority? Perhaps he (or the Talmud) recognized that Joshua may have partially shared the fears of the other spies. This would explain his initial silence, though he eventually did join with Caleb. It appears that Joshua's ambivalence during the episode of the spies is indicative of an unusual personality that subsumed both sides of seemingly irreconcilable views. He had internalized Moses' resolute faith in entering the Land, but also the people's fears and insecurities about the formidable dangers ahead.³⁸

There are several notable characteristics of relationship between Moses and Joshua, but the most evident of these is the idea of "being with," empowering, and encouraging the developing leader, indicating that there is a connection between the leader's development and the leader's mission and vision. These relational dynamics were also evident in the other relationships examined in this review.

Elijah with Elisha

1 Kings 19 records the calling of Elisha. Elijah was commanded by God to anoint Elisha as prophet in his place.³⁹ Elisha accepted the call, and for some time was the close attendant to Elijah until Elijah was parted from him and was taken up into heaven.⁴⁰ Like Joshua and Moses, Elisha served as Elijah's assistant.⁴¹ Zucker shows the similarities between the roles of Joshua and Elisha.⁴² However, Gene Rice, professor of Old

³⁸ Angel, 147.

³⁹ 2 Kings 19:16.

⁴⁰ 2 Kings 2:11.

⁴¹ 1 Kings 19:21 and 2 Kings 3:11.

⁴² Zucker, 229.

Testament and languages at Howard University School of Divinity, believes Elijah and Elisha's relationship is more like that of a father and a son.⁴³

Rice highlights several clues to support his claim of a father/son relationship in the narrative of Elijah's ascension into heaven, which is recorded in 2 Kings 2. Rice sees this as a portrayal of an intimate personal relationship. Rice notes to how each use the polite form of saying, "please" in their requests to one another. He specifically points out the significance of instances such as Elijah asking Elisha to please stay while he goes where the Lord sends him, or Elisha asking, "Please let there be a double portion of your spirit upon me."⁴⁴ Rice believes that Elisha's request for a double portion also illuminates the filial relationship between the prophet and his protégé. Rice argues, "A double share was the legal right of the firstborn son and successor of his father as head of the family (Deut. 21:15-17). Elisha does not ask to receive twice as much spirit as Elijah, but twice as much as any other 'son' of Elijah."⁴⁵

When Elijah is taken from Elisha's presence, Elisha cries out to him saying, "My father, my father!" Also, not only did Elisha tear his clothes in grief, but he tore them in two pieces.⁴⁶ Rice writes,

The intensity of Elisha's exclamation expressed by the doubling, "My father, my father," and the possessive pronoun, "my ['abhi] father," bespeak an intimate personal relationship, heightened by the pain of parting...When Elijah is taken from him, Elisha does not simply tear his

⁴³ Gene Rice, "Elijah's Requirement for Prophetic Leadership (2 Kings 2:1-18)," *Journal of Religious Thought* 59/60, no. 1 (2007): 7.

⁴⁴ 2 Kings 2:9.

⁴⁵ Rice, 5.

⁴⁶ 2 Kings 2:12.

clothes, a traditional expression of sorrow (e.g., 2 Kings 22:11), but tears them “in two pieces” (v. 12), tangibly expressing the depth of his pain.⁴⁷

Another aspect of the leadership development process is the continuation or completion of the leader’s mission. After the chariot of fire takes Elijah into heaven, Elisha takes up Elijah’s cloak, the symbol of the prophetic office.⁴⁸ Rice believes that this taking up of Elijah’s cloak is a reminder of Elijah’s unfinished mission,⁴⁹ which is similar to Zucker’s understanding of Joshua’s role in finishing Moses’ mission of bringing Israel into the Promised Land.⁵⁰

Elisha finished Elijah’s mission. When the Lord commanded Elijah to call Elisha as prophet, Elijah was also commanded to anoint Hazael to be king of Syria and Jehu to be king of Israel.⁵¹ The writer of 2 Kings 8 records Elisha informing Hazael that he will be king over Syria.⁵² Shortly after, Elisha directs one of the sons of the prophets to anoint Jehu, the son of Jehoshaphat, king of Israel, instead of Ahab. Thus, three commands given to Elijah were at length carried out and fulfilled by Elisha.⁵³

In examining both Moses’ development of Joshua and Elijah’s development of Elisha, Zucker summarizes,

⁴⁷ Rice, 7.

⁴⁸ 1 Kings 19:19.

⁴⁹ Rice, 9.

⁵⁰ Zucker, 227.

⁵¹ 1 Kings 19:15–17.

⁵² 2 Kings 8:7–15.

⁵³ M. G. Easton, *Illustrated Bible Dictionary*, 1 vols. (New York, NY: T. Nelson and Sons, 1893), 224.

A good leader sets a personal example and serves as a model for appropriate behavior. Elijah served as a guide for Elisha ben Shaphat, just as Moses had been the mentor of Joshua ben Nun. Some of this mentoring and modeling was direct, and in other cases the disciple was aware of his exemplar's fame and sought to adopt similar behavior...Both followed and honored those who preceded them.⁵⁴

Jesus with His Disciples

After a night of prayer, Jesus chose his disciples.⁵⁵ These disciples were to spend time with him, which was the most tangible evidence of Jesus' work to develop them as leaders.⁵⁶ H.B. London, vice president of church and clergy for Focus on the Family, shares,

He spent time – lots of time – with His disciples. He ate with them. He sometimes even taught them pastoral ministry lessons that they could never forget as they walked together to the next ministry site. He loved them. He modeled ministry for them. And they learned as much about the “whys” as well as the “hows” of ministry as they watched Jesus minister to people in different settings.⁵⁷

Gene Wilkes, long-time pastor of Legacy Baptist Church, agrees with London's assessment of the extensive time Jesus spent with his disciples. Wilkes writes,

Jesus seldom did ministry by himself. Jesus was Lord and Master and needed no one to help him. Yet no matter what he was doing, he ministered with his disciples nearby. He usually had at least three disciples with him wherever he went. By constantly having his closest followers near him, he showed how the best lessons came from the classroom of experience.⁵⁸

⁵⁴ Zucker, 229.

⁵⁵ Luke 6:12-13.

⁵⁶ Mark 3:14.

⁵⁷ H. B. London and Neil B. Wiseman, *The Heart of a Great Pastor*, rev. ed. (Ventura, CA: Regal Books, 2006), 14.

⁵⁸ C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House Publishers, 1998), 213.

Through this interaction and ongoing relationship, Jesus constantly taught his disciples what they needed to know. Wilkes continues, “He trained them about the nature of the kingdom of God (Matt. 13) He explained his mission (Mark 10:32-34). He performed miracles to teach lessons (Mark 4:35-41). Jesus even instructed his disciples on their attitudes about being followers.”⁵⁹

Bob Flayhart, founding pastor of Oak Mountain Presbyterian Church, in his doctoral thesis on the use of the gospel in mentoring and development, also recognizes that Jesus taught and developed his disciples in the context of relationship. Flayhart summarizes,

Christ taught the Gospel of God and its implications. He taught His disciples the content of the Gospel in the context of relationship. As He taught them the content of the Gospel, He also taught them the principles of Gospel living. Though Christ taught much on behavioral issues and gave many commands for kingdom living, Christ also spoke much on the heart and the need for faith in Him expressed in simple repentance and trust. Christ modeled how to walk with God in the realities and rigors of daily life and mentored His men in attitudes, beliefs and behaviors. Christ even modeled the Gospel through how He related to the disciples and how He called them to relate to one another.⁶⁰

As such, it seems that Jesus related to his disciples in a parental manner that was similar to the relationship between Elijah and Elisha. A.B. Bruce, former professor of apologetics and New Testament exegesis at the Free Church Divinity Hall, Glasgow (Trinity College), in his classic work, *The Training of the Twelve*, uses Jesus’ prayer in John 17 to show the depth and parental nature of the relationship. Bruce writes, “Jesus

⁵⁹ Ibid., 196.

⁶⁰ Robert Flayhart, “Gospel-Centered Mentoring” (D.Min. diss., Covenant Theological Seminary, 2002), 24.

speaks here like a parent who lives for the sake of His children, having a regard to their moral training in all His personal habits, denying Himself pleasures for their benefit, and making it His chief end and care to form their characters, perfect their education, and fit them for the duties of the position which they are destined to fill.”⁶¹

By spending time with Jesus each day, the disciples gained a model and example for leadership and life. After serving his disciples by washing their feet, Jesus said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you.”⁶²

The Apostle Paul also encouraged the Christians in Rome to follow Christ's example to bear with one another, serve one another, and welcome one another just as Christ had done.⁶³ While in prison, Paul also encouraged the Philippians to follow Christ's example of humility. Paul wrote,

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born

⁶¹ Alexander Balmain Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publications, 1971), 459.

⁶² John 13:12-15.

⁶³ Romans 15:1-7.

in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.⁶⁴

Likewise, Peter echoes Paul's encouragement to follow Christ's example. Peter believes that all Christians must use Christ's life as a model for their own, especially in the area of serving others. Peter writes, "For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps."⁶⁵

Derek Tidball, former principal of the London School of Theology and current visiting scholar at Spurgeon's College, believes that Jesus presents himself consistently as a model of service and leadership. Tidball explains,

When his disciples were discussing when they would partake of the benefits of leadership, as conventionally understood, Jesus specifically contrasts his style of leadership with that of the Gentiles and says, "for even the Son of Man did not come to be served but to serve, and to give his life a ransom for many"⁶⁶

Jesus developed and empowered his disciples by sending them out to do ministry without him. This allowed his disciples to gain personal experience and provided teaching opportunities when they returned. Jesus was able to discuss their successes and failures, so they would have even greater success the next time. Luke 10 describes one such successful outing. Those returning exclaimed with joy to Jesus, "Lord, even the demons are subject to us in your name!" However, Jesus reminds them of the true cause

⁶⁴ Philippians 2:1-8.

⁶⁵ 1 Peter 2:21.

⁶⁶ Derek Tidball, "Leaders as Servants: A Resolution of the Tension," *Evangelical Review of Theology* 36, no. 1 (2012): 36.

for joy and tells them, “Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”⁶⁷

Mark 9 records an experience that resulted in an outward failure but was beneficial and successful in further developing the disciples. After Jesus, Peter, James, and John return from the Mount of Transfiguration and rejoin the rest of the disciples, the group encounters a boy with an unclean spirit that the other disciples had unsuccessfully tried to exorcize. After Jesus heals the boy of the unclean spirit, the disciples ask, “Why could we not cast it out?” Jesus used their failure to teach them that certain demons cannot be exorcized with anything but prayer.⁶⁸

Similar to the Moses/Joshua and Elijah/Elisha relationships, Jesus invests his disciples with the responsibility of carrying on his mission. First, Jesus gives his disciples the “keys of the kingdom of heaven” so that whatever they bind on earth is bound in heaven, and whatever they loose on earth is loosed in heaven.⁶⁹ Following his resurrection, Jesus appears to his disciples and breathes on them, giving the Holy Spirit to fill them and to empower them for ministry.⁷⁰ At his ascension, Jesus gives his disciples the Great Commission.⁷¹ Jesus again promises that when the Holy Spirit comes upon

⁶⁷ Luke 10:20.

⁶⁸ Mark 9:27-28.

⁶⁹ Matthew 16:19.

⁷⁰ John 20:22.

⁷¹ Matthew 28:16-20.

them, he will enable them to be his witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth.⁷²

Paul with Timothy

Paul was instrumental in the development of Timothy as a leader. Timothy accompanied and assisted Paul in his ministry of strengthening the churches.⁷³ When Paul believed that Timothy was qualified to minister on his own, Paul left him in Ephesus to lead the church. Tom Harper, in his book *Leading from the Lion's Den*, teaches that developing leaders must be tested and allowed to fail. Harper writes, "Paul sent his young protégé to consult with a wayward church in need of a strong leader. Timothy's risk of failure was real."⁷⁴ As Jesus would instruct his disciples in their successes and failures in ministry to further develop and encourage them, Paul, likewise, continued to instruct and develop Timothy through the writing of letters. Harper writes, "Paul didn't just send him on this challenging assignment and hope for the best, he also sent him a letter with specific instructions for the job."⁷⁵

Martin B. Copenhaver, in his review of *Called to Lead: Paul's Letters to Timothy for a New Day*, by Anthony B. Robinson and Robert W. Wall, notes,

Most of the letters that Paul wrote or that bear his name are addressed to congregations. But these are a pastor's letters to another pastor, and their subject is the nature and practice of pastoral leadership... They were written in a context of great uncertainty. Paul, the founding pastor of the church in Ephesus, had taken

⁷² Acts 1:8.

⁷³ Acts 16:1-5.

⁷⁴ Tom R. Harper, *Leading from the Lion's Den: Leadership Principles from Every Book of the Bible* (Nashville: B&H Publishing Group, 2010), 165.

⁷⁵ Ibid.

to the road, leaving the young pastor Timothy to lead a congregation that faced many challenges.⁷⁶

Wilkes also sees these letters to Timothy as ongoing leadership training, because they represent Paul's ongoing effort to develop and encourage Timothy as a leader. Leaders who develops other leaders will themselves be further personally developed in the process. Wilkes explains, "Paul wrote to the young pastor and told him to entrust what he learned from Paul to faithful men who would also 'be qualified to teach others' (2 Tim. 2:2). 'Qualified' in this verse means to be fit or competent for something. Paul told Timothy to find 'reliable,' or faithful, men who he could train to teach others."⁷⁷ Both Jesus and Paul developed those who were with them to enable them to pass the mission on to others.

Paul's development of Timothy for leadership involved clearly defining for him the characteristics and qualities possessed by current and potential leaders. Paul gave clear written instructions for Timothy's ministry at Ephesus. Throughout his first letter to Timothy, Paul instructs, challenges, and encourages him regarding his leadership role. In 1 Timothy 1, Paul reminds Timothy of his commitment to the gospel because of his call to serve Christ.⁷⁸ In the following chapter, Paul stresses the importance of prayer. Paul then outlines the requirements of those who are qualified to serve in the third chapter.⁷⁹ In the fourth chapter, Paul warns Timothy about apostates and challenges him to

⁷⁶ Martin B. Copenhaver, "Called to Lead: Paul's Letters to Timothy for a New Day," *Christian Century* 129, no. 23 (2012): 38.

⁷⁷ Wilkes, 193.

⁷⁸ 1 Timothy 1:3-17.

⁷⁹ 1 Timothy 3:1-13.

faithfulness with specific ways to serve Jesus Christ. Chapter five instructs Timothy about how to honor true widows and show respect for the elders of the church.⁸⁰ In the final chapter, Paul closed his letter by charging Timothy to guard the faith and pursue godliness with contentment.

Like the previous examples, there is a public investiture of Timothy. Paul and the elders set Timothy apart by the laying on of hands. Twice Paul reminds Timothy of this to encourage and embolden him. In 2 Timothy 1:6-7, Paul reminds his protégé “to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control.”⁸¹ Paul also reminds Timothy of his gift, which was given by prophecy when the elders laid hands on him.⁸²

While the examples of Moses with Joshua, Elijah with Elisha, Jesus with his disciples, and Paul with Timothy may not be set forth as the biblical norms for leadership development, they provide useful examples of how existing leaders developed new leadership among God’s people.

Theological Implications and Principles of Leadership Development

These biblical examples provide a number of theological principles for leadership development, several of which are relevant to this study. First, there is a shared vision, mission, and goal between the current leader and the developing leaders. Joshua, Elisha, the disciples, and Timothy all continued to fulfill the mission of those who developed

⁸⁰ 1 Timothy 5:3-25.

⁸¹ 2 Timothy 1:6-7.

⁸² 1 Timothy 4:14.

them. Secondly, there is a high level of personal interaction and depth of personal relationship between the leader and those being developed. Leaders invested time, effort, and personal relationship in those they were developing. Third, this interaction and personal relationship is the medium through which the leader instructs, encourages, and empowers future leaders. Finally, there is a visible and public investiture of the leaders being developed by the leader. Moses, Elisha, Jesus, and Paul each set those they had developed apart as leaders in their stead. Along with these biblical passages, there are two primary areas of literature related to this study. The first area addresses volunteerism, focusing on the recruitment, training, and retention of volunteers. The second area addresses leadership development in general, with a special focus on leadership development within the church.

Literature Related to Volunteerism

Like many organizations, the church depends on volunteer leaders. Literature on volunteerism impacts pastoral development of church leaders because these writings address the recruitment, development, and retention of volunteers.

Recruiting Volunteers

Literature that focuses on volunteerism often addresses the issue of recruitment. Specific areas of focus include the struggle to find qualified people with the time and desire to volunteer, as well as strategies for encouraging these individuals to donate their time.

Difficulty in Finding Volunteers

Several authors have noted the increasing difficulty involved in finding people who are willing to help. Time restraints and the demands of work and family make it hard for people to volunteer. William Brackney, professor of Christian theology and ethics at Acadia Divinity College, believes people today are more selective about how they spend their time. This selectivity includes participation in a local church or Christian ministry. He writes in *Christian Volunteerism*,

Joining small groups, taking leadership roles, engaging in educational experiences and being elected to positions of leadership are all voluntary processes...the very issue of participation in a local congregation or fellowship has become selectively voluntary, that is, people become involved in a limited number of religious experiences that compete for their limited time and interest.⁸³

Lauren Carroll understands this competition between limited time and the unlimited number of volunteer opportunities. In her article entitled, *The Impact of Excess Choice on Deferment of Decisions to Volunteer*, Carroll uses the economic term “paradox of choice,” which describes the tension between the desire for a greater number of options and the increased difficulty in selecting which of those additional options to choose. This difficulty often leads to indecision.⁸⁴ Carroll believes this paradox of choice describes the current situation of potential volunteers and the organizations that need them. So many organizations are vying for volunteers that with the excess of options,

⁸³William H. Brackney, *Christian Volunteerism: Theology and Praxis* (Grand Rapids, MI: William B. Eerdmans, 1997), 147.

⁸⁴Lauren S. Carroll, Mathew P. White, and Sabine Pahl, “The Impact of Excess Choice on Deferment of Decisions to Volunteer,” *Judgment & Decision Making* 6, no. 7 (2011): 629.

people are less likely to commit to any of them.⁸⁵ Saying, “no” to all is easier than saying, “yes” to one.

Helen Little, a management and marketing consultant for non-profits, sees this as an issue of supply and demand.⁸⁶ Although there is no single source that states the exact number of non-profits in existence, the United States Census Bureau records the existence of more than one million non-profit organizations.⁸⁷ Little believes that the excess of choice has made recruiting volunteers more difficult and competitive. With many organizations experiencing cutbacks in resources, there is an increase in the demand for volunteers.

On the supply side, Little writes,

There are many macro environmental trends that affect the availability of volunteers. As a whole, people are seeking more balance in their lives, leaving less time for volunteer work. More than a decade of corporate downsizing has resulted in people doing more with fewer resources at work. This has caused more stress in their lives and has left them less willing to give up valuable personal time to volunteer. Additionally, because most American adults must work, they are highly discriminating in their use of time.⁸⁸

Little believes that since people’s time is already at a premium, volunteer opportunities that require long-term commitments, such as lengthy terms of office and committee

⁸⁵ Ibid., 636.

⁸⁶ Helen Little, *Volunteers: How to Get Them, How to Keep Them* (Naperville, IL: Panacea Press, 1999), 7.

⁸⁷ “Table 583. Nonprofit Charitable Organizations—Information Returns,” [www.Census.gov](http://www.census.gov/compendia/statab/2012/tables/12s0583.pdf), <http://www.census.gov/compendia/statab/2012/tables/12s0583.pdf> (accessed May 28, 2013).

⁸⁸ Little, 8.

memberships, are intimidating and discourage people from becoming involved.⁸⁹

Considering this selective volunteerism, people may only choose a voluntary association for what Brackney describes as “identification.” He says, “Persons may wish to contribute a minimum sum to achieve a place on the membership roster, while never becoming involved in the actual work of the association or its decision making.”⁹⁰

Mark Senter, chair of educational ministries at Trinity Evangelical Divinity School, sees the difficulty of finding volunteers in the church being linked to a lack of a theology of service. He writes in *Recruiting Volunteers in the Church*, “In our consumer-oriented society individuals most frequently judge the value of an activity by the personal benefit derived from it.”⁹¹ Senter continues,

The “gimme” mind-set has carried over into volunteer ministry in the church. Frequently, a parent will choose not to teach Sunday School until his or her child is old enough to be enrolled in the program. To make sure that the child receives a good Sunday School education, the parent will make a commitment. But the commitment is not to service, it is a commitment to protect one’s own interests.⁹²

Jerry Garfield, a field consultant for a clergy-lay leadership partnership named the Alban Institute, agrees that self-interest, or more specifically consumerism, has affected the church. He writes,

We live in a busy society—longer work hours, little discretionary time. Many adults seeking spiritual solace and guidance say, “I’m searching. What can you do for me?” Along with curiosity, openness, and confessed need, consumerism has

⁸⁹ Ibid.

⁹⁰ Brackney, 124.

⁹¹ Mark Senter, *Recruiting Volunteers in the Church* (Wheaton, IL: Victor Books, 1990), 23.

⁹² Ibid.

entered congregational doors: “Do unto me because I really don’t have the time or commitment to do unto you.”⁹³

To move individuals from self-interest to a greater sense of service, Senter believes that service must be preached and taught in the church.⁹⁴ Bill Hybels, founding pastor of one of America’s largest churches, Willow Creek Community Church, affirms Senter’s idea of preaching and teaching on service when he asks, “Are you teaching regularly on the priesthood of all believers? Have you reminded your people recently that they have the Holy Spirit in them? Are you calling them to be a part of the redemptive mission of God?” Hybels believes God uniquely created his people to fulfill this calling, and pastors must challenge them to fulfill this calling.⁹⁵

Encouraging People to Volunteer

Most literature that addresses the recruitment of volunteers suggests specific ways that organizations or leaders can encourage people to engage. For Hybels, encouraging people to volunteer is a simple matter of challenging one’s acquaintances to get involved. Hybels writes,

If I need to recruit a new board member, I always start with somebody I know...I think about all the qualified people I know who aren’t serving. If one of them strikes me as a possible candidate, I take the next step: I invite him or her to lunch and present the needs of our board. If they are not interested, that’s fine. Perhaps just opening the discussion will prompt

⁹³ Jerry Garfield, “A New Approach to Recruiting Volunteers,” *Congregations* 29, no. 1 (Winter, 2003): 44.

⁹⁴ Senter, 30.

⁹⁵ Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids, MI: Zondervan, 2004), 64.

them to think about something else they would really like to do and I can help guide them in that direction.⁹⁶

Tony Morgan and Tim Stevens, both pastors at Granger Community Church, and authors of the *Simply Series*, which deal with best practices for churches, believe one of the best ways to encourage people to volunteer is to tell them how they can use their gifts and experiences to help others. Morgan and Stevens propose that in assisting others, people find purpose and fulfillment. They find that when people see how they could influence the lives of others by volunteering in a particular role, they are the ones who truly benefit. So in the end, both the servant and the one being served are blessed. As Morgan and Stevens write in their book *Simply Strategic Volunteers*, “The focus is not on the need for help only but on the potential volunteer interested in contributing into the lives of others.”⁹⁷

Hybels agrees, surmising that when people see how engaging in the lives of others is personally fulfilling, they are motivated to volunteer. In a conversation with a new staff member at Willow Creek, Hybels was asked if he felt guilty about asking already busy people to volunteer. Hybels responded,

During the next few months you’re going to meet people who stand at drill presses, ten hours a day, five or six days a week. When they go home at night, few of them sense the pleasure, meaning, and purpose of life they’ve heard advertised in commercials for beer or computer systems. They’re godly, conscientious people, and they feel thankful for their jobs. But they don’t find satisfaction for their souls at the drill press.⁹⁸

⁹⁶ Ibid., 107.

⁹⁷ Tony Morgan and Tim Stevens, *Simply Strategic Volunteers: Empowering People for Ministry* (Loveland, CO: Group, 2005), 17.

⁹⁸ Hybels, 11.

Many recruiters agree that to create a fulfilling, soul-satisfying experience for the volunteer, they must be a good fit for the position. From the volunteer's perspective, Patrick Corving of the Corporation for National and Community Service, suggests asking:

What's your passion? Some folks are interested in an issue while others are interested in an activity. People who enjoy being outdoors may get pleasure and fulfillment volunteering with park services. Someone who believes in helping older people live independently at home might check out Meals on Wheels.

What are your skills? Increasingly, charities and other nonprofits are tapping the expertise of doctors, accountants, marketing experts, and all sorts of other professionals who show up with special talent. Alternatively, a recent college grad or someone looking to reenter the job market often can find training in new skills.

Are you an adrenaline junkie? There's a big difference between heading to a disaster at a moment's notice and signing up to help kids learn to read.

How much time do you have? If you're busy, consider a virtual gig raising money or writing Web copy for a nonprofit a few hours a month, or volunteering during vacation. One-shot possibilities include a walk-a-thon or the 9/11-Day of Service.⁹⁹

Most literature on the recruiting of volunteers also emphasizes the effectiveness of a personal invitation to volunteer. Jonathan and Thomas McKee of Volunteer Power, a leadership development firm specializing in volunteerism, believe

Recruiting is an important process. Consider the old rule of communication: "You need to communicate the same message five times, five different ways, and the fifth time people often say, 'I never heard that before.' You need announcements, written letters, testimonials, and write ups in newsletters. But most of all, when you recruit, you need personal invitations."¹⁰⁰

⁹⁹ Christopher J. Gearon, "Find the Best Volunteer Fit," *U.S. News & World Report*, Nov. 2010, 58.

¹⁰⁰ Jonathan R. McKee and Thomas W. McKee, *The New Breed: Understanding & Equipping the 21st-Century Volunteer* (Loveland, CO: Group, 2008), 35.

Dan Reiland, longtime associate of John Maxwell, former vice president of Leadership and Church Development at *INJOY* and executive pastor of 12Stone Church, agrees with the McKees:

There are times when you will need to print an announcement for volunteers in the church bulletin, post a notice online, or address the congregation from the platform. All these tactics are helpful, but the best invitations are made in person, face to face. If the invitation matters, make it personal. I've received many invitations by mail, but the ones that also included a phone call or some kind of personal contact made much greater impact.¹⁰¹

Morgan and Stevens call these personal invitations, "shoulder tapping." They believe this is essential to the recruitment of volunteers. Stevens writes,

All leaders and volunteers must believe that it is their responsibility to "tap the shoulder" of the folks next to them and invite them into ministry. I'm not referring to the people sitting next to them on Sunday morning, but the people standing next to them in life - the people with whom they are in relationship. It is so inviting to hear, "Join me." This tells me that someone wants to be with me, that I have worth, that I can make difference.¹⁰²

Susan Ellis, national columnist for the *Nonprofit Times* and founder and president of ENERGIZE, Inc., a volunteer management company, agrees with what these other authors have written. However, she believes the best reason for doing face-to-face recruiting is that it offers people the opportunity to converse and explore whether they fit with the organization. Ellis explains,

Even if this conversation does not lead to the person becoming a volunteer, you can still make a friend for your organization. People who are approached to help can become supporters in many ways, from giving money to community advocates...such individual contact is always positive, even if the result is a no to the invitation to volunteer. Why?

¹⁰¹ Dan Reiland, *Amplified Leadership* (Lake Mary, FL: Charisma House, 2011), 96.

¹⁰² Morgan and Stevens, 46.

Because it is always flattering to ask some to participate. You are implying, if not actually saying, that this person has talents that are wanted and needed. If you did not feel the person was a potentially good volunteer, you would not be having this conversation.¹⁰³

For many, a personal invitation is the most effective way to enlist volunteers.

However some authors, especially those dealing with volunteers in the Christian community, claim when encouraging individuals to volunteer, it is more about the calling of God. Both Hybels and Senter believe this to be the case. Senter reassures, “Though the task of recruiting workers...may seem overwhelming and at times awesome, the responsibility does not lie with pastors alone...The One ultimately in charge of providing workers is the Spirit of God.”¹⁰⁴ Jesus encouraged his disciples similarly, saying, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”¹⁰⁵

Developing Volunteers

Along with focusing on recruitment, volunteerism literature emphasizes the importance of developing and training volunteers. Topics addressed under development and training include defining the role of the volunteer and equipping volunteers to fulfill those roles within the community or organization.

¹⁰³ Susan J. Ellis, *The Volunteer Recruitment (and Membership Development) Book*, 3rd ed. (Philadelphia, PA: Energize, Inc., 2002), 95.

¹⁰⁴ Senter, 28.

¹⁰⁵ Luke 10:2.

Defining Roles and Needs

Ellis believes that before someone can be equipped to volunteer, the role must be clearly defined. An unclear description of the job that needs to be performed, creates a risk of recruiting people who do not meet the need. According to Ellis, having the wrong volunteers may be worse than having no volunteers.¹⁰⁶ Little agrees with Ellis that the need and the role of the volunteer must be defined before volunteers arrive. Little writes, “Often volunteers are asked to work on a project before team leaders are recruited, the tasks defined, and the preparations is complete. As a result, time and talents are wasted and volunteers lose interest.”¹⁰⁷

Jo Rusin, a volunteer coordinator for more than thirty years, supports Ellis and Little’s emphasis on starting with a clearly defined volunteer need before recruiting. Rusin advocates,

Before you begin recruiting volunteers, decide exactly what you want them to do. We need volunteers to help out around here is not enough to design a volunteer program and to begin recruiting volunteers. It might seem wise to get some volunteers, see what they can do, then decide where you can use them. As logical as this may sound, it doesn’t work in practice. First, look at your organization and find the opportunities to use volunteers.¹⁰⁸

To find these volunteer opportunities, Rusin suggests asking staff and supervisors to think of the needs that volunteers can meet. Rusin teaches that the next step is to, “Take

¹⁰⁶ Ellis, 5.

¹⁰⁷ Little, 20.

¹⁰⁸ Jo B. Rusin, *Volunteers Wanted: A Practical Guide to Finding and Keeping Good Volunteers* (Mobile, AL: Magnolia Mansions Press, 1999), 23.

the time to divide the work into smaller parts and write simple, accurate job descriptions.” Rusin concludes,

A few hours spent establishing exactly what you want your volunteers to do will save time throughout the volunteer program. It makes targeting groups and individuals for potential recruiting easier. When paid workers see exactly what volunteers will be doing, they are less likely to feel their jobs are threatened and more likely to support the volunteer program. Additional supplies and equipment can be programmed in advance of the volunteer’s actual arrival. Necessary training and forms can be developed in advance. In short, a clear focus on volunteers’ tasks makes the actual development or expansion of your existing program easier.” Don’t skip the job description step!¹⁰⁹

Patricia Bays, an educator and volunteer in the Anglican Church of Canada, supports Rusin’s warning not to skip the job description step. Bays gives some suggestions about what should be included in such a job description. She writes in her article *The Care and Nurture of Volunteers*, “Recruit volunteers for specific tasks. Does the church need Sunday school teachers? What liturgical ministries (reader, intercessor, greeter) are looking for additional volunteers? What outreach programs need more help? Include these elements in the job description:

- Details of the task(s) to be done;
- Estimate of how many hours per week or month the job requires, for example, church school teachers need to be aware that midweek preparation time is needed, as well as Sunday class time;
- Explanation of orientation and training that will be provided;

¹⁰⁹ Ibid., 26.

- Promise of support that will be provided to volunteers from staff, a volunteer coordinator, or the person responsible for this area of work, such as the Sunday school superintendent or the coordinator of the parish food cupboard;
- Explanation of any reporting that is expected;
- Time limit for the position.”¹¹⁰

Thomas McKee summarizes this idea, “Effective recruiting demands a very clear, complete, and brief presentation of the roles and responsibilities of the position you’re recruiting for. This not only helps people know what to do once they get started, it helps them evaluate if they’re a good fit to begin with.”¹¹¹

Little encourages sharing all information regarding the position and expectations in writing, thus creating a volunteer contract.¹¹² Ellis and McKee communicate the same idea. Little reasons,

Communicating the specifics in writing will increase the odds that he or she will say yes and that the task will be completed satisfactorily. The lack of a clear contract between a volunteer and the project team leader presents a basic problem. In the eagerness to get volunteers to commit, details regarding the expectations may not be communicated clearly. There may be a misunderstanding about exactly what the volunteer has agreed to do. If nothing is confirmed in writing, members may verbally commit to complete a task but then forget the details, or forget the commitment altogether.¹¹³

¹¹⁰ Patricia Bays, “The Care and Nurture of Volunteers,” *Clergy Journal* 82, no. 7 (2006): 8.

¹¹¹ McKee and McKee, 42.

¹¹² Little, 40.

¹¹³ Ibid.

Although most literature about the importance of defining volunteer roles comes from an organizational perspective, there are some writers who encourage potential volunteers to ask for such clarification before connecting with a particular organization. Terry K.

Bloom, management consultant from Bloom & Associates, informs potential volunteers,

Many non-profit organizations have poor recruiting standards and practices, with no written job descriptions or qualifications. Rarely have any task analyses been performed. Equally rare are current needs assessments, and the organization may be reluctant to invest time and money in performing one. It is very important that you push for an assessment of needs at the local level...lobby as effectively as you can to conduct a needs analysis for this unique circumstance, with this group of people.¹¹⁴

Similarly, the McKees encourage volunteers to be aware of the added expectations that may come from a volunteer coordinator using an, “Oh by the way” approach. They recommend that before committing to an organization, a potential volunteer should try to fully discover the roles and responsibilities of the position. In *The New Breed*, Jonathan McKee shares a story about something that his wife Lori experienced after responding to a request for volunteer helpers in a children’s ministry.

Lori showed up to help the first week and asked, “What do you want me to do?”

The leader handed her a huge manual and said, “Oh, by the way, we ask all volunteer leaders to read this” Lori showed me the book after church (I nicknamed it *War and Peace*). She took it home and started to read it. Later that week the phone rang. “Oh, by the way, we’re having an eight-hour training session next Saturday and want all our leaders to attend.”

Lori clarified, “I’m happy to read the manual and attend the training if that’s what needed. But I just wanted to be a helper.” The coordinator assured her again that it was all necessary.

¹¹⁴ Elizabeth Lean, “What’s Different About Training Volunteers?,” *Training & Development Journal* 38, no. 7 (July 1984): 21.

Lori read the manual and even attended the training session. But the phone rang again the next week. “Oh, by the way, we need all of our teachers to be fingered printed. It’s 40 dollars. We’ll send you a map of the place downtown where you need to go.”

Two weeks, later, the coordinator asked Lori to be a substitute teacher that week. Lori ran a class of 33 first-graders by herself. (It wasn’t a pleasant drive home from church that day. Whew! I can still remember it clearly.)

We began to fear the phone.¹¹⁵

McKee agrees with Bloom that it is important for volunteers to know what they are getting into before they begin. However, McKee states, “The problem isn’t volunteers like Lori. The problem isn’t even asking volunteers to be fingerprinted or attend annual planning retreats. Rather, the problem is the volunteer recruiter using the ‘Oh, by the way’ method to snag volunteers.”¹¹⁶ Expectations need to be clarified. If a volunteer coordinator takes this approach often, McKee warns, the resultant frustrated and weary volunteers will quit.

Equipping the Volunteer

A significant body of literature on volunteerism covers the need to train and equip volunteers. Most writers on the subject agree with Sunny Fader, a consultant for not-profit-organizations, who feels that volunteers come with the best intentions, but their life experiences have not equipped them sufficiently to handle the tasks they have

¹¹⁵ McKee and McKee, 29.

¹¹⁶ Ibid., 28.

volunteered to undertake.¹¹⁷ Fader believes that volunteer managers need to provide sufficient support and training to enable volunteers to succeed in their roles.¹¹⁸

Teena Stewart, editor of *Ministry in Motion*, believes that training and equipping of volunteers is just as necessary as training and equipping those applying for a driver's license. She relates, "Individuals first study the manual and participate in classroom training. Next comes behind-the-wheel training, followed by a learner's permit. Finally, after hours of practice, a person is declared ready to drive independently."¹¹⁹ Stewart believes that effective volunteer training should operate in a similar manner. She argues, "It's foolish to place a person in a position, then let her go without an explanation of how things operate, the details of the specific position, and the tools necessary to do the job."¹²⁰ Stewart concludes by supporting Fader's view that volunteer managers need to provide support and training to enable volunteers to succeed. Stewart shares, "Training, equipping, and coaching volunteers reduces greatly the number of well-meaning persons who 'crash' somewhere down the road."¹²¹

Likewise, Rusin believes that no job is self-explanatory, regardless of how easy it may seem to the volunteer manager. Rusin explains, "Even the most well intentioned and

¹¹⁷ Sunny Fader, *365 Ideas for Recruiting, Retaining, Motivating, and Rewarding Your Volunteers: A Complete Guide for Nonprofit Organizations* (Ocala, FL: Atlantic Pub. Group, 2010).

¹¹⁸ Ibid.

¹¹⁹ Teena M. Stewart, "Training, Equipping, and Coaching," *Clergy Journal* 79, no. 8 (2003): 23.

¹²⁰ Ibid.

¹²¹ Ibid.

energetic new volunteers will make mistakes unless someone takes time to show them what to do and what standards are expected.”¹²² She continues,

If at all possible, show new volunteers, rather than tell them. A hands-on approach builds confidence in the new volunteer who says to herself, “If you can do this, so can I.” Showing also brings up the glitches or peculiarities in a task, such as a balky computer you routinely have to reboot or a dog that lunges on the leash. Patient coaching in the beginning on an entry-level job will go far to boost a new volunteer’s confidence and sense of satisfaction.¹²³

As to actual training methods, most authors agree with Denise Locker, director of volunteers for Medical Ambassadors International. Locker argues that training methods and approaches vary greatly because each organization is unique in its size and scope, and each volunteer position requires unique training and equipping. However, according to Locker, there are a few key characteristics that are essential to any successful training program, no matter the size of the program or the skills needed.¹²⁴ Locker articulates these characteristics as respect, responsibility, and accountability. Locker urges that when training or equipping volunteers, it is important to respect them. She counsels, “Volunteers are there by choice. Out of the goodness of their hearts they are giving you an invaluable gift of time and service. Show regard and speak respectfully each time you come in contact with them.”¹²⁵ Speaking down to individuals or treating them like subordinates does not show respect. Secondly, it is important to communicate

¹²² Rusin, 56.

¹²³ Ibid.

¹²⁴ Denise Locker, *The Volunteer Book: A Guide for Churches and Nonprofits* (Kansas City, MO: Beacon Hill Press, 2010), 57.

¹²⁵ Ibid.

responsibility. Locker encourages providing a variety of training methods and opportunities, making sure the volunteers are aware of the expectations and requirements of the position and allowing for questions and clarifications.¹²⁶ The final key characteristic is accountability. Volunteers must know to whom they report and who reviews their work.¹²⁷

Likewise, Reiland gives five characteristics he believes must be included in the process of equipping and training volunteers, regardless of the role or task they are doing. The first is relevance. The training must address the current needs of the organization and include the current resources available to meet those needs. Reiland uses technology as an example of how quickly things change. He advises that an organization's volunteer training must stay current because standards and best practices are constantly changing. The second is variety. Reiland encourages using different methods of delivery, from guest speakers to DVD series. However, he stresses the need to "make sure the content is high-quality and truly meets your training needs"¹²⁸ Third, Reiland argues that every training and equipping approach must be based on practicality. He proposes, "The very nature of equipping demands that it be useful. Reminding the team of the vision is always great, and offering some philosophical background on the need for that area of ministry is a good idea. But ultimately your training must be practical."¹²⁹ However, practicality

¹²⁶ Ibid., 58.

¹²⁷ Ibid.

¹²⁸ Reiland, 113.

¹²⁹ Ibid., 114.

does not mean that the training must be boring, therefore Reiland insists that any training must be inspirational thus stirring, motivating, and challenging those who attend. To inspire volunteers, Reiland encourages telling stories about people on the team and the individuals they have helped through their service. This will remind the volunteers that they are making an impact.¹³⁰

Finally, Reiland stresses that the training must be focused. The temptation will be to use the time when everyone is together to add other items to the agenda. Although this may seem like an efficient use of time, Reiland argues that it is actually counterproductive. He states,

Announcements, reminders and general housekeeping unnecessarily prolong the training time and truly detract from the overall quality of the equipping program. Keep it simple. Stay focused, train your team with world-class excellence, then let the people go home! This is how you will get them to come back for the next training session.¹³¹

World-class training may potentially increase the involvement in future training sessions, however, having some type of volunteer training and equipping is proven to increase the retention of volunteers. Frank Marangos, in his research study, *The Effect of Training Workshops on Retention of Parish Religious Educators in the Greek Orthodox Archdiocese of America*, wanted to determine the relationship between attendance at a two-day regional teacher training workshop and the retention of teachers. The Department of Religious Education of the Greek Orthodox Archdiocese of America implemented two-day teacher training workshops in the fall of 1997. The goal of the

¹³⁰ Ibid.

¹³¹ Ibid., 115.

workshops was to help enhance confidence, increase instructional capabilities, and extend the service of volunteer parish religious educators. Marangos's study determined that there is a significant difference between the retention rate of volunteer parish religious education teachers who attend regional training workshops and teachers who do not attend. These workshops were comprised of several training modules. These training modules focused on content, pedagogical theories and methodologies, leadership, and classroom techniques. At the conclusion of the two-day workshop, participants were given a professional development certificate of participation.¹³²

The results of the study showed that sixty-seven percent of the volunteer teachers who attended the regional training workshop were still volunteering after two years. Whereas, only fourteen percent of those volunteer teachers who did not attend the training were still volunteering as teachers after two years.¹³³

Marangos concludes,

We have observed throughout this study that training workshops positively affect the retention rate of parish religious educators. From the analysis of the data it may be concluded that training workshops have an effect on the retention rate of religious education teachers. This study indicated that there is a significant difference in the retention rates of teachers who participated in an in-service training workshop with those who did not attend.

The voluntary sector of the church is an important context for continuing education. The Archdiocese should therefore seriously consider the connection between the quality of learning and the duration of voluntary service... Providing in-service training workshops for parish religious education teachers may increase the retention rate of the participants.

¹³² Frank Marangos, "The Effect of Training Workshops on Retention of Parish Religious Educators in the Greek Orthodox Archdiocese of America," *Greek Orthodox Theological Review* 46, no. 1/2 (2001): 132.

¹³³ *Ibid.*, 149.

Attendance may also encourage teachers to remain in their volunteer educational ministry for a longer period of time. If in-service parish religious instructors are provided with ongoing training opportunities that examine pedagogical theories, instructional techniques and course content they are more likely to remain in their teaching position for ten or more years.¹³⁴

Defining the role of the volunteers, as well as training and equipping volunteers to perform those roles, are necessary if both the volunteer and organization are to benefit. However, there are other factors that lead to long-term retention of volunteers.

Retaining Volunteers

Jo Rusin warns, “Just because volunteers have signed up and begun working doesn’t mean they will continue to volunteer.”¹³⁵ Retaining volunteers is an area of concern for any volunteer program. As such, retaining volunteers is an emphasis of volunteerism literature. Most discussions on retention of volunteers deal with adding value to the volunteer and appreciating the volunteer.

Adding Value to the Volunteer

Helen Little lists twelve basic needs that volunteers have. These needs must be met if volunteers are to be successful and if the organization is to retain them. The volunteer’s needs are as follows:

1. A specific manageable task with a beginning and an end.
2. A task that matches interests and reasons for volunteering
3. A good reason for doing the task.
4. Written instructions.

¹³⁴ Ibid., 153.

¹³⁵ Rusin, 75.

5. A reasonable deadline for completing the task.
6. Freedom to complete the task when and where it is most convenient for the volunteer.
7. Everything necessary to complete the task without interruption.
8. Adequate training.
9. A safe, comfortable, and friendly working environment.
10. Follow-up to see that the task is completed.
11. An opportunity to provide feedback when the task is finished.
12. Appreciation, recognition, and rewards that match the reasons for volunteering.¹³⁶

Rusin agrees with many of the needs on Little's list and entreats that volunteers must feel from the very beginning that they are needed and that their time and skills are valuable.¹³⁷ Fader also sees the need to make volunteers feel valued and believes that providing a rewarding experience can do this. She writes,

The effective placement of volunteers is a balancing act. The needs of the organization must be balanced with the needs of the volunteers. The organizations needs are relatively simple; there are certain jobs that need to be done. The needs of the volunteer are more complex. If your goal as volunteer coordinator is to develop a program that inspires long-term volunteer commitment, you will want to find a way to make those required volunteer positions rewarding for the volunteers who fill them.¹³⁸

¹³⁶ Little, 19.

¹³⁷ Rusin, 75.

¹³⁸ Fader, 143.

Reiland also concurs that adding value to the volunteer is an essential objective of any volunteer coordinator. He articulates, “As a leader, you must always balance numbers. You’ll need a certain number of people to make things happen in your ministry, but you can’t see people as numbers. A great test is to ask yourself if you are more interested in the team members’ fulfillment and growth more than getting the job done. People want to feel needed, valued, and cared for.”¹³⁹ Little agrees, “No matter how small the contribution, each volunteer deserves acknowledgement that what he or she did was of value and greatly appreciated.”¹⁴⁰

However, according to Little, a more effective way to add value to a volunteer is to connect the volunteer’s role or task with the values that motivated the individual to volunteer in the first place. She offers,

Each volunteer has his or her own reasons for volunteering in your organization. What motivates one might not motivate another. Some volunteer leaders make the mistake of assuming that all members volunteer for the same reasons they do; for example, a shared purpose, personal recognition, or to contribute to a good cause. When recruiting and managing volunteers, it is important to recognize these differences and match the tasks, work environment, and rewards to the individual’s own reasons for volunteering.¹⁴¹

Rusin, Hybels, and others see personal fulfillment as a significant motivator of volunteers. Rusin offers,

Many people find their regular jobs professionally and financially rewarding, but not personally fulfilling. They may be in a job that limits their contact with people. Or they may want to develop skills, which their job does not allow them

¹³⁹ Reiland, 95.

¹⁴⁰ Little, 72.

¹⁴¹ Ibid., 29.

to do. Their regular job may not give them the appreciation or sense of achievement they seek. Volunteering gives them the fulfillment they are looking for.¹⁴²

He stresses the need to connect volunteers with opportunities in line with their interests and personal motivations. Little also acknowledges skill development or self-improvement is a common reason why individuals volunteer. She shares, “These people desire self-advancement and growth. They want to gain new skills in a safe environment, or maintain or sharpen current skills.”¹⁴³ Little advises matching these volunteers with experienced volunteers who possess the skills they desire, or train them to perform in those areas of interest.¹⁴⁴

Ann Logue, freelance writer and lecturer in finance at the University of Illinois at Chicago, investigated the impact of volunteering on individuals. She gives the story of two women in her article, *The Junior League Wants You!* She shares,

Renee N. Tucei, president-elect of the Junior League of San Francisco and executive vice president and controller at California Federal Bank, says her experience handling finances for a not-for-profit organization expanded her accounting skills.

“Volunteer work has helped me be a more patient person and a much better listener,” says Tucei. “Sometimes, people just want to know that their side is being considered.” She also says that the leadership and management training offered by the Junior League has given her skills that are readily applicable to her job. “At work, you get so busy on everyday operational things that you don’t have time to hone [leadership and management skills] as much you might like.”

¹⁴² Rusin., 75.

¹⁴³ Little, 31.

¹⁴⁴ Ibid.

Michele Sparks, a manager in the actuarial consulting practice at Ernst & Young in Chicago, concurs. She's a member of the Junior League of Chicago, where she has worked with teenage mothers in the LeClaire Hearst housing project to help them stay in school and delay a second pregnancy.

Says Sparks, "I've had to get up in front of a large number of people and ask them for ideas or convince them to work on my project." That, notes Sparks, has made it easier for her to give presentations to prospective clients at work. She also says community work has made her more open-minded, noting that she's constantly reminded that not everyone is the same as she is. "That helps in interpersonal relationships at work."

Sparks also finds that volunteer experience has given her great ideas for motivating her staff. After all, you can't offer volunteers a raise or threaten to fire them--two common ways corporations try to motivate employees.¹⁴⁵

Fader also recommends adding opportunities for growth within the organization. She suggests, "Some people are more comfortable doing the same thing over and over again, but most people tend to lose interest once they master a skill or situation. Design your volunteer opportunities so you can offer a progression of work that will give your volunteers the opportunity to grow within your organization."¹⁴⁶

Additionally, Morgan suggests another way of adding value to the volunteer, especially those that Fader describes as progressing into roles with greater responsibility. He advises publically commissioning them, and he advises,

Depending on the role you may want to hold a formal ceremony to recognize the person's transition to the new leadership position. Other roles may only require an informal announcement to those the person will be leading. In any case, this is your case to tell the rest of the team, "I fully support this leader, and I'm going to do anything I can to help her succeed."¹⁴⁷

¹⁴⁵ Ann C. Logue, "The Junior League Wants You!," *T+D*, June 2001, 68-69.

¹⁴⁶ Fader, 195.

¹⁴⁷ Morgan and Stevens, 139.

Appreciating Volunteers

Most literature addressing the retention of volunteers resoundingly agrees that the appreciation of volunteers is essential for long-term retention. This idea has already been mentioned under the discussion of adding value to the volunteer, however, the amount of literature, which includes appreciation as a specific means of retaining volunteers, permits a deeper examination. Many authors share the importance of showing regular appreciation to volunteers. Rusin asserts, “Volunteers thrive on appreciation. Appreciation is, after all, the only pay they get. Thanking them once a year at the annual volunteer recognition luncheon is not enough. Volunteers who feel their contributions and time are not appreciated or are being taken for granted will stop volunteering. Few of them will ever tell you why.”¹⁴⁸ Stewart claims in her article, *Show Them They Matter*, “Volunteer recognition and appreciation honors those who serve and draws attention to the importance of volunteering. Appreciation should be a matter of habit.”¹⁴⁹

Similar to the idea of being a habit, Fader views appreciation as a mindset. She relates,

The idea that it is important to thank volunteers is not new; volumes have been written on the subject. Lists of traditional or creative new ways to say thank you can be found in books and on the Internet. But gratitude should not be just a gesture an organization indulges in occasionally to try to show they care, nor should it be viewed as a carrot to keep volunteers involved. Gratitude needs to be a mindset – a deliberate style of doing business – for a nonprofit that is serious about retaining its volunteers; it needs to be an integral part of the organization’s culture so the practice of gratitude becomes second nature for its employees.¹⁵⁰

¹⁴⁸ Rusin, 85.

¹⁴⁹ Teena M. Stewart, “Show Them They Matter,” *Clergy Journal* 79, no. 7 (2003): 17.

¹⁵⁰ Fader, 175-176.

Hybels agrees that appreciation and the encouragement it gives has to be a part of the culture of an organization. He jokes,

Volunteers need to be reminded that they're not crazy. I know how much I appreciate it when I'm affirmed and told that what I'm doing is important... We need to create a culture of encouragement by taking time to look each other in the eye and remind each other that what we're doing matters. God sees it, and for what it's worth, I see it too. Your faithfulness matters. Your gifts matters.¹⁵¹

Reiland clarifies what appreciation really does and says to a volunteer. He offers,

“Appreciating someone is not saying thank you, though that is important. It is seeing the value, worth, and quality in that individual.”¹⁵²

Although most literature on volunteerism deals with the recruiting, developing, and retaining of volunteers, there is a need to discover how to recruit, identify, and develop volunteers specifically for key leadership roles. Therefore, in discovering the role of pastors in the process of individuals becoming ordained leaders in the church, an extensive look at leadership development will bring greater insight into how one can develop volunteer leaders who will be effective in leading a volunteer organization.

Literature Related to Leadership Development

Developing new leadership is essential in both for-profit and non-profit organizations, whether these organizations have paid employees, volunteers, or a mixture of both. This is also true for the church. Because this need is universal, there is an abundance of literature that deals with leadership development in a variety of organizations. Even though the majority of writings address businesses and for-profits,

¹⁵¹ Hybels, 117.

¹⁵² Reiland, 26.

they do provide insight into the role of the pastor in the process of developing leadership in the church. These insights primarily focus on the selection of which individuals to develop and approaches to developing those selected. There is a small section in some leadership development literature that delves into the specific role of the leader in developing new leadership.

Selection of Potential Leaders

Literature that discusses the selection of potential leaders often enumerates the specific qualities and characteristics those individuals should possess. Jeffrey Liker, best-selling author of *The Toyota Way*, shares that the Toyota Motor Company believes people are the answer to success.¹⁵³ In *Toyota Talent: Developing Your People the Toyota Way*, Liker writes, “If people are the answer, selecting quality people must be the key.”¹⁵⁴ According to Liker, Toyota is primarily interested in hiring and developing people with a strong work ethic. He points out, “It [Toyota], prefers to locate in areas where people are familiar with hard work and have the motivation necessary to learn and perform.”¹⁵⁵

In *Good to Great*, Collins records how Nucor Steel, a good to great company, had an approach similar to that of Toyota. Collin writes, “The Nucor system did not aim to turn lazy people into hard workers, but to create an environment where hard working people would thrive and lazy workers would either jump or get thrown right off the

¹⁵³ Jeffrey K. Liker and David Meier, *Toyota Talent: Developing Your People the Toyota Way* (New York: McGraw-Hill, 2007), 12.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid., 13.

bus.”¹⁵⁶ As is the case at Nucor and in some of the other companies Collins examined, he writes,

Good to Great companies placed greater weight on character attributes than on specific educational background, practical skills, specialized knowledge, or work experience. Not that specific knowledge or skills are unimportant, but they viewed these traits as teachable (or at least learnable), whereas they believed dimensions like character, work ethic, basic intelligence, dedication to fulfilling commitments, and values are more ingrained.¹⁵⁷

James Kouzes and Barry Posner, professors of Leadership at the Leavey School of Business of Santa Clara University, summarize these ingrained values as credibility, and they believe, “Credibility is the foundation of leadership.”¹⁵⁸

Kouzes and Posner share many important lessons in their book *Credibility*, but according to them,

The meta-message is this: leadership is personal. It’s not about the corporation, the community, or the country. It’s about you. If people don’t believe the messenger, they won’t believe the message. If people don’t believe in you, they won’t believe in what you say. And if it’s about you, then it’s about your beliefs, your values, your principles. It’s also about how true you are to your values and beliefs.¹⁵⁹

In defining credibility, Kouzes and Posner state that there is one attribute that is unquestionably of greatest importance. They write,

The dimension of honesty accounts for more of the variance in believability than all other factors combined. Being seen as someone who can be trusted, who has high integrity, and who is honest and truthful is

¹⁵⁶ Collins, 51.

¹⁵⁷ Ibid.

¹⁵⁸ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2007), 27.

¹⁵⁹ James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain It and Lose It, Why People Demand It*, Jossey-Bass Business & Management Series (San Francisco: Jossey-Bass, 2003), xv.

essential. You may know someone is competent, dynamic, and inspirational. But if you have a sense that the person is not being honest, you will not accept the message, and you will not willingly follow. So the credibility check can reliably be simplified to just one question: “Do I trust this person?”¹⁶⁰

Stephen M.R. Covey, author and CEO of CoveyLink Worldwide, agrees with Kouzes and Posner. He writes,

There is one thing that is common to every individual, relationship, team, family, organization, nation, economy and civilization throughout the world - one thing which if removed, will destroy the most powerful government, the most successful business, the most thriving economy, the most influential leadership, the greatest friendship, the strongest character, the deepest love.

On the other hand, if developed and leveraged, that one thing has the potential to create unparalleled success and prosperity in every dimension of life. Yet, it is the least understood, most neglected, most underestimated possibility of our time. That one thing is trust.¹⁶¹

Covey defines trust as confidence. He expands this definition by saying,

The opposite of trust - distrust - is suspicion. When you trust people, you have confidence in them - in their integrity, their agenda, their capabilities, or their track record. It's that simple. We have all had experiences that validate the difference between relationships that are built on trust and those that are not. These experiences clearly tell us the difference is not small; it's dramatic.¹⁶²

For Covey, trust is a function of two things: character and competence. Character includes one's integrity, motive, and intent with people. Competence includes the capabilities, skills, results, and track record of the individual. Both character and

¹⁶⁰ Ibid., 24.

¹⁶¹ Stephen M. R. Covey and Rebecca R. Merrill, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006), 1.

¹⁶² Ibid., 5.

competency are vital.¹⁶³ Kouzes and Posner share the two sides of the same coin with Covey. “Credibility is mostly about consistency between words and deeds. People listen to the words and look at the deeds. Then they measure the congruence. A judgment of ‘credible’ is handed down when the two are consonant.”¹⁶⁴

Maxwell confirms Covey, Kouzes, and Posner’s emphasis on credibility and trust as an essential characteristic of leadership. Maxwell asserts, “People don’t at first follow worthy causes. They follow worthy leaders who promote worthwhile causes. People buy into the leader first, then the leader’s vision.”¹⁶⁵ According to Maxwell, if a leader has not built sufficient credibility with people, it really does not matter how great a vision they have. Maxwell brings this idea of credibility full circle, “Every message that people receive is filtered through the messenger who delivers it. If you consider the messenger to be credible, then you believe the message has value.”¹⁶⁶

From a biblical perspective, Gene Getz, senior pastor of Fellowship Bible Church North and director of the Center of Church Renewal, points out that the Apostle Paul also focused on character when detailing the qualifications for men who serve as leaders in the church in 1 Timothy and Titus. Getz proposes,

Paul did not say look for men with the gift of pastor-teacher, or the gift of administration. In fact, there is very little reference to ability or a skill. Rather, out of the twenty qualifications listed, nineteen have to do with a man’s reputation, ethics, morality, temperament, habits, and spiritual and

¹⁶³ Ibid., 30.

¹⁶⁴ Kouzes and Posner, *Credibility: How Leaders Gain It and Lose It, Why People Demand It*, 47.

¹⁶⁵ Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, 146.

¹⁶⁶ Ibid., 147.

psychological maturity. And the other one has to do with his ability to lead his own family.¹⁶⁷

Although in agreement with these other writers, Dan Allender, founder and president of Mars Hill Graduate School, goes further with character being the defining aspect of leadership,

Leadership is all about character. I am a character. I have character. And as a leader, I'm meant to be part of the transformation of your character. The word *character* comes from the Greek word for "stylus." It is an instrument used either to carve a piece of wood or to mark a piece of papyrus. It carves, marks, and shapes.

All leaders must have character and must embrace their character. At the same time, I am to play that role with integrity and grace, which means I *have* character that can be measured as good or lacking goodness.¹⁶⁸

Gayle Beebe, president of Westmont College, also sees character as the foundation of all leadership responsibilities for all of life.¹⁶⁹ In *The Shaping of an Effective Leader*, he quotes his mentor, Peter Drucker, the renowned expert on management, "The manager who lacks character – no matter how likeable, helpful or amiable, no matter how competent or brilliant – is a menace and should be judged unfit to be a manager or a gentleman."¹⁷⁰ Beebe agrees with Allender that leadership's primary function is to shape the character of others. Referring to Drucker, Beebe says, "Drucker

¹⁶⁷ Gene A. Getz, *The Measure of a Man* (Glendale, CA: G/L Regal Books, 1974), 17.

¹⁶⁸ Dan B. Allender, *Leading with a Limp: Turning Your Struggles into Strengths* (Colorado Springs, CO: Waterbrook Press, 2006), 144.

¹⁶⁹ Beebe, 20.

¹⁷⁰ *Ibid.*, 29.

emphasized that our basic integrity and character are displayed in our willingness to develop other people.”¹⁷¹

In addition to possessing strong character, there are other qualities that many writers believe a potential leader should possess. Bill Hybels speaks of the three C’s of potential leaders and new hires. The first is character, which has already been addressed. Hybels continues with competency and chemistry. Under competency, Hybels encourages those looking to hire new leaders to go after the brightest, most accomplished, most effective leaders they can find.¹⁷² Hybel bluntly states, “Never apologize for looking for maximum competence in your teammates, gifts and talents and capabilities that will take your ministry to the next level of effectiveness.”¹⁷³

The list of competencies given by various authors is vast and varied. Morgan McCall, professor of management and organization in the Marshall School of Business at the University of Southern California, in his study on identifying leadership potential in future international executives, gives eleven such competencies. They include: seeks opportunities to learn, acts with integrity, adapts to cultural differences, is committed to making a difference, seeks broad business knowledge, brings out the best in people, is insightful: sees things from new angles, has courage to take risks, seeks and uses feedback, learns from mistakes, and is open to criticism.¹⁷⁴

¹⁷¹ Ibid.

¹⁷² Bill Hybels, *Ax-I-Om (Ak-See-Uhm): Powerful Leadership Proverbs* (Grand Rapids, MI: Zondervan, 2008), 39.

¹⁷³ Ibid., 76.

¹⁷⁴ Morgan W. McCall, *High Flyers: Developing the Next Generation of Leaders* (Boston: Harvard Business School Press, 1998), 128-129.

Stephen R. Covey's list has some similarities to McCall's, especially in how it begins with a focus on learning. Covey's list includes: they are continually learning, they are service oriented, they radiate positive energy, they believe in other people, they lead balanced lives, they see life as an adventure, they are synergistic, they exercise physically, mentally, emotionally, and spiritually for self-renewal.¹⁷⁵

Maxwell offers yet another list of qualities to look for in a potential leader. As mentioned earlier, character tops his list, but he adds influence, because to Maxwell, "leadership is influence."¹⁷⁶ He also includes positive attitude, excellent people skills, evident gifts, proven track record, confidence, and self-discipline, especially in the area of emotions and the use of time. The final two competencies Maxwell includes are effective communication skills and a discontentment with the status quo.¹⁷⁷

Patrick Lencioni, founder and president of the Table Group, a management consulting firm specializing in executive team development, does not give a list of characteristics or competencies that a potential leader should possess. Rather, in *The Five Dysfunctions of a Team*, he gives a list of leadership qualities that will greatly hinder the team and potentially destroy the organization. However, the opposite qualities mentioned by Lencioni are included in the desired characteristics listed by many other leadership authors. According to Lencioni, the first quality a leader should not possess is a lack of trust. Lencioni argues, "Trust is the foundation of real teamwork. And so the first

¹⁷⁵ Stephen R. Covey, *Principle-Centered Leadership* (New York: Summit Books, 1991), 33-39.

¹⁷⁶ John C. Maxwell, *Developing the Leader within You* (Nashville: T. Nelson, 1993), 106.

¹⁷⁷ John C. Maxwell, *Developing the Leaders around You* (Nashville: T. Nelson, 1995), 47-59.

dysfunction is a failure on the part of team members to understand and open up to one another. And if that sounds touchy-feely, let me explain, because there is nothing soft about it. It is an absolutely critical part of building a team. In fact, it's probably the most critical."¹⁷⁸ Lencioni believes that a lack of trust causes leaders to hide or deny their weaknesses and inabilities, thus harming the team. Instead, Lencioni encourages a level of trust within the leadership team to allow for honesty and to provide other team members an opportunity to come along side and assist that individual leader in their area of weakness or failure, thus creating camaraderie and unity.¹⁷⁹

The idea of embracing and allowing one's weaknesses and leadership deficiencies to be known by others is what Allender emphasizes in his book, *Leading with a Limp*.

Allender theorizes,

To the degree you face and name and deal with your failures as a leader, to the same extent you will create an environment conducive to growing and retaining productive and committed colleagues. Sometimes the quickest path up is down, and likewise, the surest success comes through being honest about failure... This is the strange paradox of leading: to the degree you attempt to hide or dissemble your weaknesses, the more you will need to control those you lead, the more insecure you will become, and the more rigidity you will impose – prompting the ultimate departure of your best people. The dark spiral of spin control inevitably leads to people's cynicism and mistrust. So do yourself and your organization a favor and don't go there. Prepare now to admit to your staff that you are the organization's chief sinner.¹⁸⁰

¹⁷⁸ Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 43-44.

¹⁷⁹ Ibid., 63-70.

¹⁸⁰ Allender, 2-3.

Allender acknowledges that this is not an easy path, but he argues that the alternative is far worse. He explains,

If you don't have the capacity to confess, acknowledging in real time how much you mess up, the result will be a workplace that becomes more cowardly and employees who grow more self-committed, more closed to you and to one another, and more manipulative. They will look out for themselves, not for you or the organization or their colleagues.¹⁸¹

Allender leads right into Lencioni's next dysfunctional quality, which Lencioni ranks as the highest: status and ego, which leads to an inattention to results. Lencioni defines this as the tendency of leadership team members to seek individual recognition and attention at the expense of the collective results and goals of the team. Lencioni clarifies, "I'm not saying there is no place for ego on a team. The key is to make the collective ego greater than the individual one"¹⁸² Lencioni continues, "When everyone is focused on results and using those to define success, it is difficult for ego to get out of hand. No matter how good an individual on the team might be feeling about his or her situation, if the team loses, everyone loses."¹⁸³ Next, Lencioni shares the poor quality of being afraid of conflict. Lencioni is not referring to tension with its passive, sarcastic comments. Instead, he means constructive conflict that includes the ability to argue about an issue and then walk away with no collateral damage.¹⁸⁴

¹⁸¹ Ibid., 3.

¹⁸² Lencioni, 71.

¹⁸³ Ibid., 72.

¹⁸⁴ Ibid., 92.

Ronald Heifetz and Marty Linsky, founders and faculty of the Center for Public Leadership at Harvard University's John F. Kennedy School of Government, agree with Lencioni and believe that leaders need to have the ability to manage conflict. They actually use the phrase, "orchestrate the conflict."¹⁸⁵ They propose,

For good reason, most people have a natural aversion to conflict in their families, communities, and organizations. You may need to put up with it on occasion, but your default mindset, like ours, is probably to limit conflict as much as possible. Indeed, many organizations are downright allergic to conflict, seeing it primarily as a source of danger, which it certainly can be. Conflicts generate casualties. But deep conflicts, at their root, consist of differences in fervently held beliefs, and differences in perspective are the engine of human progress.¹⁸⁶

As a result, Heifetz and Linsky believe that leaders must have the ability to rise to the challenge and "work with differences, passions, and conflicts in a way that diminishes their destructive potential and constructively harnesses their energy."¹⁸⁷

Lack of commitment to decisions made by the leadership team is the next negative characteristic Lencioni lists. He believes that a lack of conflict will result in decisions that everyone has not fully embraced. Lencioni explains, "When people don't unload their opinions and feel like they've been listened to, they don't really get on board."¹⁸⁸ The final anti-quality is avoidance of accountability among peers. Lencioni expresses the awkwardness,

¹⁸⁵ Ronald A. Heifetz and Martin Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business School Press, 2002), 101.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid., 102.

¹⁸⁸ Lencioni, 94.

Once we achieve clarity and buy-in, it is then that we have to hold each other accountable for what we signed up to do, for high standards of performance and behavior. And as simple as it sounds, most executives hate to do it, especially when it comes to their peer's behavior, because they want to avoid interpersonal discomfort.¹⁸⁹

Thomas E. Ricks, who has written five books about the American military, including *The Generals: American Military Command from World War II to Today*, in his article in the Harvard Business Review Online, affirms Lencioni's concern and recognizes the need for accountability. Ricks refers to Peter Drucker, who in the 1960s, used the historical example of accountability in the United States Army in the 1940s, and of its leader, General George C. Marshall. Marshall "insisted that a general officer be immediately relieved if found less than outstanding." Ricks shares,

Ironically, by the time Drucker was writing, the army had lost the practice of swift relief that Marshall had enforced so vigorously. With regard to talent management, it was already beginning to teach a different kind of lesson—a cautionary tale. To study the change in the army across the two decades from World War II to Vietnam is to learn how a culture of high standards and accountability can deteriorate. And to review the extended story of its past six decades is to comprehend an even deeper moral: When standards are not rigorously upheld and inadequate performance is allowed to endure in leadership ranks, the effect is not only to rob an enterprise of some of its potential. It is to lose the standards themselves and let the most important capabilities of leadership succumb to atrophy.¹⁹⁰

There is a significant amount of agreement among the characteristics desired in potential leaders in both for-profit and non-profit organizations, including the church. It was surprising, however that more literature dealing with the characteristics of potential

¹⁸⁹ Ibid., 98.

¹⁹⁰ Thomas E. Ricks, "What Ever Happened to Accountability?," hbr.org, <http://hbr.org/2012/10/what-ever-happened-to-accountability/ar/1> (accessed February 17, 2014).

church leaders did not address what J. Oswald Sanders, former director of the Overseas Missionary Fellowship, believes to be absolutely essential. He declares, “Spiritual leadership can be exercised only by Spirit-filled men. Other qualities for spiritual leadership are desirable. To be Spirit-filled is indispensable.”¹⁹¹ Sanders argues,

The book of Acts, an inspired source book for principles of leadership, is the story of the men who established the Christian church and led the missionary enterprise. It is of more than passing significance that the central qualification of those who were to occupy even subordinate positions of responsibility in the early church was that they be men “full of the Holy Spirit.” They must be known by their integrity and sagacity, but preeminently for their spirituality. However brilliant a man may be intellectually, however capable an administrator, without that essential equipment he is incapable of giving truly spiritual leadership.¹⁹²

Leith Anderson, President of the National Association of Evangelicals, has a completely different perspective than most of the authors regarding necessary leadership competencies and traits. He declares, “The truth is, there is no definitive list of leadership traits. As hard as many have tried, and despite all the books that have been written, there simply is no such list. Exceptions abound.”¹⁹³ Anderson gives several traits and several exceptions, using biblical and historical examples. For the essential trait of being moral, Anderson mentions King David, an adulterer and murderer. For needing wisdom or intellect, Anderson discusses Solomon, who was the wisest man to ever live; yet he corrupted Israel with foreign wives and gods. Regarding the qualities of a visionary, Anderson shares that Christopher Columbus did not know where he was going and did

¹⁹¹ J. Oswald Sanders, *Spiritual Leadership*, rev. ed. (Chicago: Moody Press, 1980), 97.

¹⁹² Ibid.

¹⁹³ Leith Anderson, *Leadership That Works: Hope and Direction for Church and Parachurch Leaders in Today's Complex World* (Minneapolis: Bethany House, 1999), 40.

not know where he was when he arrived at his destination. Anderson concludes, “These and other good traits certainly enhance the quality of leadership. In fact, the absence of good traits usually makes leadership less likely and more difficult. The point is that traits are *related* to leadership and *helpful* to leadership but not *essential* to leadership.”¹⁹⁴

Leadership Development Methods

A significant portion of the literature relating to leadership development gives specific methods and approaches for developing leaders. These methods share many similarities, although they do differ in terms of the role the potential leader will play within the organization. Maxwell gives a variety of acronyms in his book, *Developing the Leaders Around You*, but he emphasizes two acronyms that define his method of developing potential leaders; BEST and TRUST. By BEST, Maxwell encourages leaders to believe in their potential leaders, encourage them, share with them, and trust them. With TRUST, Maxwell shares that these potential leaders need an investment of time, including time to listen to them, to give them feedback, and to provide coaching. Maxwell encourages leaders to respect those whom they are developing by honoring their time and recognizing their strengths and value. This respect leads to showing unconditional positive regard through constant encouragement, and being sensitive to those being developed by anticipating their feelings, concerns and needs. In the end, Maxwell encourages leaders to touch those with whom they are developing connection and affirmation by giving a handshake, high-five, or pat on the back, assuring them of the relationship and commitment that exists between the leader and the one being

¹⁹⁴ Ibid., 41.

developed.¹⁹⁵ These two acronyms briefly outline a more detailed approach that Maxwell encourages people to use in developing new leaders. However, to summarize Maxwell's approach, one would find a focus on modeling leadership, mentoring, and coaching as the primary methods of nurturing, developing, and training new leaders.

Regarding the modeling focus, Maxwell asserts, "In fact, the leader's major responsibility in the nurturing process is modeling...leadership, a strong work ethic, responsibility, character, openness, consistency, communication, and a belief in people. Even when he is in the process of giving to the people around him, he is also modeling."¹⁹⁶ Modeling is the first step in Maxwell's five-step training process. The next step is mentoring. Here, Maxwell speaks of bringing the person alongside the leader to allow them to watch, while sharing the "how" and "why" of the leadership role. Maxwell then speaks of monitoring, in which the potential leader does the work alongside while Maxwell coaches. Motivation is the next step, where Maxwell allows the new leader to gain mastery while Maxwell continues to coach and encourage. Finally, Maxwell moves to the multiplication step, in which the new leader begins the process of developing another potential leader, thus repeating the process.¹⁹⁷

It is interesting to note that Maxwell's primary context for leadership development is within the church, yet his five-step process is almost identical to the *Shu Ha Ri* leadership development process used by the Toyota Motor Corporation. These

¹⁹⁵ Maxwell, *Developing the Leaders around You*, 61-67.

¹⁹⁶ Ibid., 62.

¹⁹⁷ Ibid., 97-98.

three Japanese terms refer to the three primary stages of learning or development of a student, and the three levels of involvement of the teacher. *Shu* means “to protect,” *ha* means “to break away,” and *ri* means “freedom to create.” Liker describes the process, which follows closely to Maxwell’s approach:

In the *shu* stage, the worker is taught using a cycle of see, try, say, and practice. The worker sees the teacher do the step and then tries it himself. Next, the teacher repeats the step, this time saying aloud the name of the step and some key points about it, and then asks the student to do the same. The teacher then goes through the step yet again, naming the step and stating the key points, but now adding the reasons why these points are important, and asks the student to repeat all this. Through this repetition, the worker learns the step and can move on to the next step.

As the student masters each step, he begins to string the steps together, ultimately learning the whole job. During the *ha* stage, the teacher will still stay around, checking on the student. The teacher continues to bear the primary responsibility for the trainee’s performing the job in the specified time with good quality. The trainee is expected to do the job exactly as specified with fine detail until he reaches the point of *ri*, at which he can do the job without thinking. At this stage, when the actions needed to complete the job are habitual, the worker can focus on observing the overall work procedure and take responsibility for improving it – and for teaching others.¹⁹⁸

This coaching and mentoring approach to leadership development crosses over industries and organizations. Most literature discussing leadership development includes the coaching and mentoring model as a valuable and even necessary method of developing new leaders.

Tony Dungy, former Super Bowl winning National Football League coach, national speaker, and author believes that the coaching and mentoring method is

¹⁹⁸ Liker and Meier, 55-56.

necessary because it keeps leaders from becoming shortsighted by merely focusing on accomplishing a task or the bottom line. Dungy describes shortsighted leadership,

In football, it's about wins and losses and playoff berths. In business, its quarterly profits, shareholder equity, and sales targets. Not that these things aren't important – they are. But when they become the primary focus of a business or a team, they inevitably result in an organization that is out of balance. Leaders whose definition of success depends on such a short-term focus will one day wake up to discover they've missed out on what is truly important, namely, meaningful relationships.¹⁹⁹

Dungy challenges leaders to ask how they can make other people better, to make them all that God created them to be. He encourages leaders, “Instead of asking, how can I lead my company, my team, or my family to a higher level of success? We should be asking ourselves, how do others around me flourish as a result of my leadership?”²⁰⁰ Dungy defines this as the key of mentoring.²⁰¹

Clinton also teaches that the focus of leadership is to develop the potential of others. He believes, “God has given some people the capacity and the heart to see leadership potential and to take private and personal action to help the potential leader develop.”²⁰² Clinton refers to these people as “divine contacts,” and notes that their role is to mentor.²⁰³ Clinton provides this fuller definition of mentoring, “Mentoring refers to the process where a person with a serving, giving, encouraging, attitude, the mentor, sees

¹⁹⁹ Tony Dungy and Nathan Whitaker, *The Mentor Leader* (Carol Stream, IL: Tyndale House Publishers, 2010), 4.

²⁰⁰ Ibid., 5.

²⁰¹ Ibid.

²⁰² Clinton, 130.

²⁰³ Ibid.

leadership potential in a still-to-be developed person, the protégé, and is able to promote or otherwise significantly influence the protégé along in the realization of potential.”²⁰⁴

Bobb Beihl, executive mentor and president of Masterplanning Group International, defines mentoring as a lifelong relationship in which a mentor helps a protégé reach their God-given potential.²⁰⁵ Beihl supports Dungy’s claim that much of leadership development incorrectly focuses on results rather than relationship. Biehl points out that in the past, mentoring, which is developing people, was a way of life between generations. It was assumed and expected. He relates, “Mentoring was the chief learning method in the society of artisans where an apprentice spent years at the side of the craftsman learning not only the mechanics of a function, but the ‘way of life,’ which surrounded it.”²⁰⁶ As for what is happening today, Biehl laments,

Today what passes for people development happens in a classroom, and the certification of a person is by diploma from an institution rather than the stamp of approval from an overseer, a mentor. The criteria for the judgment of people usually rests upon knowledge rather than wisdom, achievement rather than character, profit rather than creativity. And as long as that is true, mentoring will likely be second-class matter in our value system.²⁰⁷

Pastors Rowland Foreman, Jeff Jones, and Bruce Miller, in their work, *The Leadership Baton* also insists that in the church, mentoring is essential. They contend,

There is something about church life that makes it easy to attend to urgent matters like planning next Sunday’s worship time but never get around to

²⁰⁴ Ibid.

²⁰⁵ Bobb Biehl, *Mentoring: How to Find a Mentor and How to Become One* (Lake Mary, FL: Aylen Publishing, 2005), 19.

²⁰⁶ Ibid., 10.

²⁰⁷ Ibid., 11.

matter – mentoring leaders, for example – that are critical to the church’s long-term health and effectiveness. Mentoring present and future church leaders is essential, not optional. It’s essential for biblical reasons. According to Ephesians 4:11-12, church leaders are to be equippers, not just practitioners. And it’s essential for practical reasons. We are not going to be here forever. We must train our replacements.²⁰⁸

Drs. Scott Allen and Mitchell Kusy, leadership consultants and professors at John Carroll University and Antioch University, believe that, as with mentoring, coaching is an essential part of leadership development. They assert,

Developing leadership is like developing a skilled athlete. Quite simply, most people need to practice to become world-class. They also need coaching...If you are hoping to develop leadership capacity in those around you, sporadic and haphazard coaching is quite an absurd approach when one looks at this prospect logically. What if aspiring gymnasts received the same amount of token coaching? What would their skill levels be? Certainly not Olympic caliber. Some supervisors may say they don’t have time. We would argue that managers *need to make time*.²⁰⁹

The International Coaching Federation (ICF), which seeks to advance the art, science, and practice of professional coaching, as well as to provide accreditation for professional coaches, defines coaching as “an ongoing professional relationship that helps people produce extraordinary result in their lives, careers, businesses, or organizations. Through the process of coaching, clients deepen their learning, improve their performance, and enhance their quality of life.”²¹⁰ The ICF defines the process of coaching as:

²⁰⁸ Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2004), 100.

²⁰⁹ Scott J. Allen and Mitchell Kusy, *The Little Book of Leadership Development: 50 Ways to Bring out the Leader in Every Employee* (New York: American Management Association, 2011), 32.

²¹⁰ Laura Whitworth, Henry Kimsey-House, and Phil Sandahl, *Co-Active Coaching: New Skills for Coaching People toward Success in Work and Life* (Palo Alto, CA: Davies-Black, 1998), 290.

...coaching that accelerates the client's progress by providing greater focus and awareness of choice. Coaching concentrates on where clients are now and what they are willing to do to get where they want to be in the future. ICF coaches recognize the results are a matter of the client's intentions, choices, and actions, supported by the coach's efforts and application of the coaching process.²¹¹

Discussing coaching within the church context, Scott Thomas, president of the Network Director Board of the Acts 29 Church Planting Network, and Tom Wood, president of Church Multiplication Ministries, believe that coaching leaders is a necessary role for pastors. They propose, "Coaching ministry leaders is a key aspect to their ongoing effectiveness as shepherds of the Lord's flock."²¹² Thomas and Wood continue, "We believe coaching is necessary because it is a process of imparting encouragement and skills to a leader in order to fulfill their ministry role – something every leader needs."²¹³

More than twenty years earlier, Bill Hull, pastor and author of several works on discipleship, identified the idea of coaching as a key approach to developing others. Hull believes that the term "coach" accurately describes the role of the pastor, and he argues that the analogy of coaching fits the pastoral task better than any other. From his perspective, Hull claims, "With respect to principle, the pastoral task is the same as coaching."²¹⁴ He contends that the similarities are striking, and that people understand that a team's performance is linked to the coaching staff. Hull unpacks the analogy,

²¹¹ Ibid.

²¹² Scott Thomas and Tom Wood, *Gospel Coach: Shepherding Leaders to Glorify God* (Grand Rapids, MI: Zondervan, 2012), 23.

²¹³ Ibid.

²¹⁴ Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ: F.H. Revell, 1988), 190.

The coach doesn't play the game. He has played the game, but his purpose is to teach others to play. When the whistle blows and the game begins, the coach stands on the sidelines. His work is not to play, but to manage those who do. He demonstrates skills, develops team philosophy, and designs plays. He motivates, disciplines, aggravates, and whatever else is needed to prepare his team to play.²¹⁵

Although Hull's sport analogy is effective, Thomas and Woods give a clear description of what a leadership coach does:

1. A coach provides feedback, correction, and guidance for pending decisions.
2. A coach provides counsel, admonishment, and encouragement for challenges.
3. A coach provides steps of action and strategies for following God's calling.²¹⁶

According to Thomas and Wood, "Good coaching involves personally observing the disciple in life and action, and instructing for the benefit of the disciple."²¹⁷ Like mentoring, coaching happens in relationship. Thomas and Wood refer to this relationship as a "gospel friendship." They claim,

Far too often, churches treat those serving in the church as a commodity. We adopt a consumerist approach to our relationships, and we use people to get ministry done. We believe there is a better, more biblical way to work with people in our churches. Pastors and church leaders can engage other church leaders and volunteers in a personal, loving, and equipping manner, providing the tools necessary to help them fulfill God's calling on their lives to make disciples and glorify him.²¹⁸

²¹⁵ Ibid., 91.

²¹⁶ Thomas and Wood, 38.

²¹⁷ Ibid.

²¹⁸ Ibid., 24.

Because of the relational aspects of mentoring and coaching, leadership development literature often combines them. Although there are many similarities, they are different. Leadership consultants Ram Charan, Steve Drotter, and Jim Noel, in their collaborative work, *The Leadership Pipeline*, distinguish the two. They inform,

Coaching generally has to do with success in the current position, with some emphasis – say, 10 to 15 percent – on the next position. Mentoring is the reverse. Most of the emphasis is on the future, probably 80 to 85 percent; only 15 to 20 percent is focused on the current performance. These terms tend to be used interchangeably, but there really should be this much of a difference in emphasis.²¹⁹

The selection of potential leaders and developing these individuals through methods like mentoring and coaching is a part of the role of leadership in developing new leaders. However, the literature shows there are other ways in which leaders are involved in the process of leadership development.

The Role of Leaders in Leadership Development

Some literature on leadership development addresses the role of the leader in developing others. Kouzes and Posner write in *Credibility* that the role of the leader in the leadership development process involves developing the capacity of people. They claim,

Leaders must develop the capacity of people in the organization to act on the shared values in ways that increase the organization's credibility with its constituents. To develop capacity, leaders must expand or realize the potentialities of the people and organizations they lead; they must bring them to a fuller or better state. Leaders must assure that educational opportunities exist for individuals to build their knowledge and skill. Leaders must provide the resources and other organizational supports that enable constituents to put their abilities to constructive use... Leaders earn their credibility by fulfilling their promise that everyone is a leader.²²⁰

²¹⁹ Ram Charan, Stephen J. Drotter, and James L. Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company*, 2nd ed. (San Francisco: Jossey-Bass, 2011), 281.

²²⁰ Kouzes and Posner, *Credibility: How Leaders Gain It and Lose It, Why People Demand It*, 155.

In the church, Harry Reeder, pastor of Briarwood Presbyterian Church and founder of Embers to a Flame Ministries, believes that Hebrews 13:7 articulates the role of pastors in leadership development. The actions that he finds in this passage are leading, teaching, and modeling faithfulness. In his book, *Embers to a Flame*, Reeder proposes, “The basic outline I am suggesting for a leadership curriculum reflects these three emphases, but reverses their order in accordance with the relative importance of each.”²²¹

Likewise, Timothy Witmer, professor of practical theology at Westminster Theological Seminary, in his book, *The Shepherd Leader*, defines the role of the pastor as “shepherding.” He applies four aspects of a real shepherd’s role to that of the pastor. Witmer sees these four shepherding functions from two perspectives – macro and micro. The four functions are knowing, feeding, leading, and protecting.²²² In macro and micro knowing, Witmer shares, “Macro-knowing describes your knowledge of your flock as a whole, micro-knowing describes knowing the sheep personally.”²²³ According to Witmer, macro-feeding deals with the pastor’s public ministry of the word, and micro-feeding is worked out personally in teaching the word of God in small groups or in one-on-one discipleship relationships.²²⁴ The function of leading is seen at a macro level through

²²¹ Harry L. Reeder and David Swavely, *From Embers to a Flame: How God Can Revitalize Your Church*, rev ed. (Phillipsburg, NJ: P & R Pub., 2008), 164.

²²² Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R Pub., 2010), 102-105.

²²³ Ibid., 120.

²²⁴ Ibid., 146.

“setting the vision, mission, purpose, and policies of the church.”²²⁵ Micro-leading occurs when the leader sets an example for the flock. Witmer believes this to be the most important leadership function that an elder exhibits.²²⁶ The final function of the role of a pastor is to protect the flock. Macro-protection consists of public warnings from the word of God to protect the people from without and exercising church discipline to protect the people from within.²²⁷ On the micro level, Witmer sees this as “going after” the one that strays.²²⁸

In the PCA, the role of the pastor or elder concurs with the views of both Reeder and Witmer. According the BCO, an elder is to,

...watch diligently over the flock committed to his charge, that no corruption of doctrine or of morals enter therein. They must exercise government and discipline, and take oversight not only of the spiritual interests of the particular church, but also the Church generally when called thereunto. They should visit the people at their homes, especially the sick. They should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church. They should set a worthy example to the flock entrusted to their care by their zeal to evangelize the unconverted and make disciples. All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties. They should pray with and for the people, being careful and diligent in seeking the fruit of the preached Word among the flock.²²⁹

²²⁵ Ibid., 157.

²²⁶ Ibid., 160.

²²⁷ Ibid., 171-172.

²²⁸ Ibid., 173.

²²⁹ Presbyterian Church in America, *The Book of Church Order of the Presbyterian Church in America*, 6th ed., 2013 reprint (Lawrenceville, GA: The Office of the Stated Clerk of the General Assembly of the Presbyterian Church in America, 2013), 8-3.

When examining the literature that specifically addresses the role of leaders in leadership development, many definitions, actions, and tasks are proposed. However two aspects of the role of leaders are consistently mentioned: casting vision and building the organizational culture. Hybel argues that the power of casting vision is the most potent offensive weapon in the leader's arsenal.²³⁰ Kouzes and Posner perceive casting vision not only as potent, but as the defining element of leadership and as what sets leaders apart. They contend, "Your constituents expect you to know where you're going and to have a sense of direction. You have to be forward-looking; it's the quality that most differentiates leaders from individual contributors. Getting yourself and others focused on the exciting possibilities that the future holds is your special role on the team."²³¹ In *The Leadership Challenge*, Kouzes and Posner restate, "Leaders have a special responsibility to attend to the future of their organizations."²³² They define this as being forward looking. They elaborate,

By forward looking, people don't mean the magical power of a prescient visionary. The reality is far more down to earth. It's the ability to imagine or discover a desirable destination toward which the company, agency, congregation, or community should head. Vision reveals the beckoning summit that provides others with the capacity to chart their course toward the future. As constituents, we ask that a leader have a well-defined orientation toward the future. We want to know what the organization will look like, feel like, and be like when it arrives at its destination in six quarters or six years. We want to have it described to us in rich detail so

²³⁰ Hybels, *Ax-I-Om (Ak-See-Uhm): Powerful Leadership Proverbs*, 30.

²³¹ James M. Kouzes and Barry Z. Posner, *The Truth About Leadership: The No-Fads, Heart-of-the-Matter Facts You Need to Know* (San Francisco: Jossey-Bass, 2010), 58.

²³² Kouzes and Posner, *The Leadership Challenge*, 34.

that we can select the proper route for getting there and know when we've arrived²³³

Warren Bennis, organizational consultant and former professor of business at the University of Southern California, agrees with Kouzes and Posner about the necessity of leaders setting the vision. Bennis believes that leaders,

...must have an entrepreneurial vision, a sense of perspective, along with the time and inclination to raise fundamental questions and identify the forces that are at work on both specific organizations and society in general. Such tasks require not only imagination but a real sense of continuity so that...one can see the present in the past and the future in the present, clarify problems rather than exploit them and define issues, not exacerbate them.²³⁴

From the church perspective, George Barna, founder and president of the Barna Research Group, believes that vision is the foundation of effective ministry. He proposes in *The Power of Vision*, "Vision is the centerpiece of strategy; strategy is the means to effective church development; effective church development is the means to transforming the world with His love."²³⁵ He encourages pastors, "Be sure that when strategic decisions are being conceived, the vision is the heart of the discussion. As God's appointed leader, you are the protector of the that vision and must be responsible for seeing that all strategic and tactical decisions accurately reflect the vision."²³⁶

In their book *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*, Bob Burns, associate pastor of Seven Hills Fellowship and adjunct professor at

²³³ Ibid., 33-34.

²³⁴ Warren G. Bennis, *Why Leaders Can't Lead: The Unconscious Conspiracy Continues*, Jossey-Bass Management Series (San Francisco: Jossey-Bass, 1989), 154-155.

²³⁵ George Barna, *The Power of Vision: How You Can Capture and Apply God's Vision for Your Ministry* (Ventura, CA: Regal Books, 1992), 135.

²³⁶ Ibid.

Covenant Theological Seminary, Tasha Chapman, dean of academic services at Covenant Theological Seminary, and Donald Guthrie, professor of educational ministries at Trinity Evangelical Divinity School, confirm that most pastors agree with Barna's assessment that leaders are expected to have and communicate vision. Through their Pastors Summit, which led a number of multi-day retreats for peer cohorts involving pastors and their spouses over a period of seven years, they are able to affirm,

Every pastor in the summit was keenly aware of the congregational expectation of ministry vision. One pastor shared, "I came feeling so burdened down by the pressure to be the leader with *the* vision, vision, vision." Another added, "I know pastors who are just weighed down with this burden of vision." But even with this pressure, all of them understood that vision development is an important leadership responsibility.²³⁷

Anderson argues that casting vision is such an important function of a leader that to admit a lack of vision can be tantamount to abdicating leadership.²³⁸ Although Anderson affirms that vision is important, he disagrees with most authors on the subject. Anderson counters, "The truth is that we do not know the future. Even the best of futurists merely combine a keen understanding of trends, extrapolate those trends into the future, make some good guesses, and hope they are right. The truth is we cannot determine the future with our dreams and plans."²³⁹ He concludes, "Effectiveness is more a matter of right decisions and hard work than clear vision of the future."²⁴⁰

²³⁷ Bob Burns, Tasha Chapman, and Donald Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IL: InterVarsity Press, 2013), 239.

²³⁸ Anderson, 191.

²³⁹ Ibid.

²⁴⁰ Ibid., 192.

Also differing from the majority view, Gary Bredfeldt, professor of leadership and church ministry at Southern Baptist Theological Seminary, sees vision casting less as setting a direction or articulating a specific philosophy of ministry and more as consistently and faithfully teaching and communicating the word of God. He explains,

One of the most common verses in the Old Testament used to emphasize the need for visionary leaders is Proverbs 29:18. We hear it most quoted in the context of capital fund-raising campaigns or in books calling forth leaders. The King James Version wording reads, “Where there is no vision, the people perish.” Sounds familiar, doesn’t it? A call to visionary leadership, right? Wrong! This is a call to teach God’s revealed Word in order to avoid the problem of God’s people living godless lives. The point of this verse can be best understood by reading the entirety of the verse in contemporary English. “Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law.” To put it another way, where the teaching of the Word of God is absent, the people run wild.²⁴¹

Bredfeldt concludes, “God, in His graciousness, has blessed us with His Word and with leaders to teach it, so that we might be led to do His will. Without leaders who faithfully and accurately teach God’s Word, the people of God are like sheep without a shepherd. They lack direction and care.”²⁴²

Lawrence O. Richards and Clyde Hoeldtke, members of the Dynamic Ministries Team, a church consulting organization consisting of church and business leaders, agree with Bredfeldt and see teaching as a pastor’s means to cast vision and create a culture that changes lives. However, they clarify that this teaching does not suggest that all spiritual leaders, “must stand for sixty minutes a week before a group or class or congregation and

²⁴¹ Gary J. Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody Publishers, 2006), 48.

²⁴² Ibid.

talk about the Bible.”²⁴³ Although this type of teaching can be an effective way to transmit a set of beliefs or concepts, they hold that formal classroom instruction alone is inadequate to create a culture that infuses all of life and shapes the individual.²⁴⁴ Using Titus 2, Lawrence and Hoeldtke assert three aspects involved in the effective use of the teaching role by the pastor in leadership development. They enumerate,

First, the teaching ministry of the leader focuses on shaping lives that fit the doctrines of Scripture, not simply on the repetition, drilling, or mastery of the doctrines themselves. Christian doctrine has life impact; therefore the lifestyle into which leaders guide believers is to be one that “befits” sound doctrine.

Second, the teaching ministry of the leader involves him in every dimension of the life of the body member. A listing of *what* is taught (e.g., temperateness, soundness in faith, love, honesty, caring deeply for husbands and children, self-control, and submissiveness to masters) indicates that spiritual leaders are to be in close touch with the daily experiences of believers. The tensions and problems of daily life, reactions to pressures, relationships with others – all these are the concern of spiritual leaders who seek not so much to inculcate believer as to build Christ like men and women.

Third, the terms used reflect a very broad concept of teaching. Teaching is *not* merely classroom instruction; it is, in fact, difficult to see classroom instruction in this passage at all. Instead, “teaching” means bringing Scripture’s insights into the nature of reality to bear on the lives of body members by instruction, encouragement, advising, urging, exhorting, guiding, exposing, and convincing.

The emergent picture is simply this: The spiritual leader incarnates the Word of God in his relationships among the people of God and in the context of that relationships also gives verbal guidance and encouragement, focused on helping the members of the body live life in harmony with divine revelation.²⁴⁵

²⁴³ Larry Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids, MI: Zondervan Pub. House, 1980), 128.

²⁴⁴ Ibid.

²⁴⁵ Ibid., 131-132.

Regardless of how these authors differ on what casting vision actually means, Stetzer and Dobson echo a point on which all of the literature agrees, “The visionary leader faces the challenge of convincing followers to own the vision. Vision is not vision unless it’s shared; it is merely a dream.”²⁴⁶ Sharing vision is one facet of what it means to create organizational culture.

Edgar Schein, Sloan fellows professor of management emeritus at the Massachusetts Institute of Technology and the author of the classic work, *Organizational Culture and Leadership*, defines culture as, “a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems.”²⁴⁷ However, in an organization, Schein believes that culture is best understood as, “the climate and practices that organizations develop around their handling of people, or the espoused values and credo of the organization.”²⁴⁸ Beebe adds, “Organizational cultures help us understand who we are, where we can contribute and what we can do. They manifest the observed behaviors, the evolving norms, and the dominant values of the organization.”²⁴⁹

²⁴⁶ Stetzer and Dodson, 47.

²⁴⁷ Edgar H. Schein, *Organizational Culture and Leadership*, 3rd ed., Jossey-Bass Business & Management Series (San Francisco: Jossey-Bass, 2004), 17.

²⁴⁸ Ibid., 7.

²⁴⁹ Beebe, 84.

In considering the role of leaders and organizational culture, Jay Conger, executive director of the Leadership Institute and professor of management at the University of Southern California, and Beth Benjamin of Booz-Allen & Hamilton's Strategic Leadership Practice, contend, "One of the most important functions of a leader is defining the key assumptions and values that will guide the decisions and actions of organizational members. Leaders inculcate these assumptions by building a shared understanding of what the organization is about and how it should operate."²⁵⁰ Likewise, Bill Thrall, Bruce McNicol, and Ken McElrath, of Leadership Catalyst Inc., a nonprofit organization coaching and developing emerging leaders, believe, "The dynamics of culture can elevate people and organizations or weigh them down. The privilege and responsibility to nurture and release individual and organizational potential rests squarely on the shoulders of leaders."²⁵¹

Schein adds this to the relationship between a leader and the culture of the organization,

When we examine culture and leadership closely, we see that they are two sides of the same coin; neither can really be understood by itself. On the one hand, cultural norms define how a given nation or organization will define leadership – who will get promoted, who will get the attention of followers. On the other hand, it can be argued that the only thing of real importance that leaders do is to create and manage culture; that the unique talent of leaders is their ability to understand and work with culture; and that it is an ultimate act of leadership to destroy culture when it is viewed as dysfunctional.²⁵²

²⁵⁰ Jay Alden Conger and Beth Benjamin, *Building Leaders: How Successful Companies Develop the Next Generation*, Jossey-Bass Business & Management Series (San Francisco: Jossey-Bass, 1999), 79.

²⁵¹ Bill Thrall, Bruce McNicol, and Ken McElrath, *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence* (San Francisco: Jossey-Bass, 1999), 26.

²⁵² Schein, 11.

Beebe affirms Schein's proposal that leaders create, manage, and shape an organization's culture. Although he believes that culture is shaped in many ways, there are specific ways that a leader affects the culture. He shares,

I have come to believe that the CEO and the top management team play a key role in shaping the culture of the company by embedding and transmitting their organizational culture in the following six ways:

- The priorities they set
- The benchmarks they measure
- The response they make both to opportunity and crisis (including organizational crisis due to a stagnant culture)
- Their direct and indirect role modeling of appropriate behavior
- Their philosophy of reward and compensation
- The ways they recruit, select, promote, retire and transition (or allow to be transitioned) members of the organization.²⁵³

Conger and Benjamin confirm the idea that in defining the culture, leaders determine the recruiting, selection, and promotion of members into leadership. As such, instilling cultural connection and unity is an aspect of leadership development that must be handed down to new leaders. They surmise, "Because of a leader's influence over an organization's culture and because leaders must send consistent messages to move their organizations in a unified direction, it is important that the next generation of leaders accurately understand and embody the vision and values they are expected to perpetuate."²⁵⁴

²⁵³ Beebe, 84.

²⁵⁴ Conger and Benjamin, 79.

Wilkes concurs that new leaders should embody and be unified with the culture of an organization, meaning that they must be in line with its values, purposes, mission, and vision. He believes this was true of Jesus as well. He contends,

It is essential to successful ministry that there be unity around the ministry's goals. The goals themselves should help create a sense of togetherness. It is the leader's responsibility to build this sense of unity through the continual articulation of the goal. Jesus insisted that those who followed him share his values and purposes. He said, "He who is not with me is against me, and he who does not gather with me scatters" (Matt. 12:30). Jesus made sure that anyone wanting to be on his team shared his mission. A team that is together "gathers." A team in disunity "scatters."²⁵⁵

Aubrey Malphers, professor of pastoral ministries at Dallas Theological Seminary, and Will Mancini, president of Auxano, a church consulting ministry, in their work, *Building Leaders*, summarize the external and internal aspects of leadership development. Using the metaphor of a house versus a home, they show the need to build a structure or method of leadership development, but they also show the need to create a nurturing environment where leaders are effectively developed. They offer,

So what is the difference between a house and a home? Two identical houses can be two very different homes. Why? Because a home is defined more by the people who live in the house than by the structure itself. Every home represents the family members' collection of interrelated values, attitudes, and actions. Clearly, the environment created by these interrelationships has a more profound impact on the people in the house than does the house itself. You may be familiar with some very poor physical structures that are ideal homes. Or you may know of some beautiful mansions that are terrible places to live.

The same is true with leadership development. The training of leaders is defined as much by the people in the process as the process itself. The interrelationships between pastors and leaders and the environment created

²⁵⁵ Wilkes, 221.

by these relationships have a profound impact on each leader's development.²⁵⁶

Summary and Conclusion

This chapter addressed biblical examples of leadership development, as well as biblical principles which apply in identifying, equipping, and empowering new leaders for God's people. It also examined a large body of literature related to volunteerism, leadership development in general, and leadership development within the church in particular.

Yet, what of pastors, with their unique role in the church, in the process of individuals becoming ordained leaders in the church? Though much has been written regarding leadership development and the recruiting, training, and retention of volunteers, little has been written regarding the role of the pastor in the process of individuals becoming ordained leaders within the church. Thus, to have a greater understanding of the role of pastors in the process, and to assist pastors in developing new leadership, it is important to examine how pastors have approached the development of new leadership within their congregations.

²⁵⁶ Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), 211.

Chapter Three

Project Methodology

The purpose of this qualitative research study was to discover the role of pastors in the process of members becoming ordained leaders in the church. The study was composed of interviews with seven pastors who serve in the Presbyterian Church in America. The interviews were conducted in person in the church facilities served by the pastors.

Design of the Study

The researcher used a qualitative case study approach, using general qualitative research methods. Sharan Merriam in her book, *Qualitative Research and Case Study Applications in Education*, teaches that a qualitative case study “offers a means of investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon. Anchored in real-life situations, the case study results in a rich and holistic account of a phenomenon. It offers insights and illuminates meanings that expand its readers’ experiences.”²⁵⁷

Qualitative research has five basic characteristics. First, qualitative researchers are “interested in understanding the meaning people have constructed, that is how they make sense of the world and the experiences they have in the world.”²⁵⁸ In qualitative research,

²⁵⁷ Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education*, 2nd ed. (San Francisco: Jossey-Bass, 1998), 41.

²⁵⁸ Ibid., 6.

the researcher is the primary instrument for data collection and analysis, and much of the data comes from fieldwork. In this study, personal interviews were the primary mode of data collection. Fourth, qualitative research employs an inductive research strategy. Inductive research “builds abstractions, concepts, hypotheses, or theories rather than testing existing theories.”²⁵⁹ Qualitative research builds toward theory as opposed to testing or proving existing theories. Finally, the product of qualitative research is highly descriptive because “words and pictures rather than numbers are used to convey what the researcher has learned.”²⁶⁰

As such, the interviews for this case study used a semi-structured protocol in which the interview questions were more flexibly worded and less structured. As Merriam suggests, “This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic.”²⁶¹ The researcher used the constant-comparative method of data analysis, which “involves comparing one segment of data with another to determine similarities and differences.”²⁶² This approach allowed the researcher to learn from the personal and real life experiences of pastors because it was the best way to discover the unique role pastors play in the process of members becoming ordained leaders in the church. It was also the best method to answer the research questions.

²⁵⁹ Ibid., 7.

²⁶⁰ Ibid., 8.

²⁶¹ Ibid., 74.

²⁶² Ibid., 18.

The interviews were conducted on the field in the church facilities of the pastors who were interviewed. This was helpful in several ways. It provided the pastors with a level of comfort and familiarity that would not have been possible had the interviews been conducted in a neutral location, and it provided a more natural and relaxed environment that allowed them to more fully and descriptively answer the research questions. Also, because they were at their church, the pastors had their resources and materials available and easily accessible for reference. By personally meeting them on site, the researcher was able to gain insight through non-verbal cues. The face-to-face interviews provided greater interaction with the pastors and allowed rapport to develop more easily. Because he is a pastor, the researcher was able to connect and create resonance with these pastors by discussed the various aspects of their churches and ministries before the interviews.

A quantitative approach, although an effective means of research, would not have provided the level of insight afforded by a qualitative approach through the personal interaction with pastors who are intentionally engaged in the process of developing new leaders within the church. Using a qualitative case study also allowed the researcher to maintain some flexibility in the process of interviewing these pastors. The researcher was able to ask follow-up questions on specific concepts and theories which arose during the course of the interviews. The interview subjects were able to articulate in great detail their personal practices and experiences.

Interview Design

Each of the pastors interviewed for this study had at least five years of ministry experience with their current congregation. Each pastor also had a reputation within the

PCA of being intentional and effective in developing ordained leadership within the churches they serve. Half of the pastors were the church planters of their congregations. Although the size of the congregations varied from two hundred members to more than fifteen hundred, all were larger than the majority of PCA churches.²⁶³ The ages of these churches varied from fifteen years old to more than one hundred and fifty years old. The congregations were all located in a metropolitan area of the United States. Two congregations were in a city-center setting, two were from urban residential areas, and the remaining four were located in the suburbs.

The research questions used in the interviews were created to discover the role of the pastor in the process of individuals becoming ordained leaders in the church. They were designed to help the pastors intentionally think about the role, actions, behaviors, and processes in which they engage when developing new leaders. The semi-structured format used for these interviews provided for the exploration and articulation of these ideas. Merriam shares that through a semi-structured interview, “the largest part of the interview is guided by a list of questions or issues to be explored, and neither the exact wording nor the order of the questions is determined ahead of time. This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic.”²⁶⁴

The semi-structured interview format allowed the researcher to investigate other lines of questions that grew out of the discussion with the participants. Through the

²⁶³ Presbyterian Church in America, Stated Clerk of the General Assembly, *The Yearbook of the Presbyterian Church in America* (Atlanta: Committee for Christian Education and Publications of the Presbyterian Church in America, 2011), 359-748. According to these statistics, more than half of PCA churches have less than 125 members.

²⁶⁴ Merriam, 74.

interviews, the pastors revealed new ideas and experiences, which the researcher had not originally considered. The flexibility of a semi-structured format allowed the researcher to investigate areas that he had not originally planned to pursue.

Since the researcher was concerned that the pastors, although having a unique role in the process of individuals becoming ordained leaders in the church, may never have articulated their role or the process before, the participants were given a copy of the interview questions beforehand. The goal of this was to elicit answers beyond the formal leadership development processes that many churches have as part of the BCO officer training guidelines. This study investigated the role of the pastor, and therefore the researcher sought to look more at the pastors' informal and relational aspects of their development of others. The researcher expected that even with the initial questions given before the interview, new concepts or ideas would spontaneously arise, providing direction for additional questions. When the questions were sent to each pastor, the researcher explained the topic of the study and the basic parameters that would be covered. Participants were informed of the approximate length of time the interviews would take (one and a half to two hours), and that the interviews would be recorded and transcribed verbatim for analysis and review. Each pastor also received a copy of the Research Consent Form, which they were to read and sign. Since the questions were sent ahead of time, the pastors were expected to put some thought into answering each one of them. Therefore, the researcher felt that it was necessary to ask all the questions, and from their responses to ask follow-up questions to find answers that were not prepared.

The participants fit the description of what Merriam calls a "unique sample." According to Merriam, a sample is "based on unique, atypical, perhaps rare attributes or

occurrences of the phenomenon of interest.”²⁶⁵ Pastoral development of ordained leadership is a standard occurrence in most churches. However, there are not many pastors in the PCA who are known for doing it well.

In determining the number of pastors to interview, the researcher sought the counsel of his faculty adviser. The minimum number was set at six and the maximum at eight. Burns felt that this number would give sufficient relevant data for research and would also work out logistically for travel and time. In order to establish a unique sample, the researcher determined to interview at least six pastors in order to get enough information to understand the role of the pastor in leadership development through a variety of experiences and evaluations of the processes and practices engaged in by these pastors. Interviewing more than eight pastors would have proven too complex in terms of gathering, transcribing, and reporting the data. Also, traveling to more than eight locations and coordinating schedules to find the amount of time necessary for the interviews would have proven problematic. Additionally, more than eight interviews would have expanded the interview phase of this project beyond what was necessary. These extra interviews would not have provided a noticeable or beneficial increase to the study, but rather would have yielded an unmanageable amount of information.

To find pastors who met the criteria, the researcher asked several faculty members of Covenant Theological Seminary, the denominational seminary of the PCA, to provide the names of individual pastors that they felt were effective in leadership development. The researcher also asked some of the staff and leadership of the PCA denominational agencies for their recommendations. Through attendance at the Mission to North America

²⁶⁵ Ibid., 62.

Key Leaders meetings, the researcher was also aware of several pastors who had a strong reputation of developing individuals as ordained leaders in their churches. The process used to determine which pastors to interview out of those who met the research criteria was not complicated. The primary factor was their proximity to the researcher's home city. However, since the majority of PCA churches are located in the southeastern United States, it was not necessary to travel outside of this area to find a unique sample.

The researcher focused on churches that were larger in membership than the majority of churches in the PCA because developing leaders in larger congregations is crucial due to the size and needs of the ministry. The researcher also selected those who he believed would provide a diversity of opinion, focusing on those who would have the best knowledge of the information and experiences being addressed by the interview questions.

All the interviews were conducted with the pastors exclusively except on two occasions. These two interviews included the assistant pastors, who assisted the interviewed pastors in the formal leadership training and development in their churches. The participation of these assistant pastors was limited to prompting the pastor in his description of his role and offering insights on the pastor's specific actions and behaviors in leadership development. The researcher wanted the pastors to speak in a manner that was as unrestricted and authentic as possible.

Limitations of the Study

There were a number of limitations to this study. This study focused on discovering the role of pastors in the process of individuals becoming ordained leaders within the church. However, the study was limited to pastors and churches within the

Presbyterian Church in America. Since the role of volunteer ordained leadership differs among denominations, investigating the role of pastors in the process of leadership development in different denominations would have added too many variables to this study. As a pastor in the Presbyterian Church in America, the researcher had a vested interest in the role of PCA pastors in the process.

Another limitation of the study was that the participants all had at least five years of ministry experience at their current church. The desire was to study pastors possessing a level of familiarity with the needs, culture, and personality of their congregation, as well as time to develop relationships with individuals personally. Today, however, the average tenure of a pastor is four years. George Barna, the venerable statistician of the American church, reports, “The average tenure of a pastor in Protestant churches has declined to just four years—even though studies consistently show that pastors experience their most productive and influential ministry in years five through fourteen of their pastorate.”²⁶⁶ According to Barna, pastors who are at their churches for at least five years have greater influence in their congregations.

Since the researcher felt it was important to interview the pastors in person, the study was limited to the southeastern United States. Having recently moved to Florida from the northeast, the researcher was aware of slight cultural differences that exist between churches in the South compared to the North, as well as the role of the pastor in both northern and southern society.

This study also had the inherent limitation of not conducting interviews with the individual leaders whom the pastors developed. This might have provided a useful

²⁶⁶ George Barna, *The Second Coming of the Church* (Nashville: Word Publishers, 1998), 5.

perspective, though one perhaps entirely different from that of the pastors. Nevertheless, such an expansion of the study's purview would have broadened it beyond the purpose of the study.

Finally, the literature reviewed for this study was limited to the area of leadership development, volunteerism, and the biblical/theological view of the role of leaders in leadership development. Although there is a substantial amount of written material on formal leadership training and development, only the literature that gave insight into the role of the pastor in the process of leadership development was reviewed. The literature on volunteerism was limited to leadership roles within non-profit organizations and institutions. As for the biblical/theological view of leadership, special focus was placed on leaders, leadership qualities, and the role of the biblical leader in training or transitioning to new leadership.

Biases of the Study

There are some inherent biases that must be considered because this was a qualitative research study. Merriam argues that these biases come from two unique aspects of qualitative studies. The first aspect is that the primary research instrument is human. All observations and analyses are filtered through the individual's worldview, values, and perspective. A second bias comes from the understanding that reality is not an objective entity; rather there are multiple interpretations of reality.²⁶⁷

The fact that the researcher is a pastor in the PCA is therefore a bias. The researcher plays a role in the process of individuals becoming ordained leaders in the church. He has personal experiences, methods, and opinions about developing others, but

²⁶⁷ Merriam, 22.

he sought not to interject his personal experiences into the conversation. As a student of leadership and leadership techniques, he removed himself as much as possible from the discussion so as not to bias the pastors or direct their answers to the questions. Another bias, as stated earlier, was that the researcher knew some things about the pastors being studied and already had a mental opinion of each one of them. However, the researcher does not believe that his knowledge or opinions of these pastors hindered the thoroughness of the investigation and evaluation of the data related to these particular men.

While the researcher approached each interview with an awareness of the role of pastors in the process of leadership development and some awareness of the pastors themselves, he believes that he was able to look at the data honestly and objectively. It is also possible that there could be some bias on the part of the interviewees as well. It was possible that they would seek to guide the researcher's understanding and interpretation of their role in leadership development as something they think they should be doing, as opposed to something that they were actually doing. To the best of the researcher's knowledge, this did not take place.

Conclusion

The design and methodology described in this chapter assisted in fulfilling the purpose of the study. The purpose was to examine the role of the pastor in the process of individuals becoming ordained leaders in the church. Using the qualitative case study method, the study employed a semi-structured interview design, and a highly detailed process of selection of the pastors for study. Even though limitations and biases existed in this study, sufficient information and relevant data was gathered to accomplish its

purpose and to answer the research questions. The findings produced by the described methodology of this study are discussed in chapter four.

Chapter Four

Findings

The purpose of this study was to discover the role of the pastor in the process of individuals becoming ordained leaders within the church. This study utilized interviews with seven pastors in the Presbyterian Church in America (PCA). Each of the pastors have served in their current congregations for at least five years, and each has a reputation within the PCA of being intentional and effective in leadership development. The pastors reflected upon their role in the process and shared their approach to leadership development. The interviews sought answers to this study's specific research questions related to:

1. How do pastors describe the role of an ordained leader in the church?
2. How do pastors describe their role in the process of developing ordained leaders in the church?
 - a. What are the criteria pastors use to identify potential ordained leaders in the church?
 - b. How do pastors empower potential ordained leaders in the church?
3. What challenges do pastors experience in the process of individuals becoming ordained leaders in the church?

The findings gathered from these interviews will now be presented.

Research Participants

The names of the research participants have been changed for the sake of anonymity. A brief introduction to their backgrounds and ministry settings will give greater insight into the comparative analysis of their perspectives.

John Stander was originally ordained in another reformed denomination and came into the PCA in early 2002. A published author and adjunct seminary professor, John has served Christ Presbyterian Church as its senior pastor for more than nine years. Christ Presbyterian has recently moved to a multisite model. It currently has two campuses, with plans for a third campus. This multisite approach has been very fruitful but has really stretched John and the leadership of Christ Presbyterian. John, who recently turned sixty-four years old, shared with a smirk, “I’ve earned the bones to think outside the box, and this congregation already knows I’m nuts.”

Walter Lynn pastors Key Island Presbyterian, which is located in a resort community. During the winter months, his congregation swells to more than a thousand in attendance. A large number of the congregants live year-round in the community, but the population of the entire area increases from December to May. It is a highly affluent area of the country, but as Walter said, “These people need Jesus just as much as those without material wealth. In some cases, this need is harder to show since they want for nothing else.” Walter has been the senior pastor at Key Island since 2007.

Chuck Tanner is the senior pastor of the historic Old Union Presbyterian Church in the southeastern United States. Chuck believes his church reflects a pretty traditional model of ordained leadership. Being almost two centuries old, Old Union was a church in existence long before the PCA was formed. Chuck has served in several roles at Old

Union since he came on staff over twenty-five years ago. Chuck has been the senior pastor for the past eighteen years. Chuck expressed that he has, “a high respect for the history of the church and the future of the church.” He shared, “I see myself, obviously in a church that’s 180-plus years old, I’m one in a succession of pastors.”

Al Winsome planted Creekside Community Church around twenty-five years ago and has been its only senior pastor. An adjunct seminary professor and national speaker, Al will soon be retiring to join the staff of a national men’s ministry. However, during his pastorate, Al had always let the congregation know his commitment, “I planted this church, and I’m not going anywhere.”

Sonny Sturgeon planted Evangel Presbyterian more than twenty years ago and has also been its only senior pastor. Evangel is known for its emphasis on personal evangelism. Like Christ Presbyterian, Evangel has moved to a multi-site model, opening its second campus a year ago. Prior to starting Evangel, Sonny planted another church and was the pastor there for more than eleven years. Sonny joked, “Evangel has really benefitted from me not making the same mistakes I made the first time I planted a church, although I’ve made enough here.”

Curt Raymond planted Citrus Grove Presbyterian in 1983 in conjunction with starting a Christian school. Today, Citrus Grove is one of the larger congregations in the PCA, and it was the largest church in this study. Curt feels that Citrus Grove has been a sweet place to do ministry. He shared, “For nearly thirty years, we have been able to fire most of our bullets at the devil and the darkness and have not had a lot of funerals from friendly fire.”

Tom Wheat planted Tri-City Presbyterian Church in 1997. Tri-City is located in a small college city of one hundred thousand people in the Deep South, in which eighty percent of the population does not identify with any church. A unique aspect of Tri-City Church is that Tom, the staff, and the ordained leadership have all moved downtown into the neighborhood where Tri-City is located. Tri-City's mission is to transform the city in every way, not just spiritually. In order to do that, Tom says to everyone who desires to be a part of Tri-City, "We value that you live within this area. It's really important, even expected that you live here with us."

The Role of the Ordained Leadership in the Church

In order to understand the role of the pastor in developing ordained leadership, the first research question sought to have the participants define the role of the ordained leaders within the church. Defining the role of the ordained leaders gave greater insight into the role of the pastor in the process of developing individuals to fulfill these roles. The literature communicated the necessity of having clearly defined job descriptions and clear expectations in order to effectively develop individuals to fulfill a role. The researcher asked participants to describe the role of ordained leadership within the church and to discuss the tasks and functions ordained leadership performed in their specific churches.

Redefining the Roles

All seven participants shared that the current roles being performed by their elders and deacons fell short of what they believed fulfilled the biblical roles for the offices. "There's the way it is and the way it ought to be!" John Stander confessed, describing the overwhelming consensus of the participants. Each participant expressed that a dichotomy

existed between the role and function of the ordained leadership found in the Bible and how the role currently functions in their churches. In fact, redefining the roles of the elders and deacons was a process in which most of those interviewed were currently engaged at their churches. John expressed that the need to reexamine the role of the ordained leadership in his church flows from an even greater need to redefine the roles of each office within the PCA. John feels, and many who were interviewed for this study agree, that the PCA seems to be missing the very nature of the office of elder, and a change in the roles of the officers must be made. John summarized the consensus,

I'm of the opinion that to make the kind of seismic shift in our understanding of the role of the elder that I think needs to be made in the PCA, an understanding that is embedded in the PCA, and I think is even implied in the church order, even though the church order has a lot of pastoral language in it, the problem is that it calls us courts and our guys love to sit in session. Instead of calling us bodies of shepherds or whatever title you would give to it. I think to accomplish the seismic shift that we're talking about it's going to require not pivoting the guys that are already in office but raising up a new generation of leaders.

Ministers Versus Board Members

Whether it is through retraining existing leaders or developing new leadership, all seven participants affirmed the need for a seismic shift in the ordained offices of the church, especially the office of elder. Most viewed the primary function of the elder as shepherding the flock, rather than attending to the business of the church. Tom Wheat lamented, "In a lot of our churches, the elders are board members. They evaluate, they make a decision, make sure there's funding for it. It seems business leaders often advance in church leadership because they're decisive and they're comfortable being a jerk and they're highly productive."

In redefining the role of the elder, John would also like to see the deacons handle most of the business of the church that is currently handled by the elders. Surprisingly, John discovered that his deacons agreed with this idea. John shared, “I have found that the deacons are open and excited about the idea that their role is not only caring for the members of the church in the financial and mercy needs, but also they take the point in the administration and operations of the church.”

Al Winsome joked that the role of the deacons at Creekside Presbyterian was originally defined as “halls, walls, and stalls!” As Creekside’s only senior pastor, Al was instrumental in establishing the role of the ordained leadership within the church. However, things are different now. Al relayed, “Yes, that’s where it started out years ago. Deacons did halls, stalls, and walls; that really pretty much was it. They did some mercy stuff, but that’s all changing, and we’ve been really moving that whole thing, and that’s a good thing for you to know about our church.” In recent years, Al has encouraged the elders and deacons at Creekside to focus on people rather than just making decisions. He shared,

I view elders very much in the same way as a pastor. They are equippers, shepherds, and our elder board is not a policy board. We’re not there just to sit around and make policy for the church. We’ve required guys to, if they’re going to become elders, they’ve got to obviously go through the officer training course and they’ve got to be ordained, but they’ve got to have led a community group, a small group. They’ve got to be involved with people. We don’t want just policy makers. I’ve also never viewed deacons as junior; I’ve never viewed deacons as junior elders, “One day you’ll grow up to be an elder.” It’s a different gift mix, more relational-mercy-doer-servant, but they are to focus on people as well, I think, we’ve tried to celebrate that difference. I really think that we’re all called to care for people in particular; we’re responsible together to carry out the Great Commission, both elders and deacons are engaged in making disciples. They’ve got to have that mission orientation, but they’ve got to have a people orientation, too.

Walter Lynn agreed,

When I look at our officers, especially our elders, it's more ministry, not meetings. When we have meetings, it's not meetings that we're going through and going down through committee reports, "Okay, you have the Christian Education team or committee report." They're more or less dealing with "How can we minister to people? What do we do with the beach service? What do we do with evangelism? How are we claiming this island for Christ?"

The participants communicated that the role of the ordained leadership within their church is changing from past understandings. According to these men, it would be helpful to the church at large if the denomination had a greater consensus regarding the understanding and function of the ordained leadership. Even though the PCA has not provided a clear description, each of the churches represented in this study has specifically defined the role and function of the ordained leadership within their unique ministry setting.

Overseers of the Ministry

Four of the seven participants viewed the role of ordained leadership as overseeing the overall ministry of the church. Sonny Sturgeon sees the elders as the guardians of the church and its ministry. For him, they oversee the big picture, but not necessarily the "week in week out aspects" of the ministry. He said, "I guess the elders guard the vision of the church and the doctrine of the church, and hold the staff and me perhaps accountable. They would oversee the direction of the church, but not be involved in the day-to-day operations of the church."

Curt Raymond agrees with Sonny that the elders oversee the ministry as a whole. However, Curt sees them more directly coming alongside him as he leads the staff and pastors the congregation. Curt stated,

I largely see the elders as the people who are, they are the elders; they are the wise men sitting in the gates of the city. They are a sounding board for me. I can tell them where I think we ought to go as a church, a vision and a plan, and they can look at me and say, “I don’t think that is going to fly,” or they can say, “Here is my problem with that.” They would tend less to say “No, you cannot do that!” and more help me think about how we can do that, but maybe being as representatives of the whole congregation they can help me be wiser about how I’m going to approach that, how we’re going to get there. I see them as a board of wise advisers, not as a board that votes and says, “yes and no” and has to give approval. They are wise men; I need them to think well.

Curt also recognizes that the elders have an administrative role. Like Sonny, Curt feels that the elders set the parameters of ministry for the staff and allow Curt to lead inside these settings. Curt said:

They’re obviously responsible for policies and for boundaries within the staff has freedom to do what we want so we can plan stuff and create stuff...they do not really scrutinize those programs or make any of those decisions. I just see them as – again, here is our theology, here is our policy and practice, here is our budget. Inside that framework we are free to operate.

When pressed further about the role and function of the leadership, Curt said that besides painting the ministry in broad brushstrokes, their role is “to pastor.” He elaborated:

I guess I would say that their primary role really is to pastor. Well, it is not formalized. I sort of have an expectation that they are out physically touching, praying, caring for the people, people in the hospital, people sick, and people discouraged. The elders are in a sense the workforce where again that’s not delegated to them as in you have got these families, you have got but just an expectation that you also get out and interact with the people.

Tom Wheat concurred with Curt that the role of ordained leadership is more of “being,” and not a formalized role. Tom does not believe that the role of the ordained leadership is to perform tasks. Instead, Tom believes that ordained leaders should be those who are faithful in ministry and who initiate ministry to others. In fact, Tom feels

that those leaders who do not initiate are not faithfully performing their role. To Tom, the words “initiate and fidelity” define the role of ordained leadership at Tri-City. He shared:

Two words I immediately think of are, under “role of ordained leadership,” are “initiate” and “fidelity.” If someone won’t go first, then that person is not leading. The person who will go first is leading. Leadership is filled with people who will take risks, people who go first.

There’s that side of the leadership role, initiate, and then the other side is the fidelity piece, of being faithful because the thing is, what’s different in the world, and it was interesting just reading yesterday in a business blog, it was an assessment of looking at the role of what has Apple as a company done. They talked about creativity. They talked about innovation. They talked about problem solving. They talked about collaboration and that their tools had been designed around those or reflections of those values. But we’re not going to start something completely new, that’s not the Christian mission.

We’re called to be faithful, so there’s a fidelity side to this, too, and it’s the idea that you have people who are holding fast to Jesus trying to invite others into that relationship. You do initiate, you do go first, but there’s a component, there’s faithfulness to the mission because we didn’t think this mission up. Jesus did. We don’t define the terms. He does. There’s this role of faithfulness that’s absolutely essential.

Old Union Presbyterian has sought to be a faithful witness of the gospel of Jesus Christ for almost two centuries. However, Chuck Tanner shared that through the church’s history, the session has functioned more like a board of directors than a group of shepherds. In fact, Chuck said that the session functions more like “Congress” than anything else at times. Chuck has been seeking to refocus the elders on their role of actively shepherding and overseeing the ministries of the church. He shared,

We are now seeking to define our role as it’s described in the *Book of Church Order*, where the duties of the elders and the session are to shepherd the flock to approve preachers, teachers, the children’s teachers and curriculum and so that’s what we do. The diaconate serves at the will of the session, with widows and ministries of mercy.

Like the other pastors, Chuck expressed a desire for the ordained leaders, especially the elders, to be more involved in the care and shepherding of the people, even though as Chuck confessed, “They primarily act as a governing body.” Chuck is encouraged because he does believe that some shepherding occurs at Old Union; it is just not very intentional. Chuck explained,

Right now there is no formality in that. When a man comes on the Session he's not handed a portion of the flock that he's responsible over, either because of geography or because of affinity. Some, as I guess in any group of twenty-four men, some very much have a proclivity to personal ministry and naturally build bridges and get to know people, and they're shepherding even though they don't even realize it, in many cases they're doing that. Others are very intimidated, why, I don't know because often they are gifted and they have so much to offer, but I think they feel that they don't, and they feel a little nervous about approaching people aggressively, just to...as in asking, “How are you doing?”

The overall consensus was that the ordained leadership of the church should focus more specifically on spiritually developing, caring for, and shepherding people, rather than focusing primarily on running the organization and programs. Tom Wheat was representative of the participants' feelings when he shared, “It seems that is what the Bible shows them being about.”

The Book of Church Order

In describing the role of the ordained leadership in their churches, none of the pastors interviewed except Chuck Tanner specifically referred to the *Book of Church Order* (BCO) as the basis for how elders and deacons operate. Even though the other pastors' descriptions were similar to the descriptions in the BCO, not one pastor quoted directly from BCO 8-3 or 9-3, which describe the general role and function of both offices.

Most of the interviewees acknowledged that the current emphasis on administration, or the idea of “being in charge,” should be redirected to focus more on shepherding and caring for the physical and spiritual needs of the congregants. As Curt Raymond summarized, “We need to change the notion that being an elder is a position of power. You know. We do not want them to have the idea that an elder means, ‘I am in charge.’ Being an elder means you find broken people and you love them.” Throughout the interviews, the participants did speak of the office of deacon. However, all the participants interviewed referred mostly to the office of ruling elder.

The Role of the Pastor in Developing Ordained Leadership

The second research question focused on how pastors understood their role in the process of individuals becoming ordained leaders within the church. The researcher expanded upon this research question with two follow-up questions. The first follow-up question focused on the criteria or characteristics the participants looked for in potential leaders. The second focused on the ways in which these individuals were empowered to become leaders. The first area that the pastors identified as part of their role in developing ordained leadership within the church was setting the vision, direction, and culture of the church.

Vision, Direction, and Culture

All of the participants believed that their role involved creation and development of the ministry context and framework for future leaders. The participants believed themselves to be primarily responsible for creating the culture, casting the vision, and setting and maintaining the direction of the church. Each understood that if one wishes to develop leaders, then one must know the context for that leadership. In light of this, John

Stander believes that his primary task is framing the narrative. As the senior pastor, John tells the story of his church. For example, John said,

One of the major emphases that I've had since I've been here is to try to develop a robust understanding of the gospel. When I got here, I think the congregation had a very Arminian view of the gospel. It's an offer, which you can accept, and if you accept it, you're saved by grace. Boom! Done. I think part of being reformed is having this vigorous robust gospel that God in Christ is setting all things right. He's reconciling heaven and earth, which were wrenched apart in sin so that God no longer walked and talked with Adam in the garden in the cool of the day. There was now this tension, this rebellion, and God is setting that all right. And that means the church has a role of setting right the community in which it lives. That's the larger narrative that allows you to say, "What's the deacon in that narrative?" "What's an elder in that narrative?" "What's a pastor in that narrative?" To say I'm a leader and not to be able to say, "What are you leading toward, and whom are you leading and what does it mean to lead them?" is to just throw American business language around.

John believes this to be his role. He explained, "I'm the one who has to define the terms."

He continued,

For example, here I never, ever, ever use the term elder without the prefix shepherding elder. I almost never use the term deacon without talking about the deacon as the steward of all the church's resources. The more I use the terms, the more the people begin to think in those categories. I think the pastor defines the terms and crafts the narrative.

All of the participants mentioned that part of their role involves framing the narrative or defining the terms. However, this included more than just definitions. More broadly, the participants spoke of their role using phrases like: "casting the vision," "creating the culture," "setting the direction of the church," and "establishing the role of the ordained leadership of the church."

Sonny Sturgeon shared, "I think it's my calling to be the primary trainer of our leaders and to be the one who really speaks vision into them and the church." As such, Sonny referred to himself as "the greatest depositor of vision in the church." Likewise,

Walter Lynn believes that his congregation expects him to fulfill the role of vision-caster. Walter finds some humor in their expectation because his current leaders (and many congregants) are “visionaries who are all triple-A personalities, people who buy and sell companies like we do on a Monopoly board, but they look to me to be the one running – not only running but setting the vision, setting the course and direction.” Chuck Tanner shared that the vision of Old Union is, “rather generic.” It includes basic discipleship, worship, truth, mercy, and service. Chuck admitted, “I can’t say, it’s distinctive, because every evangelical church seems it does this.” Although the vision and culture of Old Union has been developed over the past 180 years, Chuck believes that his role and responsibility are to “guide how the vision and mission of Old Union seeks to impact the city and culture today.”

Tom Wheat also defined his role as setting the culture, overseeing the mission, and casting the vision in order to “build the house,” which creates a space for people to enter and live in it. Curt Raymond agreed with Tom. In fact, Curt shared that building the culture of the church is his domain. “My job would be ‘What is the culture of the church?’ and ‘What [is] the session to be like?’ and how we are to create it. That is, just like a father’s job is the culture of his family, [an] employer’s job is the culture of his employees. The pastor’s job is the culture of the church.”

Al Winsome also expressed that the culture or as he called it, “the church’s personality,” comes from him. He believes this personality is created primarily through his preaching and teaching. Al shared how every time he speaks, he pushes who they are, what God is calling them to do, and how they are seeking to accomplish it. Al pointed out, “You get a clear sense of who we are, in terms of grace, and they hear me, they hear

Steve and Curt when they preach, and we all push the envelope a little bit, in some respects, but we make no apology for telling them who we are.” Al continued, “Our goal is to know him and to make him known with passion and grace. It’s not a sophisticated vision. But we communicate it all the time.” William Lynn concurs, “We have a vision statement, and they want me to talk about how all our ministries ties in to what our vision is.”

Formal Training

In addition to defining the role of the ordained leadership, casting the vision, and creating the culture of the church, each participant shared that their role in developing ordained leadership included acting as the primary instructor of the church’s formal officer-training course. Al Winsome and Walter Lynn summarized the comments of the other participants concerning the necessity of the pastor either leading or at least being heavily involved in the formal training. Al argued, “You’ve just got to be in the formal process. You’ve got to know what they feel about your church and your vision, and people are all over the place. There really is that sense of which as a senior pastor, you know more about what’s better for the church than they do.” Walter Lynn is of the same mind. He surmised, “The worst thing is a pastor being so passive in the process that he shows up for the first time and he doesn’t know half the guys, he doesn’t know anything about them.”

All seven participants acknowledged that their formal training addressed the detailed expectations for nominees laid out by the BCO, but the focus of the formal training differed among participants. Some formal training emphasized ministry practice. For others, the training dealt primarily with theological knowledge.

Walter Lynn and Tom Wheat conveyed that the formal training at their churches focused more on the practical work of ordained leaders. Both used the phrase “the how-to of doing ministry” to describe the focus of their church’s formal training. Likewise, John Stander shared, “I put a lot more emphasis on pastoring skills. I say to them up front, “Look, I’m presuming you know your creeds. If you don’t know your creeds, get busy or I’ll teach them to you offline. But what you’re going to get in this course is how...these creeds enable you to be wise with the people of God.”

Similarly, Walter disclosed that at Key Island, the nominees are expected to have a general knowledge of and agreement with the Westminster Standards. Walter shared, “I’d give them the first thirty-eight questions out of the shorter catechism. I would say, ‘You go read this. If you have issues, you come back.’ I would tell them, ‘These are non-negotiable, the first thirty-eight in there.’” Walter spends one session of the formal training on theology; the rest is spent on the philosophy of ministry and the role and function of the ordained officers. Walter elaborated, “Then I go back to the philosophy of ministry, which is really mission, vision, and purpose. I tell them how we came up with this statement, the history of it, why we have team ministry, and how we are accomplishing our mission.”

Additionally, Tom Wheat conveyed that the leaders of Tri-City are orthodox, but he stressed that the formal training focuses more on the ministry context of Tri-City, its values, culture, and methods. His concerns regarding potential leaders are, “that you have integrity, you can work with people, you buy into the vision and philosophy of ministry and you’re orthodox, but in that order because so many churches start with orthodoxy.”

Tom has found that heresy is not an issue, rather his problems tend to come from leaders who do not buy into the church's leadership approach, vision, and ministry.

On the opposite side of the spectrum, Chuck Tanner's formal training focuses on theological knowledge. Of all the participants, Chuck had the most structured formal training. Old Union's officer training also took the longest amount of time to complete. Chuck's formal officer training runs from May till the end of December every year. Chuck joked that over Old Union's nearly two centuries of existence, the formal process has become "quite established." Chuck pointed out,

I agree with my predecessors, that officer training should be more theological because they'll pick up the practical things on their own, and that's my thinking. I realize we won't be discussing the Westminster Confession at session meetings in the future, so I feel I've got to capitalize on it in the training. It's pretty much theological with a little bit of practical application.

During Old Union's formal training process, Chuck relayed that the nominees would read the entire Westminster Confession of Faith, the Larger Catechism, the *Book of Church Order*, and several books on theology. During each week's training, there would be discussion and instruction on the material read.

The formal officer training of Curt Raymond and Al Winsome has evolved over the years. These two church planters shared how they used to focus their formal training on doctrine and theology. Curt recalled,

When we started the church, I was the only guy...I spent a whole year, and of course my context then was to only understand orthodoxy and theology. All my training was there. As the years went by, I began to see that what would really cause separation and problems was philosophy of ministry and understanding the mission and culture of our church, not theology and orthodoxy.

Curt relayed that his current officer training balances theological content with ministry context.

Al shared a similar story that when he began Creekside, the officer training was mostly theological and doctrinal. Al related how everything he learned in seminary focused on theology, with very little application. Al lamented, “I think we, as reformed, are really great in knowing the theology.” However, Al found that most guys were not sure how to apply theological and biblical knowledge to their own lives, let alone in the lives of those whom they were leading. Al still teaches theology and doctrine, but in the context of doing ministry. Al shared that when teaching doctrine and theology, he informs the nominees,

I say to these guys, when you lead a small group; this is going to come up. You’re going to be doing a Bible study in the book of Romans, and predestination is going to come up. How do you handle that? Or when we get to the point of the Confession that talks about, what about a baby that dies in infancy? Here’s what the Confession says. Guys, you need to know that you don’t use that in a pastoral situation. Doing the training this way, you get a chance to say philosophically how this goes about and how I do it, and then we talk the philosophy of the church, philosophy of ministry in the course of doing theology.

Although John Stander stated earlier that he emphasizes pastoral skills, the whole approach of his formal officer training was representative of the other participants. These participants sought to balance teaching theological doctrine and understanding their church’s philosophy of ministry. John summarized, “It’s not just learning the basic core doctrines of the faith. It’s, ‘How would I do that? What if somebody called me and they were dying, what would I say?’ and ‘How is this theological distinctive expressed in what we do?’”

The formal training was considered by the participants to be one of the most visible aspects of their role in the process of developing ordained leadership. However, other, less visible aspects of their role also played a significant part in the process.

Looking for Corks

Five of the seven participants saw their role in the process of leadership development as “looking for corks” or identifying potential leaders. They described looking for those who “pop” to the surface or who are already leading or serving effectively in some way in the church. John Stander shared, “I’m always looking for corks that pop up. By that I mean I’m looking for guys that shepherd people. I’m looking for guys that when somebody in their community group is hurting, they’re the one people call. I ask people, ‘Who do you call?’”

Walter Lynn is also looking for these people. He keeps his eyes open for those who are already leading, serving, or engaging in the ministry in some way. Walter gave an example of one such man who would show up regularly to clean the sanctuary and assist the older members out of their cars and get them inside for worship. He shared, “I looked at a man like that who just wants to serve, however he can. In my mind I said, ‘That’s a man that is qualified as a deacon because he is doing the very job that a deacon would do.’ It wasn’t me coming and recruiting. He just shows up and does this.”

Similar to Walter, Curt Raymond remarked, “In trying to find elders, in some ways we do not so much create them as we recognize them, and really I can say, ‘Who are the people who are already doing that?’ and those are the people that we are interested in being elders.” Curt used a football analogy to describe what he and some of the other participants do to discover potential leaders. He expressed, “I know all the best junior high players in the area. Well, they’re not going to be playing for the University of Miami next year for playing in junior high, right? But you just want to identify. You want to start watching them.” Tom Wheat also looks for those with potential. He proposed, “I’d

say we live probably as talent scouts, constantly just watching.” Tom expanded what he does with his staff, “I say let’s go over the list of who’s out there that we’d like to see grow up to be leaders, and let’s figure out if Adam called him, would that encourage him or if Tim called him, or someone else on staff? We ask, ‘Who is the closest person relationally to them to pitch the notion of why we need them?’”

Several of the other participants also engage their staff and existing ordained leaders to scout for rising leaders. Sonny Sturgeon shared, “We really encourage all of our staff and elders to be talent scouts, to be looking for people who are showing potential. So we as elders sit around and we as a staff, we in both places, we fish and just say, ‘Who do you know?’” John Stander echoed, “Generally, I ask the elders and staff to suggest people they know from their community groups or ministry teams, who they think might be qualified this year, next year, or five years from now.” Al Winsome presses his elders, “Tell me who needs to be here with us?” Curt Raymond summarized this “talent scout” aspect of the role of the pastor,

In other words, the question we’re asking every year, we ask the whole staff, we ask all the current elders and deacons, “Who are the young men in the church you see as emerging leaders?” That doesn’t mean they’re going to be elders or deacons ever, but just they seem to have some of the right stuff that they could take on roles of influence in our church, maybe they’re going to be small group leaders, maybe they’re whatever. We just begin to identify them.

These participants expressed that watching for potential leaders and encouraging others to do the same was the first step in the process of developing ordained leadership. As the participants described their role as identifying those who could be potential leaders, some of the participants also described doing the reverse – identifying who should not be an ordained leader in the church.

Saying “No” to Some

Four of the seven participants felt that it was their responsibility to decide who should not become an officer in the church. They explained that this is necessary because the nomination process set out in the BCO allows the entire congregation to nominate any man for ordained leadership. However, four of the participants noted that receiving a nomination does not mean that an individual would be a good leader. Also, the participants shared their concern that if the wrong type of individual were nominated and progressed through the process, it could stymie the development of other leaders and even the ministry of the church. As Walter Lynn argued, even though the person may be upset or even leave, “Sometimes, you have got to do what’s best for the church.” John Stander shared,

I recognize that I’m one among many elders, and I don’t have all knowledge. But I have a certain level of knowledge that some of the elders don’t have. I speak there. I don’t speak with my opinion about every nominee. I only speak about a nominee if I think there is something about him that they don’t know about that I do that would put him in a position where he could not honor the Lord well. That’s my role there.

Al Winsome stated bluntly that he has no problem turning someone away if he believes they would not be a good fit. He shared that although it is tough to tell someone they cannot be an elder or deacon, he has found that it is best to handle the situation honestly. Al recalled a nominee who “was a great guy in every way, a great family man, held to Reformed Theology,” but everyone was aware that he would always argue for or take the side of the minority or the underdog. Although Al and the existing elders had reservations, they approved him for election. Al admitted that ministry became miserable when this man was elected, and he dreaded session meetings because he would constantly “butt heads” with this man. Al disclosed that this man was just an argumentative person

who was more interested in debate than in seeking what was best for the church. After nearly two years of frustration, the elder left the church. Now Al and the elders have no hesitation communicating to nominees like him, “If you became an officer, we’d be butting heads, and it would not be best for the church.”

Curt Raymond agreed with Al that it is best to turn away unfit nominees, even though it may seem easier to avoid the confrontation. For Curt, having the hard conversation up front is easier than trying to address the issue after this type of officer is elected. He shared, “I have to be straight up honest in those cases and say, ‘We don’t think that that’s your best service to this church.’ If they want to know why, then generally I would say, ‘That can be a hard conversation. If you want to have it I’d be glad to have that conversation with you.’” Curt shared what a typical conversation looked like with those individuals. He elaborated,

I tell them, “We don’t see you leading a small group, we don’t see anyone following you, and we would like you to become a small group leader this year, and we would like to see how that goes.” Or I would say to guys, “Honestly there’s a certain cantankerousness to you, or there’s a certain way that you like to ask questions that almost sounds like you’re angry or you’re strident, that’s the word. You’re bellicose and – that’s not the way we function. I want you to go to counseling; I want you to figure that out, I want you to talk to your wife about that. I want you to,” and so on.

The participants communicated several other ways they fulfill their role as pastors in the process. However, two aspects of their replies led to the first follow-up research question. The participants said that the first aspect of their role has them acting as talent scouts, looking to identify “corks” who could be potential leaders. The pastors also expressed that they say “No” to individuals with certain characteristics and qualities that are not desirable in ordained leaders. As such, all seven participants shared which criteria they looked desired in ordained leaders.

Criteria Desired in Potential Leaders

The first follow up question asked what criteria the participants desired to see in ordained leaders. These qualities encompassed both internal characteristics and external behavior. There were several qualities that all the participants identified, but there were also some desired characteristics unique to each participant. The qualities and characteristics which were affirmed by all the participants included the following: meets biblical standards for officers, has a calling to serve, agreement with the vision and philosophy of the church, and having resonance.

Meeting Biblical Standards

Each participant affirmed the necessity for potential elders and deacons to meet the biblical requirements for those offices, which are presented by the Apostle Paul in 1 Timothy 3 and Titus 1. Walter Lynn declared, “That’s where you start!” He shared his belief that potential leaders must have those characteristics or be developing those characteristics as outlined by the Apostle Paul’s instructions to Timothy and Titus. Referring to 1 Timothy 3:2, Walter argued, “Must means ‘must.’ It’s just like Jesus saying to Nicodemus that a man ‘must’ be born again.” Chuck Tanner affirmed, “The Bible is our only rule for faith and life, and it speaks to what church officers should be.”

John Stander agreed that potential ordained leaders must meet the biblical qualifications. He believes these qualifications can be condensed into two main ideas. He explained that the qualities described in Timothy and Titus require individuals with strong character, and this character must be evident through the individuals’ actions. John reflected, “I think all the character issues that come out of I Timothy 3 can probably be summarized by holiness and wisdom. I’ve got to see that this guy is passionate about

Christ and the holiness of Christ and emulating him. He's got to be wise. He must have learned from the word and from life." As an example of what he means, John relayed, "What I look for is guys who I think care about the people of God the way they care about their wife. I typically look first at their marriage and family, which I think is the point of I Timothy 3, and then I look to see in what they do if they really care about the bride of Christ."

Al Winsome also sees a discussion of the importance of character in those passages. He summarized, "Character's got to be there. They've got to be on the way in 1 Timothy 3, Titus 1; they've got to be down the road significantly. That's really important, the spiritual disciplines. They've got to get grace. They've got to be, not the kind of person that's going to be legalistic or hardcore. They've got to get the gospel, man."

Having a Calling to Serve

Each of the participants also shared their belief that those who serve in ordained leadership must have a calling from God. Chuck Tanner summarized the consensus when he stated, "You can't talk about calling apart from the one who does it. Who is that? Well, that's Father, Son, and the Holy Spirit." According to BCO 16-1, this calling should include both an inward call from God and an outward call from a congregation.²⁶⁸ John Stander expressed that both aspects of the calling are necessary for potential ordained leaders, but he noted that the calling itself must also include both aspects in order to be a true calling to serve as an ordained leader. John explained this by sharing that although a man must desire to be an officer, that desire alone is not enough. The outward call of the church affirms the inward desire, thus confirming that the man has

²⁶⁸ *The Book of Church Order of the Presbyterian Church in America*, 16-1.

been truly called to be an ordained leader. John elaborated, “I think a lot of guys have a desire to serve. That doesn’t mean they’re qualified to lead in the process.” So both aspects are needed to confirm that it is a true calling rather than merely personal ambition. John explained,

I think a guy ought to have the desire. We ought not to have to drag him kicking and screaming into office. That’s what I meant when I said he’s got to love the church. Despite her warts and her ugliness, he’s got to love the people of God. He’s got to have a desire to help advance the cause of the gospel. I think calling is the confirmation by the church that they see in him the gifts, and they’re willing to say, “You be an elder for us.” It’s the confirmation of the desire.

Likewise, Sonny Sturgeon believes that both aspects of the calling are necessary. However, Sonny feels that the inward calling may follow the external calling from the church. Experience has shown Sonny that potential ordained leaders rarely volunteer for the position. Sonny proposed,

It seems somebody said that only ten percent of the leaders you would ever get volunteer. For most of them, the calling is an external calling. Most people, if you ask who wants to be a leader, many people will say, “Yes, I want to be a leader.” They’re not the people you want to be a leader. I like the idea of calling, but I think we find the best leaders or the best people when it begins with an external call before so much of an internal call. When we come to people and say, “We see a lot of potential in you,” and they say “Really?” and we say, “Yes man, because every week you come to small group you’ve done your lesson, you have a heart for God, you’re leading people to faith in Christ, we just think you have tremendous potential.” So we almost like the external call to come first, then the inward.

Al Winsome agrees that potential leaders must have a true calling. He also feels that a call to serve in ordained leadership includes both an inward and outward aspect. In light of this, Al believes his role as the pastor, and the role of the other ordained leaders, is to initiate that external call. Al builds upon what Sonny shared by stating,

We're giving that external call, whether it's individually or with the session, but at some point, and not just even the congregation voting, but before, it's saying, "Bob, you need to be, we really think that God's calling you to do this," or, "You seem to really want to do this, and you came on our radar, we see, yes, you should be in this leadership position."

Curt Raymond also believes that a ordained leaders must be both inwardly and outwardly called to serve. He also feels that he is a part of that outward call. However, Curt warns that one aspect of the calling should not be emphasized more than the other. He contends,

I would say this one little bit of wisdom I have found is that if you approach somebody and they flinch, do not talk them into it, do not even try, because there is usually good reason that they are flinching. Sometimes it is immorality, and sometimes it is whatever. Granted, we know that there are times that people are reluctant because of lack of confidence. I am not talking about that. Or if people think that it is going to exhaust them because it is going to be a really busy role, then maybe I need to inform them. But there is a certain sort of flinching or reluctance and I have never been happy when I talk somebody into it. They do not last very long.

The calling to serve was identified by the participants as a desired quality for those being developed into ordained leadership. Each participant sought to confirm both the inward and outward aspects of that calling.

Agreement with the Vision and Philosophy of Ministry

After the biblical requirements were met, agreement with the church's philosophy of ministry was the second most important for all of the pastors in this study. When identifying potential ordained leaders, Walter Lynn wants to know, "Do they go along with the general philosophy of ministry? It is not that that they can't bring new ideas to the board, but do they go along with our philosophy of ministry?" He expanded,

I think so often we have to be very careful in selecting men. Just because an elder is a godly man and can easily pass the qualifications in Timothy and Titus and the *Book of Church Order*, and knows his reformed

theology, and wants to serve doesn't automatically mean you're going to have a good session because he can do that. We have to ask ourselves the question, "Why do we have dysfunctional sessions in the PCA that are made up of men who love the Lord, love the reformed faith, but we're still dysfunctional?" I think it's because of the philosophy of ministry. To have a cohesive board is not that you want "yes men" for their senior pastor, but you have to have a cohesive board settled around the philosophy of ministry.

Likewise, Sonny Sturgeon also questioned, "Do they buy into the vision? Do they buy into the philosophy of ministry? It's not a philosophy of ministry that doesn't change and expand with good ideas, but you want to be a team." Sonny compared such agreement to the process of running a football offensive formation. He illustrated,

You may be a football coach and you bring in an assistant coach and he wants to do a spread offense. You don't want to do a spread offense. Is there something wrong with a spread operation? No, not if you're winning, but to be a cohesive team, again you have to have; this is the direction we're going. You can modify that direction. You can do that, but here is the direction we're going.

Tom Wheat explained, "We've got a definition of a mission and a vision that's particular to us and our city and our place, even our time." According to Tom, being aligned with that particular mission and vision is an essential quality for anyone who would be a leader at Tri-City Church. So Tom asks first, "Does he buy into the vision?" Al Winsome questions, "Do they have Creekside DNA in them?" Chuck Tanner looks for "shared vision." John Stander related, "They need to see what we do and like what they see." Curt Raymond feels potential leaders need to agree with what Citrus Grove and its philosophy of ministry defines as a "win." Curt proposed, "You have to agree on what a 'win' is so you can know if you're winning or not."

Resonance

Agreement with the philosophy of ministry led the participants to speak of a desire to have other areas of agreement. The participants used words like "agreement,"

“chemistry,” “rapport,” “fit,” “connect,” “relate,” and “gel,” to identify the need to personally resonate with the potential leader in question. Daniel Goleman, psychologist and visiting professor at Harvard University, believes that having “resonance” with others is a key to effective leadership and teamwork. In *Primal Leadership*, Goleman explains,

The root of the word resonance is revealing: the Latin word *resonare*, to resound. Resonance, the *Oxford English Dictionary* states, refers to “the reinforcement or prolongation of sound by reflection,” or, more specifically, “by synchronous vibration.” The human analog of synchronous vibration occurs when two people are on the same wavelength emotionally – when they feel “in synch.” And true to the original meaning of resonance, that synchrony “resounds,” prolonging the positive emotional pitch...The more resonant people are with each other, the less static are their interactions; resonance minimizes noise in the system.²⁶⁹

Chip Tanner resonates with those who are concerned about the success of the church. “I am passionate about Old Union,” Chuck confessed, “and I connect with those who are also passionate about our church.” Chuck explained that a desired candidate “really wants to see the church do well.” John Stander also feels that if someone cares about the body of Christ the way he cares about the body of Christ, they are going to resonate. As such, John looks for this caring quality in potential leaders. Additionally, John has found that a shared concern for the people of God ultimately leads him to resonate with an individual, even if they were completely different in every other way. John admitted, “I’m not too concerned that, if a guy cares about the body and he knows I care about the body, I’m not too concerned we can’t find common ground. Outside of that, whatever we can’t agree on, we’ll figure that out.”

²⁶⁹ Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard Business School Press, 2002), 20.

Sonny Sturgeon resonates with those who have a heart for the lost. He acknowledged, “The number one thing I look for in [potential leaders] is that they really care about evangelism.” He explained, “I find that if someone cares about reaching the lost, then we get along really well, because all those little things that bug everybody else really don’t matter. If you’re into rescuing the lost, that just unites us really well together.” He added, “I think it’s interesting. I think Danny Wuerrfel said, what he liked best about football, was that it had just a whole cross-section of people, but they’re united by a common game. I find the church is like that. I get along with really different people, because we share our common passion. The more that passion is there, the greater we get along.”

Tom Wheat has a passion to see the gospel transform the Tri-City area. He desires this passion to be expressed by those who lead his church. Tom spoke of “having commonality” and shared that he “gels” with anyone who has this passion for the gospel and the city. Tom recalled a time he resonated with one potential leader who was committed to the Tri-City area, but not with another because that person wanted to move somewhere else. He explained, “With Tim and I, our commonality has to do with our passion for the gospel and for the gospel in this specific city. Joe didn’t manifest that passion. At the end of the day, I’m pouring my life into something and into someone who’s going to not have it here but take it somewhere else. We’re not called to [other places in the state]. We’re a community of people in this city. We want to grow and affect other places, but our focus is here.” A former military officer, Tom talked about reaching the city with the gospel as “taking the hill,” and accomplishing this objective is what drives the leadership of Tri-City Church. As such, they are willing to move into the

city and live there. Tom alluded to an unspoken commitment that they would all die there to see this objective accomplished. He expanded, “Okay, when we invite you into this world, we are inviting you into it so you need to know do you fit with us and do you fit with me, do you fit with the other leaders, because we love each other; we’re committed. Again, I think the expectation is we will die together. So if there’s a sense that a guy won’t fit, we don’t pursue him.”

Al Winsome did not pause when he said, “I like most people!” He believes that he resonates with people who also like people. Al explained that he wants potential leaders to be positive, friendly people. He shared, “I want them to be my friends. It’s not a business. All ministry is first and foremost relational; we learned that from Paul.” However, Al clarified that in desiring leaders to be his friends, he is not looking for “yes men,” but for those with whom he can be positive, friendly, winsome, and inviting of others. Al sees these qualities in Jesus and admits that he wants the leadership of his church to “have a likeability about them.” In terms of resonance, Al explained, “I tend to see the positive before I see the negative. I like to be around people who like other people. Because in ministry, I want to be around elders that aren’t negative and skeptical all the time.” Positivity was also a trait Walter Lynn appreciated. He shared, “You do want to see how they’re relating to people. You want to see that they’re not jerks. You want to see that they like people. They don’t have to be like you, but they’re positive people.”

Curt Raymond also resonates with those who are positive, who are passionate for the ministry, and who have a friendly rapport with him. Curt stressed that resonance with him and the current leadership was essential for a potential leader at Citrus Grove. Curt

clarified that having resonance with a potential leader was more important than any other characteristic. Curt wholeheartedly affirmed that if he or the leadership did not resonate with an individual, that person would not become a leader in the church. It did not matter whether the leadership role was ordained, non-ordained, volunteer, or paid. Curt emphasized,

Chemistry is huge! It's the same with the staff. You could be hiring somebody and they could be competent for the job you want to hire them for. They can get the doctrine, they can have a good marriage, they can have character, but if they're not going to fit on the team you're crazy to hire them. What we say is team here is huge because ministry is hell. If you have to do it with people you don't like, then ultimately you're going to do something else because you can't sustain it. You got to be able to go into the staff meetings, and you got to be able to go in the session meetings with all friends and having the same mind because there's too many arrows being shot at you, too much garbage, too many kids with anorexia, too many suicides, too many – there's too much pain! When we get the leaders in there, we've got to just laugh together and enjoy each other because, who is an elder and who is on staff is worth guarding, and if you got problems there then you can't muster the energy to minister to the congregation, let alone a broken world.

The participants agreed that there are certain qualities they desire to see in potential ordained leaders in the church. All of the participants discussed the importance of these five characteristics, and there were additional characteristics that each individual participant discussed.

Additional Characteristics and Qualities

In addition to these qualities, which were discussed by all the participants, there were a few characteristics desired in potential leaders that were only mentioned by a single pastor. For example, John Stander desired a potential leader to be a reader. He shared, "I've got to have a guy who reads. That may sound silly, but it's a barometer for me about his curiosity about God's work and God's world." Several other desired

qualities that were shared by two or three of the pastors. These characteristics included authenticity, getting the gospel, having a sense of humor, and being teachable.

Four of the seven pastors were looking for potential leaders who are authentic. “What I am looking for in a leader,” Al Winsome shared, “is someone who is real.” Chuck Tanner looks for men who are willing to talk about what is going on in their lives. Chuck wants men who are, “Really, really being real open about issues in their lives.” John Stander looks for those who have “a deep honesty,” elaborating, “I look at people, and I realize that one of the remarkable things about a really good elder is that he is deeply honest. He’s not just honest on the superficial but deeply honest about himself and life.” Tom Wheat wants potential leaders to be “transparent,” so he asks,

Tell me in the culture of Jesus with the disciples living with him, was there secrecy or was there transparency? I mean Paul lived out in the open, think about how much of Paul’s ministry and life is recorded or witnessed. He’s got a posse. He’s got Luke, he’s got Silas, he’s got Barnabas, he’s got Apollo’s, he’s got, how many other people does he have around him? There is no secrecy in that life.

Four of the seven pastors were also looking for men who fully understand and embrace the implications of the gospel. As Al Winsome stated earlier, he wants those who would be leaders at Creekside to “get the gospel.” Likewise, John Stander wants leaders to have “a robust understanding of the gospel.” Walter Lynn believes it is fundamental for potential leaders to understand the gospel. He insisted, “If we’re talking fundamentals, it’s the gospel, and what’s the gospel mean? Grace!” Curt Raymond wants potential leaders who “drink deeply of the gospel.” He described these individuals as those who fully and deeply believe the truth of the gospel and are assured of God being so for them, that they can address the issues in their own lives and the lives of others.

Curt Raymond is one of three respondents who want potential leaders to have a sense of humor. Curt relayed, “Honestly, we want people to not take themselves too seriously. Living in a broken world means things just don’t always work out, but either way we should laugh.” Tom Wheat also looks for those who are able to laugh at themselves and their shortcomings because their identity is in Jesus Christ and the reality of who they are in the gospel. Similarly, Walter Lynn shared, “One of the things on how I identify potential leaders is that they have to have some kind of a sense of humor. Being able to laugh at themselves, because you know, what we’re in is tough.”

Two pastors mentioned the idea of potential leaders personally experiencing brokenness. John Stander explained,

We look for broken people. I don’t mean by that he’s got to have been shattered and lost all his money. I’m looking for somebody whose heart has been broken by the circumstances of life and whom God has put back together. If you’re looking at a person who’s learned the doctrines but he’s never really hurt, it’s probably not likely that he’s overly endowed with wisdom yet. He may be on the road, but there’s got to be some stress to move him from dependence on himself.

Curt Raymond expressed that often leaders in the church appear successful, are outgoing, or hold positions of authority in their places of work. Although Curt believes that these men can be leaders within the church, he is cautious. Curt wants to know whether the individual has faced hardship, difficulty, or failure, and how they have responded. Curt revealed,

Sometimes, I want to know if there is enough of, the word brokenness. Is there enough of a softness there. Have they been wounded enough that when we say, “You know what? The way you relate to your wife, the way you relate to others just isn’t right, and you’ve got to grow there.” If they receive that, that’s brokenness. That they’ll take that as wounds of love, and they’ll go to counseling, and they’ll start that process as opposed to, you know, defending and justifying their actions.

Three of the participants wanted potential leaders to be teachable. Chuck Tanner acknowledged, “I obviously look for guys that are teachable.” When Curt Raymond and the ordained leadership seek potential new leaders, they always ask about the candidate, “How teachable do we think they are?” Tom Wheat discussed the acronym FAT. He shared that he wants men who are faithful, available, and teachable. However, Tom stated that he believes being teachable is the most telling of the candidate’s heart and attitude. Often, when seeking to identify potential leaders, Tom will ask others, “Who shows themselves to be responsive to instruction and training?” The ones who are responsive are the ones Tom pursues.

As a part of their role in the leadership development process, all of the participants discussed specific qualities and characteristics they desired in those who would become ordained leaders. After identifying potential candidates, the participants would engage these individuals in the leadership process and empower them in becoming ordained leaders in the church.

Empowering Potential Leaders

After discovering those who possessed the characteristics desired in potential leaders, the second follow-up question sought to identify the methods used by the participants to engage these individuals in the leadership development process and empower them towards becoming ordained leaders within the church. The participants defined four methods of engaging and empowering potential leaders. These included being with them, modeling, coaching and mentoring, and placing them into non-ordained leadership roles.

“Being With Them”

“Just look at Jesus,” Tom Wheat said, “Peter, James and John were with him.”

Tom shared what several of the participants described as spending time or “being with” potential leaders. Tom communicated that he would just start “doing life together” with those he identified as potential leaders. Al Winsome agreed, “You’ve got to spend time with them, and you’ve got to see how they live and relate with others and also watch how other people view them.” Walter Lynn shared that in order to determine whether a potential leader truly meets the biblical requirements for an officer, one really needs to see them outside the church. Walter expressed, “I try to get to know them in real life.” Walter shared that he wants a potential leader to be the type of person he would want to take on a vacation. Walter laughed as he said, “If you really want to know a person, spend a week on a wilderness camping trip with him and [his] family!” Surprisingly, Al Winsome does something similar to what Walter suggested. Twice a year, Creekside holds a men’s adventure weekend. These weekends consist of a variety of, as Al says, “manly” activities, such as going on hiking trips, camping, whitewater rafting, hunting, fishing, and shooting. Al deliberately invites those who he wants to get to know better and often arranges to share a tent or cabin with them. “You get to see them way outside of their comfort-zone and away from the things that they often base their security and identity in.”

For Chuck Tanner “being with” someone means inviting the potential leader and family over to his home. Chuck shared that his wife has the gift of hospitality and loves to cook for others. Chuck jested, “That means Sunday lunch without people around our table depresses me to no end.” Chuck believes that his home is where he is best able to

connect with others, especially potential leaders. Chuck relayed, “It’s a more relaxed environment. We are not being interrupted by a server, distracted by noise, or confined by time restrictions.” However, the real reason Chuck invites these individuals to his home is not so much for him to “be with” the potential leader, but for the potential leader to “be with” him. Chuck explained, “They get to see where I live, they see the pictures on the wall, they see me with my family, they see my life...not just me in the pulpit preaching.” Chuck intentionally seeks to build relationships with those he has identified as potential leaders, and he feels, “The best place for us to relate to people is in our home.”

Likewise, John Stander wants to get to know the potential leader and family, but specifically, he wants to get to know the potential leader’s wife. John explains, “You’ve got to get to know them. If you can, also get your wife and their wife together. I think you’ve got to get to know the wife. Because we have never, I have never allowed a man to become a deacon or an elder if his wife had a problem with him serving or was a problem, because you know who’s going to run that thing.”

Curt Raymond has an ongoing list of men he wants to engage in the leadership development process. Curt relayed,

I know the guys on that list. I want to get to know them. Whether if I golf with them, whether I have lunch with them, whether I would just chat with them after church, whether our families get together, whether we have their family over to eat some night, or whether I just give him a book and tell him I would like him to read it. There’s just some process of starting to build into these guys. Again, not knowing whether it’s ever going to shape up into them being a leader, there’s just developing a relationship first.

Chuck Tanner shared a story about a time when a deacon at Old Union had to be removed from office. Chuck recalled how when the man was elected, no one had any

concerns. Chuck shared, “There wasn’t any, ‘Oh, brother, this is totally going to explode on us.’ Yet after it happened, we we’re all saying, ‘Well, this isn’t who we thought this guy was.’ The truth is, it was really because we didn’t know him.”

Whether it was playing racquetball or golf, meeting for lunch or coffee, attending a sporting event, going on an adventure weekend, or just inviting these individuals into their homes, the participants sought to intentionally build relationships with those they identified as potential leaders.

Modeling

As the pastors sought to engage those they identified in the leadership development process by spending time together and developing relationships with them, the participants also shared that they would use the time with these individuals to model and demonstrate the role and function of the ordained leadership. John Stander elaborated, “I call them and say, ‘Hey, go with me to [the hospital], we’ve got to go visit the burn patient.’ You spend six hours round trip in the car, they see how to do a hospital call, and you get to minister to that person together, and on the way back you stop for a sandwich and maybe even a beer. Things change in the relationship.” John believes that spending time together modeling and doing ministry allows the pastor and the potential leader to see if being an ordained leader is something that should be further pursued and investigated. John seeks to engage these men in that investigation process. John will say to potential leaders, “Come be with me. We’re going to find out if you’ve got what the Lord says you need to have.” Tom Wheat also feels that modeling empowers individuals in the leadership process. Tom made this comparison,

Take this, like in the realm of sales. No sales organization believes that they can have seminars on this is how you do sales and stop there. They

will take the guy with them, and the sales manager will be out with the salesman or saleswoman and will go with them, and they'll have them do it, and they'll give them feedback, or they'll do it, modeling it for the new salesman. Likewise, in the church, I think we have a lot of unstructured ways, but very practical ways to say, "Do this with me, now you do it, give me feedback on how it was for you to do it." I do that a lot in a lot of places with these guys.

Chuck Tanner's use of modeling to engage and empower individuals during the leadership development process comes from his own personal experience in leadership development. Chuck recalls,

My background with leadership training all goes back to Campus Crusade when I was converted, I guess, in Alabama, as a seventh grader, and was taught right out of the shoot that the model for discipleship is, life on life, or whatever it was called back then, but that people, they've got to see it modeled. So, I always, always, always take somebody with me when I'm going to serve or minister. I firmly believe in developing others, let them see you pray, let them see you witness, let them see you do it. That was what I saw, that was what I was taught the moment I became a Christian and was ingrained in me, ministry is modeling.

Walter Lynn agreed that ministry involves modeling. He proposed, "We've got this military chain of command model for authority in the church and what the model really is, is the guy who's leading from the front. We're following him because he's modeling what he's asking us to do." One place Walter loves to model ministry is on a mission trip. Walter shared that by taking a potential leader along on a mission trip, "I get to spend time with them, I get to see how they react in an unfamiliar setting, and they get to see me doing ministry, and I get to see if they just get it."

Sonny Sturgeon was very succinct about why modeling ministry and having potential leaders engage in the ministry is an effective means of engaging and empowering individuals in the leadership development process. Sonny summarized,

“Take men with you, engage with them, so you get to see if they have a heart for it or just even if that’s something they’re interested in and get to know them in the process.”

Coaching and Mentoring

Four of the seven participants identified coaching and mentoring as a means to engage and empower individuals in the leadership development process. John Stander surmised, “You can’t assume they’re going to grow to see the gospel right without mentoring.” John also believes that coaching and mentoring are essential to leadership development. John continued, “That’s really where I have the best opportunity to invest in the guys who kind of pop-up and see where they are and what’s going on in their lives and get to know them and see if they have a heart for the church as well as wisdom.” John does not see this as his role alone. He stated, “I challenge my elders always to be mentoring at least one. I go out of my way to mentor two or three.”

Al Winsome has an extensive mentoring and coaching approach to his ministry, which includes his leadership development process. Al has written an extensive curriculum containing a number of different modules that apply the truths of the gospel to every aspect of a man’s life. Al said with passion, “I love developing guys. I mean, it’s exciting to preach. I like to preach. But more than anything else, I’d rather do, developing men into leaders and teaching the officer training are my favorite things to do. I also like being around a table where we’re sitting and talking. I love pouring into guys, and investing my life in them.” In reference to coaching and mentoring as a means to engage men in the leadership development process, Al said, “I like doing that to develop these guys, and I like to see guys move into positions of leaderships and influence in their homes, workplace, and in the church.”

Curt Raymond also believes mentoring and coaching are effective tools for engaging and empowering individuals in the leadership process, but he does not think he is very good at it. “I am no good at it,” Curt confessed,

...and if I do it, it happens really informally; it happens, you know, dynamically. That sounds like a really good word. It happens more dynamically. In other words it just happens as I engage in their lives, I am not a systems guy and I do not have a good process and I am not, you know, it is just not my bailiwick, but I try to do it because it's biblical and it works.

For Sonny Sturgeon, mentoring and coaching is a not only a way to encourage men towards and engage them in the leadership development process, but also the way in which he continues to develop these men after they get ordained. In meeting regularly with the ordained leaders, Sonny shared, “I build into them not Bible - though nothing's more important than the Bible - but just to continue to develop them as leaders, so that they'll feel like that it's not just that we're sucking them dry, but we're investing in them.”

Coaching and mentoring allowed the participants to invest more intentionally into the lives of potential leaders. By coaching and mentoring these individuals, the pastors believed they were able to better see the potential of each individual and assess their ability to function in the role of an ordained leader.

Serving in Non-Ordained Leadership Positions

Four of the participants used other leadership positions in the church as a means to engage and empower individuals towards becoming ordained leaders. Speaking of this approach, John Stander shared,

I get them plugged into whatever ministries we can and give them some responsibility. I'll say to the people, “We are considering this guy for future leadership positions. We'd like you to honor him and work with him and let us

know how it works.” I also get them involved in Sunday school, get them involved in the teaching and leadership.

Al Winsome explained, “Typically, it’s looking at guys, calling them and saying, ‘Get connected, get connected, find a place, entry level, usher, do something, just get connected, do something,’ and to see where they go with it, and those guys that pick up with it, you go with. I tend to go with the goers.”

In addition to potential leaders, Curt Raymond seeks to get every member of his church empowered and engaged in ministry. He explained,

We want to empower [potential leaders] to do ministry, but just like we say to all the people at church who say, “I cannot find a ministry here, I cannot find a ministry here.” We always say, “All right, I’ll help you with that.” Turn to the person next to you, stick out your hand and say, “Hi, my name is Curt Raymond.” Just introduce yourself and ask, “How are you doing?” When they say fine then you say, “How are you really doing?” I am going to tell you, if you do that three times you’ll have all the ministry you can handle.

Walter Lynn agreed. He wants to get everyone involved in doing some sort of ministry, especially potential leaders. However, he looks for those who empower themselves and begin to serve on their own. He observed, “We want to empower all people to do ministry, but again we want to see people who are naturally gravitating to it.”

The participants gave the impression that engaging and empowering individuals in the process of becoming ordained leaders in the church was something that came easily and naturally to them. However, regardless of how easy it may be to engage individuals in the leadership process, developing ordained leaders within the church is challenging.

The Challenges in Developing Ordained Leadership in the Church

The final research question focused on the challenges and difficulties pastors faced in developing ordained leadership. There were several challenges that all the

participants faced. However, there were also challenges that were unique to each pastor's ministry setting.

Common Challenges

The participants in this study shared three common challenges they faced when developing ordained leaders. The first challenge involved a lack of time.

Lack of Time

Each of the participants felt frustration because they did not have more time to devote to developing leaders. The participants expressed that the routine needs and demands of ministry often delayed this important work. Ironically, several participants recognized that if they had more developed leaders, they could be free from many of the routine duties that currently limit their time to identify and develop new leadership. Additionally, several expressed that busyness in their personal lives also hindered their ability to connect relationally and informally with potential leaders and existing leaders outside the church setting. "It takes a lot of time," Al Winsome admitted, "getting to know and developing potential officers. It takes a little more doing, and I don't think I'm doing that as well as I could...I've been too busy. I think our whole culture is. Everybody's busy, and I think I get caught up in it too."

Curt Raymond knows that he is busy, and he is not surprised that he does not have enough time to invest in developing new leadership. He explained,

I tell people my job from Tuesday until Thursday mid-afternoon, I'm the leader of the ministry. From Thursday afternoon until Sunday afternoon I'm a public speaker. I really have – I guess public speaking is a half time job, but leader of the ministry is a full time job, so I have a job and a half. The leadership part of the job gets shafted; it only gets half the time it needs. The public speaking job doesn't get shafted. It's not a full time job to be a public speaker, but it is about a half time job. So I never have the time for leadership that I need.

Some participants expressed that they were investing significant time in people with problems rather than in potential leaders. Spending substantial time with troubled individuals limited their time for leadership development. Sonny Sturgeon lamented that he should follow the advice given to him from an old pastor friend. Sonny recalled,

I remember asking him once, if he had his ministry to do over what would he do differently, and he said he wouldn't do any counseling. He spent all his time working with people who had problems, and they always seemed to have problems, and if he had it to do over again, he would invest far more of his time into the people who really were going places and wanted to go places.

Al Winsome shared a similar thought, although he has begun to make the transition by investing more time into people with potential. However, he is still not where he wants to be:

I'm realizing I need to spend more time with VIP's. I think Gordon McDonald came up with that, there's VIPs, VDPs and there's, I don't know, he's got some others. I found, I could handle the Very Draining People, once or twice, but I no longer spend time with them. I go with those guys that can be developed and try to pass the Very Draining People off to those that like to hold hands, a chaplain and others. I'm not a chaplain. I'm supposed to be an equipper. That's my role as the senior pastor. I will counsel. If people want to get together, I'll say, "What will we talk about?" If I really believe that I'm not the best one to do that, or it might not be the best use of my time for the church, I'll say, "I know somebody else that's better at that. Why don't you talk to them first? If you'd like to get together after, we can do that."

John Stander feels he never has enough time, especially since he will be retiring in a few months. "I'll be retired soon," John lamented, "and I remember thinking when I first started in ministry that I had a long, long time before retirement." Additionally, John realizes that those he wants to engage in the leadership development process also feel a lack of time. John confessed, "I try to be very sensitive to time because it's one of the

biggest bugaboos in the world today. Ask anyone do to anything, and it always comes down to time and them not having enough.”

Curt Raymond agreed with John about people feeling pressed for time, and he lamented the busyness of society. However, Curt feels that the church can often be one of the biggest culprits in keeping people busy or even making people busier. Curt reflected on how churches often encourage people to be involved in every single ministry, program, or activity. In light of this, Curt finds it challenging that by engaging individuals in the leadership development process, he is, “making busy people even busier.” Curt challenged, “Basically we want busy people; busy with their vocations, busy with their families, and busy with the ministry they already have in the church to be busy with a leadership role.” Moreover, Curt feels that since the church often keeps believers so busy, there is not time to bring the gospel to bear on the world outside the church. Therefore, Curt explained that he desires to find a way for leadership in the church to take these men away from their other obligations. Curt proposed, “We do not want them to have less of an ability to be engaged in the community, be engaged with their family, be engaged with their small group, and engaged in the ministry they are currently doing by becoming elders. We feel like we are damaging our church if we keep them so busy here they don’t have time to live the gospel out there.”

Rotating Classes of Officers

Three participants found rotating classes of officers to be a challenge in the process of developing ordained leadership. Two of the participants came into churches where this pattern was already in place. The other participant planted the church using a rotation of officers but later changed it because of the difficulty and challenges it created.

When Sonny planted his church, he established a rotating system for officers. He used the approach that he had seen in a number of other PCA churches, with three classes of officers serving for three years. Sonny recalled, “It seemed to be the way every church did it.” However, several years ago, he led his church to make the change to a permanent session and deacon board. He shared, “It’s really a bad idea to lose thirty-three percent of your brain – your collected history – every year.” He explained,

We had a rotating session for years, but now we don’t. We made the change a while ago. Now people serve for two years at the beginning and then everybody is reelected every year, and I try and make it an enjoyable experience for the elders who serve. This year we have nine ruling elders, and all of them were given an opportunity to re-opt, and they’re all re-opts, because I’m investing in them. I’m developing and growing them. I think they find it helpful in life and in their own leadership, in their businesses, and it’s a great group of people who enjoy being together. They all re-opt.

Unlike Sonny, who planted the church he currently pastors, Walter Lynn and Chuck Tanner came into established churches with a long history of rotating officers. Both expressed the difficulty they often faced in losing a third of their session each year, especially those leaders who they had developed and with whom they most resonated. Even with these reservations, neither has attempted to change the process. Both men shared the challenges that having officer rotation poses to leadership development. Walter shared, “Each year you lose a group of guys and then you have to replace them.” Walter feels that in some way, the driving factor becomes the number of vacancies you have to fill, not whether those coming in are the best ones. Walter expressed how he often has to spend time trying to develop those who are elected to fill the slots that did not necessarily fit, whether with the philosophy of ministry or relationally with him or others

on the session. Walter joked, “Sometimes it appears the church by-laws determines who the leaders are instead of the Holy Spirit.”

Chuck Tanner agrees with both Sonny and Walter that having rotating officers presents a challenge in the process of developing leaders. Chuck’s church bylaws require that both the session and the board of deacons have twenty-four members. These members are divided into three classes that serve for three years. So every year, eight officers rotate off, and eight new officers rotate onto the session and diaconate. Chuck shares Walter’s concern that trying to find sixteen men every year sometimes feels like, “It’s just a warm body filling a spot.” Chuck also shares Sonny’s concern about the challenges this creates in developing leaders. Chuck spends much of his time with the session bringing the new leaders up to speed. “Working with the new officers takes so much time,” Chuck admitted, “I just don’t seem to have the time to invest in developing the others more.” Also, by the time the new officers are caught up, the whole process is repeated with a new class.

Chuck does not hide that fact that trying to fill sixteen officer positions each year with the right people is a challenge. In some cases, he has a relationship with the nominee. However, there are other times when Chuck knows very little about the individual before they enter the formal officer training process. Chuck shared, “By the time a guy gets to the officer training, since we require that a person have at least been a member for a couple of years I think it is, I can’t remember it, but I’m going to say an average of a couple of years, I would have been around them, so I don’t meet any strangers in the officer training class, but it doesn’t mean I know them very personally.”

Chuck revealed that when he does not know the individuals very well, he has to rely on other people's knowledge of their abilities, temperament, and aptitude for leadership. "I have communication with the pastor of their congregational community, who is, hopefully, seeing these people and because we do Journey groups and small groups, there are a lot of arenas short of being an officer where their pastoral side and their shepherding side will come out."

Open Nomination Process in the PCA

As outlined in BCO 24-1, the session of a church is to set a time in which the members of the congregation nominate men to the ordained offices of elder and deacon. Although the BCO gives some guidelines for who can be nominated, most adult males who are members in good standing with the church are eligible nominees. Sonny Sturgeon jokingly sneered, "Every year we have to deal with what the BCO says and give everyone an opportunity to nominate officers." The participants identified the open nomination process in the PCA as a challenge to the leadership development process because it gives almost anyone an opportunity to nominate almost anyone for ordained leadership. With anyone able to be nominated, the participants recognized that there could be individuals engaged in the leadership development process who were not suited for it.

In light of the open nomination process, John Stander shared how when he came to Christ Presbyterian, the officers were not necessarily those who were most qualified but those who were most known. John recollected, "They had a kind of a popularity contest for the nomination process going on when I first got here, that the congregation could nominate anybody they wanted, and if they got nominated, I had to train them."

John discovered that being nominated as an elder or deacon was more about how well a person was known as opposed to being called or gifted to serve in the office. Worse, John realized the current session members would nominate others to the office of elder because they were friends with the man. John recalled, “Others just immediately got nominated by the elders because the elders thought they’re great.”

Walter Lynn shared, “Each year we go through an election process that begins in the next couple of weeks, so we do what the BCO tells us, and we start taking nominations for six weeks or so from the congregation.” Walter stated that every year he is surprised by some of names on the nomination form. Walter laughed as he shared, “The surprising thing is that we get nominations of people who are not members, from people who are not members.” He continued, “We also get people nominated, like [John Smith], who’s Canadian, he’s only down here for probably five months, but his name comes in four or five different ways...Sometimes, we get names of people who we haven’t seen here for a really long, long time.”

Curt Raymond receives similar types of nominations as Walter does. Some of the similarity results from the fact that Curt and Walter’s churches are quite similar in one way. Both churches have a significant number of snowbirds, that is, individuals who live elsewhere in the United States but spend the winter months of the year living in the South. Because of the influence of these snowbirds, Curt’s church has six elders who spend time every year going through the nominations to see if the man nominated is in fact a member of the church, and they also try to determine whether the nominee is a fulltime resident of the area. Curt shared,

This part is unquestioningly necessary because you have people nominated who are not members. Also, from the beginning, because we are a snowbird

community with winter residence, we want people to be here ten months out of the year or so because we did not want elders who were gone for six months who would then come back and have missed everything that the session had done.

Several other participants shared that during the nomination process in their churches, they also have men nominated who are not members of the church. However, for some of the participants, the main challenge involved nominations for some of the men who were members of the church.

Each year, Chuck Tanner finds that a number of members in his congregation have all nominated the same church member for ordained leadership. Chuck lamented, “You would think this is a good thing, a man has a number of members who believe he is called to be an officer in the church. It just so happens that he is related to everyone who nominated him.” Chuck disclosed that Old Union is a well-established church in a well-established area in which many extended families attend, some for several generations. Chuck voiced his concern that a large number of people may get upset if their family member does not become an officer.

Curt’s problem was with men who nominated themselves. Curt elaborated,

We’ve had people more or less nominate themselves. In many cases, you wouldn’t know if somebody nominated you, so if you were never contacted, you wouldn’t wonder what happened to your nomination, because you didn’t know you had been nominated in the first place. But we’ve had people who would nominate themselves and then they know that they’re nominated. It’s interesting. I found a number of instances where someone would say to me in the narthex, “I was nominated, but I haven’t really heard anything and training has begun.”

Al Winsome shared that in the past, he found it challenging when certain men got nominated by a contingency through the open nomination process. Al confessed that often he feels the church operates too much like a business, and at other times too much like a political party. With the nomination of certain men, Al would have to wonder,

“This whole group is nominating this individual. Are they hoping or is he hoping to be their champion to come in here and fix things?” Al found that when a decision or a change was made, there were times when certain groups who did not like the decision would use the open nomination process to “start a campaign” and seek to get someone elected onto the session, hoping that he would reverse the decision or move things back to the way they were before.

Chuck Tanner shared an additional challenge with the open nomination process. Chuck was concerned that the members did not know exactly what the ordained leadership did, and therefore they did not know what type of men should be nominated. Chuck described how leading up to the nomination time, he faithfully sought to inform the congregation of the role and function of the elders and deacons and the biblical qualifications of those who would serve in these positions. Chuck affirmed, “I try to do what the BCO says to do, so I’ll bring teaching. One way is that there are more sermons on the qualifications for officers, but also I list the qualifications in writing on the nomination form, so I hope that people are looking for men who exhibit these qualities in some regard, but you can’t always be sure.” Also, Chuck worried that the men might not be completely aware of what they had been nominated to do. Chuck voiced this concern, “So members are nominating men, and we really hope those men are truly being called to serve.”

In this section, the participants identified several challenges they faced in the process of developing ordained leadership in the church. In defining these challenges, the pastors also expressed that addressing these challenges was a part of their pastoral role.

Addressing Some of the Challenges in the Process

Six participants revealed that they had already addressed or were seeking to address the challenges they faced in developing ordained leaders. There were four measures given by these six participants: required attendance in a leadership class before being eligible for nomination, a lengthy apprentice program before becoming an officer, successful small group leadership prior to becoming an elder, and the creation of a governance commission of elders.

Leadership Class

Three of the six participants shared that one way they sought to address the challenge of the BCO nomination process was by making the successful completion of a leadership class a prerequisite for officer nomination eligibility. Each class differed slightly in its approach and who could attend, but all three shared that completing the class was the first step in the formal leadership process.

Sonny Sturgeon's leadership class is open to all potential leaders, both male and female, whether they were seeking to become leaders of small groups or ministry teams. So at Evangel Presbyterian, everyone in the congregation is encouraged to attend the class, not just those desiring to serve in an ordained leadership role. Sonny explained his reasoning for opening the class to everyone. He shared,

In the past, I had an officer training class which, I don't know, maybe three would attend, now instead of having three people in a class, I have thirty people in the class; men and women. I get our youth leader to get all of his small group leaders to come. I get our children's director to have her teachers come. All of our small group leaders attend, and their apprentices.

Sonny elaborated, "The other thing that having a leadership class does is if you only have an elder training class and three people go through, they expect to be elders. They're

upset if they don't, but if there's thirty people in the class, nobody really comes out of the class with the expectation, 'Well, I finished the class, I'm going to be an elder.'" Sonny noted that completion of the class is required before anyone could be nominated. "It's a prerequisite to being an elder, but it's not going through it that makes you an elder, which to me, it's a prerequisite, but it's not a guarantee."

At Creekside Church, every man in the congregation is encouraged to go through a leadership/discipleship program, but it is mandatory for those who desire to be an officer. Al explained that the program includes several classes or modules that address issues pertinent to the lives of men, but the main focus is to specifically develop leaders for the church. Al shared that the wives of those participating are required to attend several modules in the program with their husbands. Concerning wives attending, Al expressed, "I do classes with their wives, because one of the problems is that when a guy comes in and he is, I mean, he gets Reformed theology, but his wife's over here. He was a Baptist, or he was a Methodist, and all of a sudden his world is upside-down, but he gets it and he's on fire, but his wife's not."

As John Stander mentioned earlier, the nomination process at Christ Presbyterian was more of a popularity contest. In order to change the nomination process from a "who knows who" contest to an intentional process of qualifying and developing men for leadership, John asked the elders to add a step. John told the elders,

Okay, we have the nominations from the congregation, but let's add a new layer to it. Let's add a pre-nomination, three-month training course where I run these guys through doctrine and worldview. You can either sit in if you want to and observe these guys, or I can report to you who pops to the surface like a cork. Then we'll start with those guys when nomination time comes, and then the congregation can supplement. We'll then do the formal elder/deacon training after that.

Since that time, the “Pastor’s Class” has become a required step before a man can be nominated to an office at Christ Presbyterian. John sees this class as the highlight of his role. He loves it because he will soon be retiring, and through this class, he declared, “We’re cultivating the future. We’re pouring into the future of the church.”

An additional benefit of a leadership training class was that it provided the participants with an opportunity to share the vision, mission, culture, values, and direction of the church. Sonny commented,

It’s been wonderful; we have all kinds of small group leaders and ladies and just people who want to grow, and youth leaders and those who will go through our leadership training. It gets me close to a lot of leaders where I get to pour into them. I bring unity to all of our leaders, doctrinally, and philosophy of ministry, and chemistry and all the different parts of Evangel’s vision and how we do ministry and what is important.

Al Winsome also added that after the men complete each module, it gives him the opportunity to ask those in attendance, and for the men to ask themselves individually, “Are you really basically with us with the vision and direction at Creekside?”

Additionally, Al articulated what all three participants expressed concerning the value of having a required leadership program for men to attend prior to being nominated. Not only does it allow the pastor to see whether a man embraces and fits with the ministry and culture of the church, but it also gives the pastor the occasion to inform all leaders, even those who have no desire to be ordained officers, to understand what the church is all about. Al concluded, “You get a chance to say philosophically how this goes about, how we do it, and how I do it, and we talk the philosophy of the church, philosophy of ministry in the course of teaching our theology. It brings everyone on the same page.”

Apprentice Program

One participant communicated that development of a leadership apprentice program addressed a number of the challenges shared by the participants. From lack of time, to not knowing whether the individual truly fits with the culture, or whether the nominee agrees with the vision and philosophy of the church, having an extended apprenticing program was the measure Curt Raymond used to address these concerns. Curt shared earlier about his frustration with the formal leadership process in the BCO, especially the way it allows open nominations from the congregation. Even though Curt has the ability to turn away individuals who are not in a position to stand for election, he has not said it every time he should have. Curt relayed a time when he failed to turn away an ill-equipped candidate. The individual who was nominated seemed to be a real asset to the ministry, but after getting on the session, the man seemed to be a totally different person. He ended up being a poor elder, and he negatively impacted the church until his family moved out of the area.

After that experience, the session at Citrus Grove implemented an apprentice program. Curt offered this counsel,

There's one thing we do that's saved us our butts. It is simple and the best way, and I don't know why every church wouldn't do it except for getting it implemented in a real traditional place might be hard, is that nobody becomes an elder or deacon without apprenticing. Even if you're nominated and even if you're whatever, whatever, whatever, and you pass the orthodoxy test, you still do not go straight to a congregational vote, you become an apprentice. Every elder becomes an elder apprentice and that apprenticing lasts, well, the longest we ever had an apprentice was three years, but usually it's one or two years and by the end of one or two years we say this guy fits our culture and we know this person. We'll put them up for election then.

Curt explained that as an apprentice, “you put them on the session and they actually function as elders, but they are not.” Curt detailed how the apprentice program gives everyone an opportunity to see how an individual fits with the ministry and how these potential leaders act and interact in actual leadership situations. Curt also shared how through this process, the apprentice sees what an elder does, which allows him a clearer sense of whether he is truly called to the office. If the apprenticeship reveals that the individual is not a good fit, then nothing is lost. As Curt pointed out, “That is the great thing about apprenticing, if it does not work out, they haven’t been elected, ordained or anything else.”

Small Group Leadership

Three participants shared use small group leadership as an effective way to screen those who are nominated by the congregation. One participant shared that at his church, leading a small group is a requirement for all ordained leaders and a condition for nomination for anyone who is put forward by the congregation. For the other two, although not required, leading a small group provides a great proving ground for potential ordained leaders and a clear assessment of their personality, heart, abilities, and interpersonal skills. All three believed that there was a correlation in how effective an individual was in leading a small group and their propensity to be an effective elder.

Each of the participants shared how they believed small group leadership provided a holistic setting for identifying and developing individuals for the office of ruling elder. As was mentioned earlier by all those interviewed, elders should focus more on the shepherding and pastoral care of the congregation as opposed to sitting in meetings, making decisions, and handling church business. Sonny Sturgeon admitted,

“That’s one of the things I love about our small groups is it provides lots of opportunities for people to lead, care and love for others and invest into the lives of those they serve.”

The opportunities provided in leading a small group are the very opportunities that all the participants expressed were essential to an elder’s role.

Not only are these opportunities essential to the elder role at Tri-City, being an effective small group leader is essential if one wants to be an elder in the first place. Tom Wheat stated definitively that nominees “have to come out of a successful experience of leading a small group. It’s a prerequisite, I mean, in order to be nominated, they have to have successfully led a community group.”

Sonny Sturgeon and John Stander advised that small groups provide a way to observe whether men exhibit the qualities desired in an elder. John shared, “That’s one of my testing grounds. We’ve got dozens of small groups in the church. They’ll either apprentice to the leaders or they’ll lead.” John explained how he would watch these men to see how they handle being a small group leader. If John sees the man “shepherding” his group well, he invites them to attend his Pastor’s Class. However, before extending an invitation, John seeks to discover how those under the man’s leadership respond to him. John revealed, “When I’m about to make a guy an elder or when I’m about to launch a guy into being an elder and I’ve watched him work in a small group...I’ll often talk to the [small group] members; ‘What did you learn from him?’ or ‘How did he work with you?’ and ‘How did you guys handle conflict?’”

Sonny Sturgeon also believes that small groups provide a great place to test potential leaders’ gifts and abilities. Sonny relayed, “If you have a desire to be an elder, you need to lead a small group. If you’re not leading a small group, hey, go lead a small

group. This is how you begin to develop those steps of being an elder at Evangel.” Sonny explained that if someone really feels called to be a leader, he will encourage them to get involved with a small group. Sonny explains to them, “If you feel called to lead, hey, we’ve got a great place for you to test your gifts.” If that individual becomes involved in leading a small group, Sonny will extend an invitation to the leadership class, “We’ve got a class coming up, we’d love to have you come. It doesn’t guarantee you’ll be an elder, but that’s a great place for you to learn more about what it means to be a leader here.”

Governance Commission

Chuck Tanner revealed that he was in the process of creating a governing commission of the session. According to the BCO 15-1, a commission differs from a committee in that a commission is authorized to deliberate upon and conclude the business referred to it. Chuck shared that this governing commission would deliberate upon and conclude all the business and administrative needs of the church. He relayed that a colleague of his in a large PCA church in the South had found this type of commission very beneficial. Chuck hoped that this measure would address the challenge expressed by those interviewed that there was a lack of time for developing leadership, particularly the existing elders. By establishing a governing commission, Chuck also sought to address the challenge of officers rotating off the session every year. As such, Chuck hoped that through this governing commission, he could redirect the role of the elder back to shepherding, rather than merely focusing on the business of the church, which was concern identified by all the participants. Chuck elaborated on how this governing commission would work,

We’ve just proposed a reorganization plan. It changes to where the elders would become permanent on the session, and they would commission nine of

themselves, plus me, to be a governance commission. The session then would deal strictly with shepherding, and the governance commission would deal with a lot of the policy and administrative issues, so it is a major restructure.

Chuck shared three reasons why he was moving ahead with this restructuring.

He enumerated, “First, is communication, to be able to talk, and talk openly and discuss things that probably, prudently we don’t talk about with twenty-four men in the room.”

He acknowledged, “It’s difficult to get things done with twenty-four elders.” Chuck explained the difficulty that arises from the length of time it often takes to make decisions when everyone wants to give their opinion or insight on every item. The end result is that most discussions do not go very deep.

Chuck shared that the second reason is shepherding. With the governance commission focusing on the business of the church, the monthly meeting of the session could focus on shepherding the congregation. Chuck planned to use the monthly meeting for training and development of the elders’ ability to care for the people. However, this transition is not without concerns. Chuck expressed his worry about how this change of focus in the role of the elder will be received. He admitted,

Part of what scares me, and I think some of the other men, is just because you change the structure, you don’t change hearts. If a man is not a shepherd, to suddenly be changing the organizational chart doesn’t make him one. But it’s worth it, because at least it puts us on a track. And I think for the long-term health of the church I think that’s what’s needed.

Chuck concluded, “The third reason then is, I wouldn’t necessarily say, they may not be more efficient decisions, it depends on the type, but I think they will be better decisions. I think there will be more discussion rather than in a congress of twenty four. I think with nine, I think you’d get more discussion and more thoughtful decisions.”

Summary of Findings

This chapter examined how seven pastors described their role in the process of individuals becoming ordained leaders in the church. Through comparative analysis, the researcher identified themes that were common to all or a significant portion of the participants sampled. Each of the participants began by sharing the role of the ordained leadership within their church and their role in defining how the ordained leadership functioned in their unique ministry setting. The participants identified the characteristics desired in ordained leaders and discussed how they personally engaged individuals possessing such criteria in the leadership development process. Several challenges to the development process were revealed, and a number of approaches to addressing and overcoming these difficulties were given.

The findings revealed that there are several different aspects of the role of the pastor in developing ordained leadership in the church. The pastor has a macro role, which focuses on the church's vision, values, and culture. In this role, the pastor determines and develops how the ordained leadership functions within that ministry context. The pastor also has a micro role, which focuses on the role and function of the ordained leadership of the church, developing and empowering individuals to function as ordained leaders.

In the next chapter, the researcher will synthesize the data from both the literature review and the participant interviews, identifying common themes and concepts in order to make concluding recommendations.

Chapter Five

Discussion and Recommendations

Development of ordained leadership is a vital issue for pastors and the churches they lead. As John Maxwell claimed, “Everything rises and falls on leadership.”²⁷⁰ In light of the importance of leadership to the overall health and effectiveness of any organization, it is essential for pastors to understand their role in the process of developing ordained leadership in the church.

Summary of the Study

This study has shown the role of the pastor in the process of individuals becoming ordained leaders within the church. The following three research questions guided the researcher in this study:

4. How do pastors describe the role of an ordained leader in the church?
5. How do pastors describe their role in the process of developing ordained leaders in the church?
 - a. What are the criteria pastors use to identify potential ordained leaders in the church?
 - b. How do pastors empower potential ordained leaders in the church?
6. What challenges do pastors experience in the process of individuals becoming ordained leaders in the church?

²⁷⁰ John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person That People Will Want to Follow* (Nashville: T. Nelson, 1999), xi.

In discovering the answers to these questions, the following areas of literature were reviewed in chapter two: the biblical/theological perspective on leadership development, general leadership development, and volunteerism. These areas of literature provided insight and perspective on the development of volunteer leaders in a variety of settings: ancient, contemporary, for-profit organizations, and non-profit organizations. Chapter three defined the methodology used in selecting the seven participants, explained how the data was collected, and described how the interviews were conducted, as well as how the researcher analyzed the data. Chapter four presented the findings drawn from the interviews of the seven participants and their responses to the research questions. This chapter brings together the data from the literature review with the findings of chapter four to form conclusions and make recommendations.

Discussion of the Findings

The data from both the literature review and the interviews with the participants will be brought together in this section. The findings will be organized according to three underlying themes revealed by the research questions concerning the role of the pastor in the process of developing ordained leadership in the church.

The Role in Defining

The first aspect of the role of the pastor in developing ordained leadership in the church is to provide definitions. John Stander affirmed this as a significant part of developing ordained leadership in the church when he expressed, “I’m the one who has to define the terms.” The definition of terms is a shared theme in both the literature review and in the interviews with the participants. Both corroborated that an essential role of leaders in the process of shepherding new talent is to define the terms, context, and

setting of an organization, and then outline how the leadership functions within the organizational framework. Each of the participants expressed that their role involved defining and communicating the church's vision, values, philosophy of ministry, and creating the overall culture of the church. As such, Sonny Sturgeon spoke of being the greatest depositor of vision in the church. Walter Lynn saw himself as the vision-caster. Curt Raymond shared that he was the one responsible for creating the overall culture of the church. Al Winsome felt the church's personality flowed from him.

In examining the literature, two aspects of leadership were consistently mentioned: casting vision and building the organizational culture of the church. Timothy Witmer defined that macro-level leadership involves setting the vision, mission, purpose, and policies of the church.²⁷¹ James Kouzes and Barry Posner asked that leaders have a well-defined orientation toward the future.²⁷² Edgar Schein believed the only thing of real importance that leaders do is to create and manage culture.²⁷³ Similarly, participants expressed the desire for potential leaders to be in agreement with the philosophy of ministry of the church, and to fit within the culture of the church. Each participant recognized their need to clearly communicate the vision and philosophy of ministry to the church, especially with those who were being developed for ordained leadership. Interestingly, in their communication of the vision, philosophy of ministry, or culture of the church, none of the participants mentioned their role in the preaching of the word of

²⁷¹ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R Pub., 2010), 157.

²⁷² James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2007), 34.

²⁷³ Edgar H. Schein, *Organizational Culture and Leadership*, 3rd ed., Jossey-Bass Business & Management Series (San Francisco: Jossey-Bass, 2004), 11.

God. This seems to affirm Gary Bredfeldt's concern that pastors need to see vision casting as consistently and faithfully teaching and communicating the word of God.²⁷⁴

Participants also shared how they sought to direct the way in which ordained leaders function within their particular church's vision, values, philosophy, and cultural context. This affirmed George Barna's advice to pastors, "Be sure that when strategic decisions are being conceived, the vision is the heart of the discussion. As God's appointed leader, you are the protector of the that vision and must be responsible for seeing that all strategic and tactical decisions accurately reflect the vision."²⁷⁵ In reflecting the vision of the church, John Stander and the other participants shared how they were seeking to redefine the role of the ordained leadership. Specifically, each of the participants sought to focus their elders more on shepherding and less on administration.

The definition of the role and function of a position through clear expectations, written job descriptions, specific objectives, and measurable goals was emphasized in the literature on volunteerism. Jo Rusin encouraged leaders to examine their organizations to identify specific roles volunteers could fulfill and then to seek out those volunteers and develop them for those roles, a process which would enable their organizations to accomplish their mission.²⁷⁶

The role of the pastor in the process of developing ordained leadership in the church is to define the role and function of the ordained leadership in fulfilling the goals

²⁷⁴ Gary J. Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody Publishers, 2006), 228.

²⁷⁵ George Barna, *The Power of Vision: How You Can Capture and Apply God's Vision for Your Ministry* (Ventura, CA: Regal Books, 1992), 135.

²⁷⁶ Jo B. Rusin, *Volunteers Wanted: A Practical Guide to Finding and Keeping Good Volunteers* (Mobile, AL: Magnolia Mansions Press, 1999), 23.

and objectives of the church. Pastors must communicate the vision, create the culture, set the goals, and define the terms of the churches they lead. Only then can pastors develop individuals to fulfill the role of an ordained leader in carrying out the clearly defined mission and vision of their church.

The Role in Identifying

In the biblical literature, the Apostle Paul gave Timothy a list of characteristics and qualities to be exhibited by those aspiring to the office of elder or deacon.²⁷⁷

Timothy's role as the pastor of the church in Ephesus was to identify men who possessed these qualities and who would become ordained leaders within the church. Both the literature review and the interviews corroborated the role of the pastor in identifying potential leaders. The qualifications for biblical leadership as well as desired qualities in leaders for non-profit and for-profit organizations bore great similarities in the literature reviewed and the Bible.

The literature revealed that leadership involves identification of those individuals who possess an aptitude for leadership. Since pastors are leaders, their role in developing ordained leadership in the church is to identify and develop those with leadership potential. Each of the participants shared that they primarily looked for those who met the biblical standards given by the Apostle Paul to Timothy when identifying potential leaders. The biblical literature included, but was not limited to, the following qualities for ordained leadership: above reproach, sober minded, not double-tongued, respectable, not quarrelsome, and respectable.²⁷⁸ There was resonance between the biblical characteristics

²⁷⁷ 1 Timothy 3.

²⁷⁸ 1 Timothy 3:2-8.

of leadership and the characteristics desired by leaders in for-profit and non-profit companies. Morgan McCall, whose writings were representative of many of the authors reviewed, also gave lists of leadership competencies to help identify leadership potential in individuals.²⁷⁹ Credibility was crucial for Kouzes and Posner when identifying leaders.²⁸⁰ Stephen Covey believed leaders must be trustworthy, which is a function of character and competency.²⁸¹ John Maxwell's extensive list of leadership qualities included such things as strong character, influence, positive attitude, excellent people skills, evident gifts, proven track record, confidence, self-discipline, effective communication skills, and a discontentment with the status quo.²⁸²

The reviewed literature clearly stated that those in leadership, as well as those being developed as leaders, must possess strong personal character. Peter Drucker said it best, "The manager who lacks character – no matter how likeable, helpful or amiable, no matter how competent or brilliant – is a menace and should be judged unfit to be a manager or a gentleman."²⁸³ This focus on strong character was corroborated by each of the participants. Al Winsome responded, "Character, it's got to be there." Participants also desired potential leaders who resonated with the church vision and philosophy of ministry, and with whom they connected on a personal, and ministerial level.

²⁷⁹ Morgan W. McCall, *High Flyers: Developing the Next Generation of Leaders* (Boston: Harvard Business School Press, 1998), 128-129.

²⁸⁰ Kouzes and Posner, 27.

²⁸¹ Stephen R. Covey and Rebecca R. Merrill, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006), 30.

²⁸² John C. Maxwell, *Developing the Leaders around You* (Nashville: T. Nelson, 1995), 47-59.

²⁸³ Gayle D. Beebe, *The Shaping of an Effective Leader: Eight Formative Principles of Leadership* (Downers Grove, IL: IVP Books, 2011), 29.

Both the reviewed literature and the participants supported the position that the role of the pastor in the process of developing ordained leadership in the church is to identify potential leaders. John Stander emphasized the pastor's role as, "Looking for corks that pop up." Tom Wheat and Sonny Sturgeon articulated that pastors were talent scouts. Curt Raymond, showing keen insight, said that pastors do not necessarily develop leaders so much as they identify them.

This study indicated that the pastor in the process of developing ordained leadership in the church is to identify and develop those possessing strong character and exhibiting skills and qualities for leadership. These skills and qualities of leadership have been clearly articulated in the Bible and reiterated in the reviewed literature on leadership and its development. This consensus supports the fact that there are qualities and characteristics inherent to leadership unrelated to the setting or function of the organization in which one leads.

It is crucial for pastors to understand the advantage they have in seeing the entire congregation for the purpose of identifying potential leaders. This affords them opportunities that are not available to others in the process of leadership development. This is a necessary and important role for pastors to embrace and carry out for their congregations. This will entail personal engagement and investment on the part of the pastor in the active ministries and life of the congregation.

The Role of Empowering

Bobby Clinton pointed out an important principle in the literature review, "God has given some people the capacity and the heart to see leadership potential and to take

private and personal action to help the potential leader develop.”²⁸⁴ In their role in the process of developing ordained leaders in the church, pastors must have that capacity and heart. The literature revealed that a primary role of a leader is to personally develop and empower other leaders. Biblical examples, literature addressing the development of volunteers in non-profit organizations, and literature written to guide current leaders of a company, each confirmed the need for existing leaders to invest themselves personally in developing the next generation of leadership for their organizations. Most often, this development and empowerment occurred through personal interaction and engagement. Gene Wilkes pointed to Jesus and his personal interaction with his disciples as the biblical model of leadership development.²⁸⁵ Rabbi Zucker emphasized the modeling and mentoring that occurred between Moses and Joshua and Elijah and Elisha.²⁸⁶ Jo Rusin presented that in developing volunteers that the best approach is a “hands-on” approach.²⁸⁷ Even the Toyota Motor Corporation confirmed the need for personal interaction and engagement with their development process of *Shu Ha Ri*, which focuses on the coaching, mentoring, and modeling between the sensei and the student.²⁸⁸ The similarity in all these leadership development settings and approaches is the significant amount of time spent with those being developed.

This theme of personal engagement and empowerment was also present among the participants. As both Tom Wheat and Al Winsome stated, you have to “be with

²⁸⁴ J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 130.

²⁸⁵ C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House Publishers, 1998), 213.

²⁸⁶ David J. Zucker, "Elijah and Elisha: Part II," *Jewish Bible Quarterly* 41, no. 1 (2013): 227-229.

²⁸⁷ Rusin, 56.

²⁸⁸ Jeffrey K. Liker and David Meier, *Toyota Talent: Developing Your People the Toyota Way* (New York: McGraw-Hill, 2007), 55-56.

them.” All of the participants acknowledged the personal interaction that occurs and is even necessary in the development process. Both the literature and the participants revealed the use of coaching, mentoring, teaching, training, modeling, ministering together, and spending time together outside of work or church. Larry Richards and Clyde Hoeldtke summarized, “The spiritual leader incarnates the word of God in his relationships among the people of God and in the context of those relationships also gives verbal guidance and encouragement, focused on helping the members of the body live life in harmony with divine revelation.”²⁸⁹

The research confirmed the role of the pastor in the process of developing ordained leadership in the church involved empowering individuals in the development process primarily through spending time with those being developed. There was a consensus in the reviewed literature on leadership, and the participants’ responses, that leaders must be personally involved in the development of new leadership. Although delegation is a necessary function of leadership, this study revealed that leadership development is one aspect of leadership in which a leader must remain personally engaged.

This particular aspect of the role takes a significant amount of time. As was mentioned earlier, lack of time was considered a challenge to the leadership development process. Although a challenge to the development of leaders, pastors must structure their ministries in such a way to provide the necessary time to personally invest in developing ordained leaders. Pastors must understand that any sacrifice of time on their part is no less of a sacrifice being made by the individual who chooses to be developed by them or

²⁸⁹ Larry Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids, MI: Zondervan Pub. House, 1980), 132.

volunteers to be a leader. As was presented in the literature review, with the multiple options vying for a person's time, an individual who is willing to make time to be developed and serve as an ordained leader in the church has been very selective in their choice since they have had to decline many other opportunities.

Recommendations for Practice

As this research has demonstrated, pastors have a unique role in the process of developing ordained leadership within the church. The recommendation of this study is for pastors to see developing ordained leadership in the church as a primary aspect of their ministry to the church. Pastors must be intentional in defining the role and function of the ordained leadership in the church, and they must also be intentional in identifying and empowering individuals into fulfilling the role and function of the ordained leadership in the church. To assist pastors to more fully engage in their role and to increase the effectiveness of the leadership development process, the following recommendations are offered for ministry practice.

Define the Role of the Ordained Leadership

Whether the elders of a church operate more as board members or function as shepherds who care for the members of the congregation, the role that the elders play in the church must be clearly communicated and understood by those who enter into the office and by those whom the office serves. This is also true of deacons. It is highly recommended to have a clear job description for each ordained office available to the congregation. The role and function of the offices should be communicated from the pulpit, by the word of God, and regularly presented through other church communications. This should include how these offices fit within the overall ministry

approach of the congregation and how they work to accomplish the mission and purpose of the church. Everyone within the church should have a clear idea what these individuals are being developed towards.

Those who are being prepared to serve as ordained leaders should have a clear idea of the expectations for each office. This should include the amount of time for training, time and dates for all meetings, as well as how much time is needed or expected each week in fulfillment of the duties of the office. The more information that can be given to the potential leader, the better prepared those who become officers will be in meeting the expectations. So if visiting sick members in the hospital, praying publicly during a worship service, working with the homeless, tithing, or being called in the middle of the night as an emergency contact are expectations of the office, then these all should be clearly communicated, preferably in writing, to all interested parties before they accept a nomination.

If one is in the process of redirecting the role and function of the ruling elder to focus more on shepherding, as was the case with the participants of this study, then it is highly recommended to establish a governance commission, as mentioned by Chuck Tanner. Understanding that the role of the ordained leadership still has administrative functions, the governance commission allows these duties to be accomplished by a smaller number of elders while allowing the rest of the elders to focus on shepherding and caring for the people. This also provides the pastor with an ongoing opportunity to further develop these men in their leadership role. As with any change, communication is essential. When giving the reason for establishing this commission, it will be essential to communicate that the change in focus to shepherding by the ruling elders will result in

greater spiritual care of the members, ministry effectiveness by the members and better alignment with the biblical model of the office.

Restrict Open Nominations

Although the *Book of Church Order* requires sessions to give their congregations the opportunity to nominate any man to the office of elder or deacon, it does not restrict placing any eligibility requirements upon those nominated, or even upon those who do the nominating. As seen from this study, open nominations can hinder the leadership development process. Having some level of restriction or limitation would be beneficial to the church. A simple way to restrict the number of nominations would be to require that men must receive more than one nomination before being eligible. Also, it would be helpful to require that a non-family member nominate the man in order for the nomination to be considered valid. It would be necessary to require individuals making nominations to identify themselves, by having them sign the nomination form. This would also aid in determining if the majority of your nominations were coming from a single individual or group.

In addition to these recommendations, which deal primarily with the nomination form, it is beneficial to add some prerequisites for nomination. Prerequisites would be helpful in assuring that individuals who best fit with the philosophy of ministry, culture of the church, and the role and function of the office get nominated.

Prerequisites for Nomination

Since one of the challenges in the process of developing ordained leadership is a lack of time, it would be helpful to extend the amount of time the pastor has to invest into developing individuals for leadership. In addition to formal leadership training that all

nominees would undergo, the first recommended prerequisite for nomination is the successful completion of a leadership class or curriculum. This accomplishes two purposes. First, it gives the pastor the opportunity to convey the vision, philosophy, purpose, mission, and culture of the church to those who desire to be leaders. Second, it allows additional time for the pastor to interact with potential ordained leaders and see how they interact and fit with the mission and vision of the church. The pastor can see whether there is any personal resonance with the individual and also how the individual resonates with the culture of the church prior to nomination.

The second recommended prerequisite is for a nominee to have effectively held a previous leadership position, preferably as a small group leader. Requiring all elder nominees to first be small group leaders will show whether the individual has the ability to lead, teach, and care for others. This is especially helpful if the role and function of the elder in one's church focuses more on shepherding than administrative functions. The result of the individual's leadership and ministry are identifiable by talking with members of his small group. A friend of mine who has interacted with pastors of house churches in China shared that when they bring a man into leadership within the church, they do not examine the man, but rather they examine someone who he has led. They want to see what the man has taught and conveyed, not what he knows. Likewise, one can get a sense from an individual's small group members a sense of his propensity towards and effectiveness as a shepherding elder.

Establish an Apprenticeship Program

Curt Raymond recommends establishing an apprenticeship program for ordained leadership, and the benefits are clearly articulated. The apprenticeship program addresses

many of the challenges faced by pastors in developing ordained leadership in the church that were discovered by this research project. The apprentice program gives extended time for the pastor to get to know the apprentice and to see how he fits with the overall ministry approach and culture of the church. It also provides more time for personal interaction between the pastor and the apprentice, allowing for a personal relationship to develop, and for the pastor to discover whether resonance exists. Finally, it provides a context for how the individual would respond as an ordained leader in a real-life setting. The greatest benefit of this program is, as Curt expressed earlier, "...the great thing about apprenticing, if it does not work out, they haven't been elected, ordained or anything else."

Make Personal Relationships and Personal Interactions a Priority

As stated earlier, the primary recommendation from this study is to make leadership development a priority of one's pastoral ministry. However, a more specific recommendation is to empower individuals in the leadership development process by being intentional in developing personal relationships with potential leaders by spending time interacting and engaging with these individuals. The literature review and interviews with the participants collaborated that developing others into leaders often occurred in and through personal relationships and personal interactions. As was made clear through this project, a life-on-life approach that includes modeling, coaching, mentoring, relating, and spending time together is the primary biblical model for leadership development. In many ways, this personal involvement is a form of public investiture. Just as John Stander communicated to others about potential leaders with whom he was working, "We

are considering this guy for future leadership positions. We'd like you to honor him and work with him and let us know how it works."

Using a personal approach that engages in the life of the one being developed is not only the clear biblical model but was also the recommended model of leadership development found in the corporate world. Engaging potential leaders allows a pastor to more clearly show them what it means to be an ordained leader, and how an ordained leader ministers in the church and in the world. As John Maxwell has reiterated what has often been said, "Leadership is more caught than taught!"²⁹⁰

Recommendations for Further Research

The purpose of this study was to discover the role of the pastor in the process of developing ordained leadership in the church. In discovering the role of the pastor in the leadership development process, other possible areas for further research were found. The following four areas are recommended.

The first area focuses on applying these findings to other church contexts. Though this research was conducted with longer - serving pastors in larger congregations of the Presbyterian Church in America in the southeastern United States, it would be beneficial to discover how effective these findings would be when applied to other types of churches, such as smaller or younger congregations, church plants, congregations located in different parts of the country, or with congregations connected with a different denomination. If the role of the pastor in developing ordained leadership in the church is universal, then this study will have a far wider range for the application of its principles.

²⁹⁰John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, Rev. and updated 10th anniversary ed. (Nashville: T. Nelson, 2007), 163.

The second area focuses on the how pastors manage and navigate personal relationships within the church. In discovering the role of the pastor in the process of developing ordained leadership in the church, both the literature reviewed and the interviews of the participants revealed that personal relationships with potential leaders were an effective and essential part of the process. Engaging in personal relationships would not be without its concerns or potential drawbacks. Could there be perceptions of favoritism? Could there be too much familiarity that would hinder the pastor's spiritual authority in regards to the one with whom he has a personal relationship? If the pastor is a personal friend of those in leadership, does he become susceptible to the accusation of being surrounded by "yes-men?" Yet to be without friendship or companionship in ministry seems contrary to the biblical model and even the example of Jesus, who referred to his disciples as his friends.²⁹¹ Discovering how pastors handle personal relationships in the ministry and the effects that healthy personal relationships have on the pastor and the congregation would be a beneficial study for the church.

The third area focuses on discovering the role of the pastor in other aspects of church ministry development, in particular, the role of the pastor in creating and developing the culture of the church. As authors, Thrall, McNicol, and McElrath stated earlier, "The dynamics of culture can elevate people and organizations or weigh them down. The privilege and responsibility to nurture and release individual and organizational potential rests squarely on the shoulders of leaders."²⁹² Since the culture of the church affects the overall ministry, vision, direction, effectiveness, and the leadership

²⁹¹ John 15:15.

²⁹² Bill Thrall, Bruce McNicol, and Ken McElrath, *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence* (San Francisco: Jossey-Bass Publishers, 1999), 26.

development process of a congregation, and since nurturing the culture rests on the leadership, it would be insightful and beneficial to discover the role the pastor plays in the process of developing the culture of a particular church.

The fourth area focuses on the use of a governance commission in the church. Implementing a governance commission was a recommendation of this study for ministry practice. As Chuck Tanner shared, a governance commission enables a pastor to more clearly define and focus the role of the ruling elder on shepherding while still fulfilling the administrative function of the office. Within the Presbyterian Church in America, it seems more churches are following Chuck in using a governance commission. However, because the concept is relatively new, there is little information available on the subject. Perimeter Church in Atlanta, Georgia is a pioneer in the use of this model and has been the model for many churches seeking to use this approach. John Purcell, leadership coach and former staff director at Perimeter Church, has written an article entitled, “Turning Your Church Board into a Great Strategic Asset,” which compares how a governance commission differs from a traditional model of church leadership.²⁹³ Other than these two sources, there does not appear to be much more written on the subject. Therefore, discovering the benefits and challenges in implementing a governance commission, as well as identifying the potential advantages and drawbacks to this approach, would be of great use to the church today, particularly those churches with a Presbyterian form of government.

²⁹³ John Purcell, “Turning Your Church Board Into a Great Strategic Asset,” Transform-Coach.com, <http://www.transform-coach.com/wp-content/uploads/2011/05/governance.pdf> (accessed December 5, 2013).

Final Words

Developing ordained leadership in the church is a necessary but often challenging task faced by pastors. However, this study has shown that God is involved in the process of developing leaders, and he uniquely uses pastors to accomplish this task. Pastors need to recognize and understand their unique role and contribution to the leadership development process. Because of the importance of leadership in the overall effectiveness, health, and longevity of the church, pastors must make it a priority of their ministry and be intentional with their time and effort in fulfilling this role. The church needs pastors who are fully engaged in developing the role and function of ordained leadership within the church and in developing individuals to be ordained leaders who will fulfill that role and function. It is my desire and prayer that this research will assist pastors by increasing their overall effectiveness in their role in the process of developing ordained leadership in the church.

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